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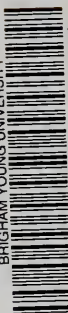
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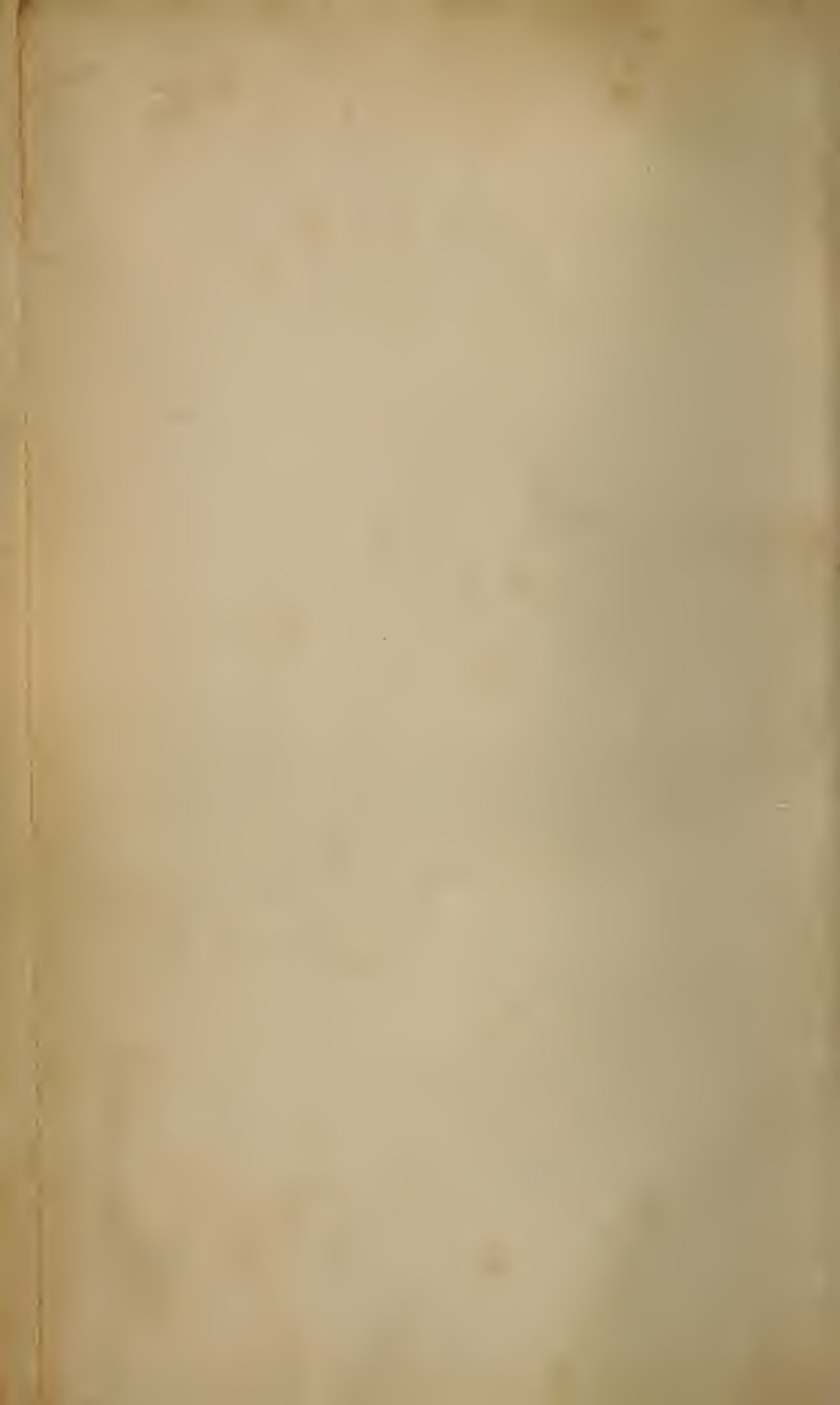
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THE

ABSTAINER'S JOURNAL.

JANUARY, 1853.

Miscellaneous Contributions.

IT MOVES.

LOOKING around on the aspects of society, and considering the present state of public opinion, total abstainers cannot but perceive much ground for congratulation. In every direction they are struck with signs of progress. The sullen gloom of night has given place successively to the grey of twilight, and the better streaks of dawn. Time works unlooked-for change; and he who can bide with patient faith its turns, shall find his occasion and also his reward. This the old tried friends of abstinence have found. Through good report and through bad, amid apathy and desertion, standing firm, they occupy now a vantage of which they may not unlawfully be proud. The time was when, as many remember, abstinence as a cause was 'nowhere.' An abstainer was a thing useful as the butt of an evening, the festive party, or dinner table. On him all lavish wit and ponderous dullness might discharge their shafts. There were strange doubts and suspicions concerning him among the stereotyped; and in the easy jog-trot circles of society, as well as in the starched, sensitive, and highly self-conscious regions of the same, he was reckoned a man rather unsafe. If not quite a revolutionist and heretic in disguise, he was at least 'something.' Or if obviously a most harmless person, then he was crotchety and peculiar—in fact, an 'extreme' man—extreme—an epithet deemed enough to

quench any mortal; every man being extreme, in the vocabulary of certain, who happens to stand at the circumference of that little circle of things and thoughts which is their own, and 'the golden mean,' signifying, in exact English, the position occupied by *them*. The time was when the imaginary type of an abstainer was a man unwashed, unkempt, with leathern apron or fustian coat, speaking very bad grammar, and in a strong provincial brogue—denouncing things in general, and prepared clearly to abolish the world at large; or when his beau ideal was found in the 'reformed drunkard,' driven like ship in distress, to the desperate refuge of the pledge, and telling, it may be, up and down, how he once starved his children and beat his wife. For a youth to be an abstainer then, proved that, Copperfield-like, he was 'young,' a sentence which the Littimers of society pronounced with every point and joint of their bodies, and every glance of their eyes. Even the collegian of clerical prospects was deemed premature, rash, and raw indeed to ally himself to a devotional cause, though softly pined and apologised for by the admission, that he no doubt meant well. The time was when a 'lecture' on abstinence was attended with that kind of indignant, mildly contemptuous, commiserating kind of curiosity which we might suppose displayed in

reference to certain recent attempted changes in costume; and the ill-fated lecturer, especially if a clergyman, was sure to be regarded either as a semi-crazed or entirely eccentric person, a sort of philanthropic lusus, or notoriety-hunter driven to shifts. As to an abstinence 'sermon,' the bare idea was a solecism; and the worst pagan could not have been locked and bolted more firmly out of the orthodox pulpit, than the hapless brother whose aim was to enforce this shocking practical heresy. The time was when in good society it was considered rude to refrain from partaking of strong liquors when presented, or when others were in the humour to indulge; and though a man might refuse any species of pudding or soup at table without incurring resentment or derision, it was totally different with wines and spirituous potations. To refuse these was flat treason against the sovereignty of custom, a practical absurdity too obvious to need comment; and however tacit, and passive, and polite, a reflection on the company, and withal on the host. The time was when a number of christians making abstinence a special object of Evangelical Alliance, would have been deemed ripe for ecclesiastical censure, and when an annual public meeting of aught approaching to clergy would have been regarded a good joke indeed, something time enough to be believed when it was seen. But since these days things have changed. The poet speaks of a 'whirligig which brings about its revenges,' couching under somewhat unceremonious language a most grave fact; and abstainers have lived to witness the inauguration of their benevolent revenge on opponents. Their principle, received at first with profound indifference as a chimæra, and thought to be still-born; then sought to be hushed up in portentous silence; then to be exploded in the loud guffaw of derision, was found to the amazement of most to have survived all chilling and

hostile influence. Disconcerted, its foes tried the artillery of argument, before which it was hoped it might yield. But abstinence had its arguments too, and would not be put down. What was to be done? The principle, impertinent and intrusive as it might be, lived, and had most obstinately become a fact. There was no help for it. It was now necessary to admit its existence, absolutely to be civil and take it into calculation. Nay, as it grew and grew in importance before the eyes of men, it was even allowed to be respectable; and upon the whole, now it has an established character for benevolence rather than otherwise with the general public. A great change has come over the public mind. Old temperance men have risen, like Rip Van Winkle, from the sleep of years, and been lashed into a kind of activity. Writing from the meridian of the Scottish metropolis, we see Societies for the Suppression of Drunkenness formed and ramified. To rally round them the country, the theological tocsin has been sounded, Music Hall gatherings summoned, impressive platforms collected, ducal and dignified eloquence invoked, fashion and respectability conjured by every available spell. An immense rage has been stirred against public-houses, and we have cries on every hand of 'remodel the licensing system.' A promiscuous crusade against the former nuisances threatens to be powerful, and visions of a British Maine Law looming in the future, scares the publican in his dreams, and the nightmare of dreaded legislation breaks his rest. It is in fact as if the popular conscience were touched. Elections are got over with flying colours in the scenes of former scandals, and all this is ascribed to those wondrous causes, 'the improvement of the age,' and 'advancing intelligence.' Now, abstainers are complacent enough to attribute a good deal of this wholesome excitement and new-born zeal to their disrelished

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agitation, and wicked enough to believe that many who before did nothing, and who yet cannot do *our* thing, but feel they must do *something*, have done this either as instalment or succedaneum of better; and so, while they refuse to shut what George Cruikshank would call their own shop, they are willing to shut other people's shops. An anti-public-house agitation, conducted by pure abstainers, we could indeed better understand and more applaud, though in what good others may accomplish fairly, by their organisation, we will rejoice. Two things, however, we would distinctly repudiate and condemn in any such attempts to suppress drunkenness by coercive legislation: the basing of coercive enactment on a disproportionate substratum of public concurrence, and the selection for objects of attack of one class of dram-shops, those frequented by the humble and poor, while immunities are demanded for other haunts equally dissolute. If the former can be attained without the diffusion of abstinence, and if the latter can be done with justice, and so with moral effect, then, by all means, let our coadjutors march under their own flag. Meantime they may try; and if they impede not us, we promise to molest not them, and always, when possible and honourable, to extend our helping hand. Only, in virtue of our position as the paternal movement, we shall reserve to ourselves the right of administering, as in our riper judgment occasion may require, such hints and stimulus, from time to time, as may benefit our junior auxiliary and keep alive filial respect.

Our cause has made great strides. Not to leave Scotland, our societies are numerous and strong. The people in thousands, men and women, the life and blood of our churches, are fast adherents. Elders and students by the hundred, ministers by hundreds more; M.D.s by

dozens and scores, and even straggling at irregular distances—

rari nantes in gurgite—
heavy-swimming but valuable D.D.s, with others of nimbler limb; and to crown all, parties nearly as fabulous as the sea-serpent, to see whom makes us rub the eyes and look again; certain real live professors of theology, not cautiously sympathising in closets, but gracing the ranks and filling the chair at public gatherings in the metropolitan city. 'It moves,' as said the philosopher of the earth, after the conclave had decreed that it should not—It moves. Abstainers need not hide their heads and give everybody the wall, or be content to exist by sufferance. They are, and may feel themselves a power in the country and in the church, which can not only take, but may also henceforth claim a voice in making terms. It is well to know the fact of our strength and of our progress. To the stanchest it is cheering and confirmatory, and to the wavering or timid it is a source of impulse and stability. The true-hearted, however, will not make progress or strength the measure of our principle. It was essentially as dignified in its most depressed days as now, and popularity cannot add to, more than detract from its, worth. Much, we have said, is gained. In nearly every christian denomination there exists a solid nucleus of ministers, elders, and students, around which may be expected to gather a strong abstinence body; and thus, not by storm, but by sure advances, the pulpits of the churches shall be filled with the men of the new era, and from pulpit to pew, and pew to pulpit, shall radiate, by action and reaction, the influence of our principles. But it is to be remembered that much remains to be gained. In truth, we are yet on the threshold of the great work; and while it is true, and we rejoice in the fact that 'it moves,' let abstainers as one man unite to keep it moving and rolling with ac-

celerated speed, till the goal is reached. Then may the steed be unyoked from the chariot; but till then there shall ever be necessity for new relays. The Scottish Temperance League have just fastened to the car two fresh tracers, the *Scottish Review* and *Abstainer's Journal*. We hold the latter with the bridle hand, and the public hear the first crack of the whip as 'it moves.'

THE LATE DR CHALMERS.

AN OMITTED CHAPTER IN HIS MEMOIRS.

IN common with many others, we waited with no ordinary eagerness for the appearance of the fourth volume of the Doctor's life. We had hoped that if it did not give the cordial sanction of his great name to the cause we have espoused, it would at least have indicated such a degree of favour, as to warrant the conviction that at the time of his death he was almost, if not altogether, an abstainer. But what was our surprise to find that the only allusion made to the subject is a joke in one of the entries of his diary, to the effect that he had one day, when in London, eaten in a chop house 'a teetotal dinner!' Surely, then, we have ground for grumbling. Was it possible that such a man as Chalmers could look on the temperance cause with indifference? And ought we not to have received his impressions of it? If it be alleged that he has left no written record of them, we reply that those who knew him best could easily have supplied the want. It is too much the fashion in editing the writings of others to accommodate them to the taste of those among whom they are expected to circulate, just as the American Tract Society, in reprinting the memoirs of Mary Lundie Duncan, suppressed or modified several passages in the book condemnatory of slavery; and just as a publishing house in this country have suppressed, according to Mr Barnes' own

statement, two entire pages of his Commentary bearing upon total abstinence. Perhaps, then, we are to attribute to a common weakness of humanity the omission complained of. That the accomplished and excellent biographer of Chalmers should have designedly suppressed aught he deemed of moment, we cannot believe. But still to us the omission is so important, that we must, with all the disadvantages of our position, attempt the supply of it.

It would be no difficult task to gather from the Doctor's published works the avowal of the very principles on which our movement is based. For instance, in his article on Political Economy, in the third number of the *North British Review*, in defending his views as to abstaining from marriage in certain circumstances, he expressed sentiments most pertinent to the subject in hand. 'Such,' says he, 'at the same time was his (Paul's) respect for expediency—by which we mean not a selfish or political, but christian expediency, or what is best and most expedient for the good of human souls—that on his mind and every mind such as his, of highest spiritual philanthropy and patriotism, it is an expediency which acts with all the force of a most urgent obligation; and hence the noble declaration regarding what in itself he held to be a thing of indifference,—Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' Now, who that has given the slightest attention to the temperance question, does not perceive that its promotion is 'most expedient for the good of human souls?' Is not abstinence, then, 'an expediency which acts with all the force of a most urgent obligation?'

A very common objection to our principles is, that they supplant the gospel; and that were we to seek the change of the heart rather than the change of the

conduct, we would establish the reformation of the intemperate on a far more solid foundation. The objection reminds us of the Doctor's characteristic remark to Dr Tholuck, that there are some who have a great nose for smelling out heresies. More to the point, however, is the opinion which he has expressed in his *Scripture Readings*, on Matthew chapter third: 'The historical precedency of such preaching as that of John the Baptist, to the preaching of Christ and his apostles, should lessen the antipathies of the ultra orthodox to the admonition of those who bid men reform their lives and refrain from wickedness *instantly*, even before they have got a full understanding of the doctrine of grace and salvation.' That we are not wrong in the application we would make of such a sentiment, is evident. A respected minister of the Free Church, who has published an excellent pamphlet in answer to the objections usually brought against the temperance movement, relates an anecdote which he had heard the Doctor tell with great humour:—The Doctor once had a friend, who was very strong on the point, that not only was a sinner to be exhorted to believe in Christ, but that till he did so, he was not to be exhorted to do anything else. The two would occasionally discuss the matter together. One day, after a strong discussion, the Doctor at last said, 'Well, suppose now, Mr —, you were to meet such a one, (naming a notorious drunkard) would you *really* think it wrong to advise that man to give up his drinking?' This was bringing matters to a point. After a little hesitation, his worthy friend made answer, 'O, I *nicht perhaps* say to him, Weel, John, you'd as well, when ye gang the way, hand past the public-house?'

What red-hot teetotaler ever uttered, during the late scarcity of food, anything more to the point on closing the distilleries, than what we find in his article on the

Political Economy of a Famine, in the thirteenth number of the *North British Review*?

'Had the distilleries,' says he, 'been stopped, as they were in 1800 and 1801, and as we believe they would have been now, if the famine, though not greater in amount, had only been general, this alone would have gone far to repair the deficiency. If, over and above this, the breweries had been stopped, and so for a season all malting had been put an end to, this would have greatly more than covered the deficiency. A humane and virtuous despotism could and would have done it at once. But, as matters stand, government would demur because of the revenue, and the agricultural interest, for its own factitious good, would have reclaimed against it; and the popular voice in Britain, we fear, have been lifted up in opposition, from a public not themselves goaded on to it by the agonies of hunger. For ourselves, we should have rejoiced had there been a sufficient energy at head-quarters to overrule all this; and not the less but the more, if, by an entire stoppage of the distilleries, the beastly intoxications of Scotland had been suspended. We should even have been glad had the malting of our grain, if not wholly abolished, been, at least, greatly abridged and limited by a heavier taxation, although we should thereby trench upon the more decorous indulgences of which the working-classes participate so largely in the beer-shops of England. As it is, what between the class interests of our grandees and the low and loathsome dissipations of our common people, the cry of famishing millions has been overborne.'

Now, if it be right to stop the distilleries simply that men may be saved from famishing, can it be wrong to stop the distilleries that men may be saved from drunkenness? To die of intemperance is more awful than to die of hunger. If, then, in the lesser evil there be reason

sufficient to warrant the legal abolition of the destruction of human food, by means of the mash tub, surely in the greater evil the reason is much stronger. He who goes the length of closing the distilleries by law, cannot surely refrain from closing his own mouth from the accursed thing, on which he would bring down the whole weight of legislative condemnation.

We will not deny that the Doctor held what we consider very unsound views upon the subject of the traffic. Instance, as above, his speaking of 'the more decorous indulgences of which the working-classes participate so largely in the beer-shops of England.' Little was he aware that a greater curse was never inflicted upon England, than its 'Beer Bill;' and that of all places prolific of crime, the beer-shops are the most infamous. What we particularly refer to, however, are his sentiments with respect to the reduction of public-houses. In an address published about the beginning of 1846,* he speaks as a man that felt that the public-houses were a nuisance, and a serious obstacle in the way of educating the people, either morally or spiritually. He asserts that they are 'a prodigious incubus on their exertions,' 'that they obviously subvert the comfort and morality of the common people;' and yet he speaks of restricting their number to what was 'judged sufficient for each locality.' To speak of merely restricting 'a formidable agency,' as he called it, 'for corrupting the morality of the people,' is surely neither common sense nor sound philosophy. And then again, in a letter to Bailie Duncan, published in the *Scottish Herald* of 26th Feb., 1847, he speaks of limiting the number of public-houses 'to the real wants of any given locality.' Real wants! How can there be a real want for that which affords no benefit, but which injures

health and debases mind? What is the want in nature which strong drink supplies? The want of it may be created. So may there be created a want for opium, tobacco, or any other narcotic; but surely it does not become us to speak of such as real wants. We are glad, however, to find the Doctor so far putting himself rightly by saying, 'There cannot be a doubt that, if the number of public-houses was reduced to those necessary for the reception of travellers; and if, in virtue of their small number, *you could easily make sure* the respectability of their character, and the enforcement of all right and wholesome regulations, it would be the removal of a dead weight on every attempt which is now making to better the state and habits of our people.' We have only to ask if strong drink can supply no 'real want,' why have it sold even in houses 'for the reception of travellers?' If only real wants require to be supplied, surely strong drink can be dispensed with, when facts so abundantly prove that no degree of respectability in the dealer can guarantee their use with safety.

Towards the close of his life, it was our good fortune to make his acquaintance. To the fact of being identified with the temperance movement, we are mainly indebted for this favour. Having occasion to preach a temperance sermon in the village of Morningside, where he resided, we received, on entering the vestry, a polite note from him, in which he apologised for absence, in consequence of cold, and kindly invited us to breakfast on the following morning. A few days after this he was dining with a friend. Two or three temperance people were at the table, and the conversation turned upon the subject of the sermon. He entered into the discussion with all that earnestness and generous-heartedness so characteristic of his mind; and, to show his good-will to our cause, preferred the

* Address on providing education for the working population.

coffee which was provided for the teetotalers, to the wine which the others were partaking of. We have heard of other instances in which he acted a similar part, and in which he even declined liquor, jocularly alleging that he had become a teetotaler. We are not, however, aware that in no instance he tasted, although the impression was produced on our minds, by what we have seen and heard of him, that he was almost, if not altogether, an abstainer. Some time after having preached the sermon, we were again invited to partake of his hospitality. To our regret, we found him in bed suffering from the effects of a public effort the day preceding. This did not, however, prevent the kind-hearted and noble-minded man asking us to his bed-side, and receiving us most cordially. It was a scene never to be forgotten. Notwithstanding the 'vile influenza,' as he called it, under which he was labouring, he sat up, and, for a considerable time, expatiated, with all his accustomed fluency and brilliancy, on several of his favourite schemes. The West Port Home Mission was evidently the jewel of his heart. But, said we, 'our opinion, doctor, founded on long experience, prevents us anticipating much success from such efforts, so long as the social habits of the people remain unreformed.' 'I see, I see,' said he: 'you refer to their drinking habits. Well, I shall be very happy should you, along with my missionary, originate a temperance movement down in that district.' 'But,' continued we, 'there is little hope of securing any permanent reformation among the poor, unless those above them exemplify the practice inculcated.' 'True, true,' replied the Doctor; but evidently evading the point at which our observation was directed, 'so much am I impressed with the importance of what you say, that I think I shall make my next quarterly address to the West Port folks on the temperance question;'

and then, with one of those peculiar flourishes of the left hand, which all who have heard him must remember, he exclaimed with an energy that would have electrified an audience of ten thousand people, 'The temperance cause I regard with the most benignant complacency; and those who stand up in their pulpits and denounce it, I regard as a set of Theological Grey-beards.'

On another occasion, when enjoying his hospitality, he said, 'I can well enough see how that liquors are not essential to health; but what do you say of their effect on strength? Have you given any attention to the physiological view of the question? For instance, should I exhaust myself with preaching, do I not require a drop, to recover my lost energy?' 'Well, Doctor,' we replied, 'if we understand the nature of these liquors, they have not the power so to recover you. They may stimulate; but a developing of the latent energy of the system, by means of stimulation, is very different from its invigoration, and must always be attended by a corresponding weakness; so that the very opposite of that which you seek is produced. Rest and food is what is required, and what can alone recover to you that which has been lost.' 'I see, I see,' continued the Doctor, somewhat jocularly. 'But why do you call that pledge which prevents you giving it to others "the long pledge?"—I would call it "the short" one, as it puts your neighbour on as short allowance as it puts yourself.' 'Well, Doctor,' said we, 'if we could see anything "short" of "the long pledge" that was adequate to the cure of the evil we aim at removing, we would most cheerfully embrace it; but the conviction that the long pledge, and nothing but the long pledge, is adequate, binds us over to the necessity of contending for its adoption.'

On the following morning we again had the privilege of spending some time in his

company; and, as on all former occasions, he had many questions to ask about the temperance movement and its principles, and they were questions such as none but one thinking seriously of the subject could propose.

In the course of a few days after this, he took a journey into England. Having been informed at the house of a friend that the Rev. William Jay of Bath had joined the Total Abstinence Society at the advanced age of sixty-seven, he expressed great interest in the fact; and on the question being put to him if he had any objections to follow the venerable Jay's example, he replied, 'Give me a society of christian men, without anything like a pledge, and I will join it.' Such was his declaration. We give it upon the authority of a gentleman who was present upon the occasion; and in harmony with this is his testimony recorded in his Scripture Readings. When speaking

of the Rechabites, he says, 'Let me record my sense of temperance, and my friendliness to temperance societies.' That he refers to societies holding the principles of total abstinence is evident from the fact, that at the time his Scripture Readings were penned, there were no other societies of a similar character in operation. He, then, who could thus speak and write, was surely all but an avowed abstainer. Indeed, we have it upon unquestionable authority, that for some time previous to his death, he had been acting upon the abstinence principle.

The Doctor's favour or opposition does not, however, affect the soundness of our movement; but knowing how many are influenced by the example and opinion of others, especially of those who rank high among men, we think it but justice to our cause that the true relation in which such a man stood to it should be generally known.

Narrative Sketch.

THE GLASCO' BUCHTS; OR, THE LOST HORSE.

AN OWPE TRUE TALE.

'It's a FINE NICHT THIS, SIR!'

This was true, for the night on which this remark was addressed to me, was one of the most beautiful evenings of the 'leafy month of June,' in the year 18—, when I happened to be strolling along the banks of the Forth and Clyde Canal, in the neighbourhood of Castlecary. The railway between Glasgow and Edinburgh was not then completed, and the above remark regarding the weather was addressed to me by a tall, slouching, country 'chiel,' who had landed from the 'fly-boat,' and now seemed to be proceeding homewards. His dress was better than the average run of farm-servants; and judging from his appearance, he might have been taken as the son of some moorland farmer, well accustomed 'to smear sheep and to cast peats.'

'It's a fine nicht, sir,' was repeated once more; for I was so engaged in reading from

a small pocket edition of 'Paradise Lost,' the beautiful description of 'gloaming'—

'Now came still evening on and twilight gray,'

that I had not replied to the first ejaculation with sufficient expertness. Not wishing to be interrupted, I muttered a monosyllable or two, and went on to read; but 'muirland Willie' was not to be balked in his determination for a 'crack;' no, not for Milton's Pandemonium itself; for after a short pause he advanced right in front, and looking in my face, he abruptly said, 'May I speer, sir, if ye're a lawyer?' Somewhat amused and startled at such a question, I dropped Milton into my pocket; and now that the coast was clear, my companion, measuring me from head to foot, and staring me earnestly in the face, said, 'Ye'll pardon me, sir, gin I ask if ye're a lawyer?'—No, I have not

the honour of being a limb of the law,' I replied. 'Weel, sir, ye'll exkase me; but I thocht ye were, frae the beuk ye were reading; and I'm joost at this same time wonderfu' anxious to get the advice o' a lawyer. I hae been east at Falkirk to see an an' frien' o' my faither's wha is a writer, but he's aff to the Wast on some bisness; and I'm joost gaun back wi' my finger in my mouth. An', sir, since the law has been uppermost in my heid a' this day, I joost thocht, on coming along there, when I saw ye wi' ye're beuk, that ye micht aiblins be a lawyer; an' I was joost gaun to mak as free as ask ye're advice on a sair bisness that has happened to me, nae farer gaen than last Monday.' I saw at once, that whatever this business might be, my companion was in downright earnest, and that he appeared to be the most open, simple, and unsophisticated 'kintra chiel' I had ever met with. I expressed sympathy for him, and assured him that, although not a lawyer, I would endeavour to help him with my advice to the best of my ability.

'Weel, sir, to mak a lang tale short, it was very early on Monday morning last that I set aff to the Glasco' Buchts, to sell the best horse my faither ever had, and the best that was ever seen in oor parish. To tell ye the truth, sir, I'm a bridegroom! I hae been cried already ance in the parish kirk; and oh, sir, what am I to dae? Here the poor fellow utterly broke down. 'But what has this to do with your horse?' 'Oh, sir, ye see times have na been sae guid wi' sma' farmers as they were wont to be; and my faither cam to this at last, that I micht sell oor best horse, and the price o't wad help me to set up house, and begin the warl wi'.—Here there were some choking sighs, for the poor fellow was in deep distress. I was now fairly interested in his story; and seeing this, he proceeded—'Weel, sir, I never was at the Buchts o' Glasco' before. I had rigged out my horse to the very best; an' when I was staunin' wi' him, a decent-like fallow, weel dressed, as I thocht, cam up, and asked me to gie my horse a turn or twa along the Buchts. Then he speer'd whar I cam frae, and what the beast had been accustomed to dae, and whan I was gaun hame; an', man, I thocht he was a rale decent fallow, for he gaed aff at ance, and said he wad bring me a merchant for my horse. He brocht anither man in about a minnte; and after looking at the horse, he said at auge that he wad gie me twenty-

acht pounds for't, ready money. I was pleased wi the offer; an', man, the twa fallows, as I thocht, very kindly in-veeted me tae a public-house, and said they wad treat me, and that we wad hae ae half mutchkin thegither owe the heid o' the bargain. Awa we went to a public-house. A callant got my braw horse to haud at the door, and that was the last sicht I got o' 'im. Drink was got in; an', man, as I had got naething since I left oor ain hoose, aboot four o'clock i' the morning, the deevilish drink soon gaed to my heid—the bla'guards, for they were naither thing than bla'guards, when I thocht they were friens, wad hae me to drink; an', oh, man, what a fuil I was! oh, man, what a fuil! I sang an' tauld them o' my marriage, and mair drink was sent for; and then they told me if I wad take a bill for the price o' the horse an' pay the drink, and also anither half-a-crown, or three shillings for a bill, they wad gie me thirty pounds for my horse, which wad be payable at sicht at Coatbrig Bank. Man, I kent naething aboot bills, an' aboot payable at sight; but they tauld me that I wad hae naething to dae but joost present the paper to Mr Andrew Warnock, the manager, as they said, o' Coatbrig Bank, an' I wad get the money straucht i' my loof, and that this was the way a' men o' business did. I thocht a' this was richt enouch; an', man, as twa pounds mair was a great concern to me, I agreed to tak the bill to Coatbrig Bank. I gied the publican three shillings out o' my han' to get what they ca'd a stamp; an' when he brocht the paper, ane o' the rascals wrote upon it that I was to get thirty pounds frae Mr Warnock o' the Coatbrig Bank, an' that this was to be payable at sight. Mair drink was sent for; there was nae less than a mutchkin o' brandy, an' this fairly turned my heid. I kent naething aboot whaur I was till I wauken'd in braid day licht next mornin', wi' a heid joost like to rive, as if twenty barrows had gaen owre't; an' a throat as dry an' burnin' as a brisl't peat, which I thocht a' the waters o' the Candren burn wadna slocken. Oh, man! I had heard o' the horrors, an' the blue deevils; but I never kent what hell fire was before that mornin'. It was here, ay, sir, it was here, (laying his hand on his breast.) Ye may weel imagine my horror whan I got up frae the bare floor, whaur I had been left tae sleep the drink aff, whan I fand for my watch that my grand-faither gied me whan he deet, an' fand

nae watch there; an' every plack o' siller was gane, no ae bawbee left, an' naething in my pouch but the paper that I was to tak tae Coatbrig Bank. I thoct it was a mercy the bill was nae awa. But, man, I got like a perfect teeger whan I couldna get my watch; an' whan I couldna fin' ae broun bawbee in ae pouch or anither I was like to bring down the house; but the ill-tongued fallow o' a publican stamp'd an' swore, and tauld me that I should be thankfu' I hadna lost the bill; an' that if I didna tak care o' what I said about him an' his house, he wad clap me in the jail at ance for the reckoning, and pursue me for defamation o' character. He swore sic horrible oaths, and sparr'd before me like a boxer, that I was glad to get out his house wi' a hale skin; an' the bla'guard gied me this advice as he push't me owre the door-step, that I should keep a calm sough and set aff to Coatbrig at ance. I took the road wi' a sair heid an' a sairer heart tae Coatbrig, an' got the bank, and speert for Mr Warnock; but there was nae sic man in a' the town; but a gey ceevil man in the bank took my paper; and after lookin' at it he threw it doon, cracket his thoom, an' said it wasna worth a farthin', an' that I had fa'u in wi' blacklegs, an' that my best plan was to go back to Glasgo', as fast as I could, and report the hale case to Captain Miller o' the police. Oh, man, whan I heard that, I thoct I wad hae drappit through the grun. I was mair like a daft or a deeing man, than ony ither thing. Back I cam to Glasco' through a fearlu' pour o' rain; but that was naething, sir, to the melting o' my ain heart. O, sir, whan I thoct o' my horse, my watch, my empty pouches, my aul' faither, the disgrace I had brocht on mysel' an' the family; and aboon a', whan I thoct o' her that was tae be my wife, I was fairly upset, an' obleeg't mair than ance tae sit doon an' greet. I reach'd Glasco' like a man that was going to be hang't; an' oh surely, sir, hell canna be much warse than I was that day. I never had been within the walls o' a police office before, and it was sair, sair, against the grain to be talkin' tae policemen, an' beagles, and red-necks, an' thief-catchers, an' shirra officers, an' a' that foundit clamjamfrey o' the law; but Captain Miller made me sit doon an' tell a' my story, an' wi' ae question an' anither I was amaisht like tae be dumfounert. He took me aff in a coach tae the public-house, an' he pat the filthy rogue o' a

publican tichtly through his facings, an' tauld him that he wad dootless loss his leeshence. But, man, that never brings back my horse, nor mends the maitter for me. The Captain advised me tae gang awa hame, an' that every means wad be used for finding out the rascals. Noo, sir, this is Thursday nicht, an' I hae never darken't my faither's door since I left on Monday morning. For the last twa nichts I hae been at a frien's house in Falkirk; but hoo can I meet my faither? an' what am I to say tae Peggie Sinclair, my bride? oh! what am I to say tae Peggie? for it's noo clear that we canna be married at this time.

'Noo, sir, what I want tae ken frae you is, if there are nae law steps that can be ta'en to get back my horse, an' what wad ye advise me to dae?'

All this was said with an' earnestness and an artless simplicity that would have baffled even Hogarth or Wilkie to convey to the canvas. I felt much for the poor fellow, and advised him to go home; and although I could give him but little hope of ever seeing his horse, or of getting the price of it, I had no doubt that this lesson would be worth more to him than even the price of the horse. In short, I succeeded in getting him into a better state of mind; and before I left him, 'he thoct it wad be possible for the *cries* to gang on for the next twa Sabbaths; an' at all events, the Glasco' Buchts had done this ae thing for him, an' that was to mak' him a teetotaler for life.'

I got him persuaded to go home as the best thing he could do; but the poor fellow was sore abashed at the thought of meeting his old father, and the rest of the family, and his acquaintances in the neighbouring 'clachan,' and especially at the thought of making the sad revelation to Peggy. When we parted, I found that I had gone with him a stretch of several miles, and he had still, as he said, 'sax miles through the moor.' I would have been glad to have gone the whole way with him, but stern necessity forced me to return; and so interested had I been in his story, and so much struck with his simple, unsophisticated manner, that it was only when I had reached my lodgings that I became conscious of the sad mistake I had made in never once asking for his address. I have often regretted this, and have often wondered if he had ever got any information about his horse, or if the *cries* went on, or whe-

ther he both lost his horse, his money, and his bride. I am truly sorry that on the latter point I cannot give the young ladies who may read this any satisfaction; but this I can say for the satisfaction of all abstainers, that amongst the last words I heard this moorland farmer utter, were these,—‘Gude nicht,

sir, and mony thanks for your advice; an’ if I keep my richt senses, whisky ’ill ne’er cross my craig; but oh, man! I’ll hae an unco jeering to thole owre a’ this at the smiddy, frae Tam Nicol and his cronies; but unless the de’il gets haud o’ me a’ thegither, drink ’ill ne’er cross my craig.’

The Temperance Pulpit.

TIMOTHY'S STOMACH.

‘Drink no longer water, but use a little wine for thy stomach’s sake, and thine often infirmities.’—1 Tim. v. 23.

How often have these words been quoted with an air of triumph, by those who love a little drop! What a motley group of drinkers of all degrees betake themselves, in their extremity, to Timothy’s stomach! Certainly, although the apostle thought it would be the better of a little wine, he never meant that it should be the place of retreat from the assaults of the cold water men. Little expenditure of force or ammunition is, however, requisite to dislodge the moderates from the place of their retreat, and maintain the stomach of the evangelist as a strong temperance citadel.

Many have felt at a loss to connect the text with what either precedes or follows. Albert Barnes supposes that Paul, in writing to his son, had become suddenly impressed with the arduous nature of the ministerial office; and remembering that Timothy was but a youth, that his frame was far from being robust, and that he had been the subject of frequent attacks of illness, he is concerned lest his abstemious habits should be unfavourable to his health. He therefore expects him to take a little wine medicinally. Now, we think that a mere glance at the text will be sufficient to show, that it is one of the very last to which the lovers of wine should betake themselves.

First of all, *nothing is plainer than that Timothy had been an abstainer.* Had he been in the habit of using wine, Paul would not have thus exhorted him. Why, then, was his practice such? This we know, that both the Rechabites and Nazarites abstained from the use of wine and strong drink. The former, in order that they might the better preserve a distinct existence, by avoiding the practices of large communities; and the latter, that

they might be the better qualified for the service of God. The law of the Nazarite is given in Numbers vi. Samson, John the Baptist, and even Paul, it would seem, were Nazarites. (Acts xviii. 18; xxi. 24.) But if it be objected that the habit of the Nazarites partakes too much of the former dispensation to find in it the warrant for the practice of a christian evangelist, then we turn to a case more directly in point. In Lev. x. 1–11, we read the following prohibition: ‘And Jehovah spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.’ Now, as this prohibition immediately follows an account of the punishment which overtook Nadab and Abihu, for offering strange fire before the Lord, it may be fairly inferred that they were intoxicated when they committed the crime for which they suffered. Here, then, is the statute of heaven, forbidding that any shall approach the divine altar after having partaken of either wine or strong drink. And as, under the New Testament dispensation, all true believers are made ‘priests and kings unto God,’ the same law may be regarded as binding, especially on those who minister in holy things.

Now, may we not find in this fact the reason of Timothy’s abstinence? Can it be, that the spirituality and purity of that system which was but the shadow of better things to come, were intended to surpass the things of which it was but the emblem? Is it not the same God before whom the servants of Jesus minister? and is he not still the same jealous God?

Is a christian minister to be less holy than a Jewish priest? To a mind, then, like Timothy's, imbued as it was with Jewish sentiments and the spirit of earnest piety, there was nothing more natural than the adoption of abstinence practice. But do not the habits of Timothy throw some light upon those of Paul? Whose example was the youthful evangelist more likely to follow than that of him who had been the means of leading him up to the full discovery of the gospel dispensation, and introducing him to the office of the ministry? Is there not, to say the least of it, a probability afforded in favour of Paul's own abstinence? Whose mind more congenial to such a cause than that of his, who 'became all things to all men, if that by any means he might gain some?' And may we not regard the declaration as actually descriptive of his practice: 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.' This much, at least, is plain, that in these days a very loud call is addressed to all the ministers of religion, to abstain from wine and strong drink. Not a few of their brethren are falling the victims of the social usages which they have too long countenanced. More than once have even strange scenes been witnessed in the pulpit, through the influence of wine; while hundreds of the members of our churches are being seduced to gross excess by the insidious system of moderation, which their pastors and others have taught them was safe, to the shame of their brethren, and the scorn of religion. Never till the ministers of religion and the private members of our congregations wash their hands clean of drinking practices, will drunkenness cease to be the disgrace of the church; and their backwardness to do so, says but little for either their enlightenment or disinterested jealousy for the sacred cause they have vowed to maintain.

Second, *Paul exhorted Timothy to continue an abstainer.* The impression upon the minds of our moderate-drinking friends seems to be, that the apostle forbade the youthful disciple to continue in the practice of abstinence. Nothing could be further from the fact. The idea of his recommending Timothy to betake himself to the habitual use of wine, never seems to have suggested itself. It is the medicinal use of wine alone which the apostle recommends: 'Drink no longer water,

but use a little wine for thy stomach's sake, and thine often infirmities.' The phrase, 'Drink no longer water,' is equivalent to 'drink not water only.' Surely the apostle did not forbid his young friend 'the best drink.' The nature of Timothy's maladies is not stated, but they would appear to have been similar to those with which many young persons of delicate constitutions and studious habits are affected. But what kind of wine was it that Paul recommended? Those acquainted with the subject of ancient wines are aware that both Aristotle and Pliny treat of certain wines which 'produced headaches, dropsy, madness, dysentery, and stomach complaints, and of some which, on the contrary, were salubrious and medicinal, and particularly commended for enfeebled or diseased stomachs.' Can we then be at any loss to infer which of these wines was the most likely to be used by Timothy. The text in hand is generally quoted in favour of drinking the wine in common use among ourselves. Now, the highest medical authorities have pronounced such wines injurious to the digestive system. Alcoholic wines cannot be received into the stomach without producing a sensation of heat. That glow of heat is nature's sentinel, telling that mischief has been done. Any feeling in the stomach beyond that of satisfaction, is the report of injury. Wine received into the stomach, and thereby added to the digestive fluid, produces a white precipitate, and renders the fluid incapable of digesting either animal or vegetable matter. Experiment has proved that the effect of alcohol, when received into the stomach, not only deranges the organ itself, but renders the contents of the stomach less digestible, just as spirits of wine tends to preserve any animal substance which may be placed in it. Although a moderate quantity of wine may seem to have a *tonic* property, in the long run it will prove exhaustive instead of *tonic*. Instance the experience of a vast number who suffer by that 'loss of tone' of the stomach, which is so common an attendant of advancing years. Such is medical authority upon the subject.

We would have our moderate-drinking friends to take a peep into another stomach, besides that of Timothy. They may have heard of St Martin, a Canadian youth, whose stomach was perforated by a musket shot. After the wound healed, an aperture remained by which the effects of various substances upon the stomach

could be observed. Dr Beaumont, into whose service he was received, observed that, after the moderate use of ardent spirits, wine or beer, 'the mucous membrane of the stomach was covered with inflammatory and ulcerous patches, the secretions were vitiated, and the gastric juice diminished in quantity, and of an unnatural viscosity, and yet he described himself as perfectly well, and complained of nothing.' Two days subsequently the appearances were even more unfavourable. Now, who will believe that God would commend the use of an article so evidently pernicious? And yet such are the effects of the moderate use of modern wines. The wine recommended by Paul was not, then, the article passing under that name among ourselves. God's word and his works are in harmony with each other. The text is therefore of no avail as a sanction for the use of the article, in behalf of which it is so often adduced. We are well aware that doctors frequently prescribe wine for

disordered stomachs and frequent infirmities; and we admit that while there may be cases in which the prescription is required, we protest against Paul's advice to Timothy being used as a warrant for habitual moderation, and contend that only when we are in Timothy's condition, and possessed of Timothy's wine, will the advice in hand avail us a sanction. To join in social wine-drinking, and quote the words of our text as a warrant, is a perversion of scripture which cannot be too severely reprobated. Let those who need wine for their stomach beware of giving countenance to the drinking habits of those who need it not. It was the medicinal use of wine at the most, to which Paul commended Timothy, and hence he approved of his general abstinence. Now, that the judicious medical use of wine is not inconsistent with abstinence, is testified by our pledge. Whether then the text before us be on the side of the moderate-drinkers or abstainers, judge ye.

The Abstinence Journal.

GLASGOW, JANUARY, 1853.

OUR EDITORIAL BOW.

THE attitude assumed by the conductor of a temperance periodical is unquestionably a bold one. He avows hostility with practices and opinions sanctioned by all that is venerable in antiquity and commanding in example. Customs countenanced by the pious and the learned, and equally favoured by the peasant and the peer, he condemns. A system from which thousands derive their worldly support he seeks to overthrow. Appetite, interest, custom, prejudice, bigotry, are the foes with which he proclaims war. The man, then, who values his character will not surely assume such a position without the most perfect conviction of its soundness. He must be strong in all the essential requisites of support. The enterprise, we confess, is one of no ordinary magnitude; but as truth is ever adequate to its aims, we dedicate anew the hum-

ble powers which God has given us to a cause in which we have never for a moment, during a period of nearly twenty years, experienced the slightest misgivings, and convinced that we have the same reason for anticipating that success will yet crown all our efforts, that we have for believing that any system of science founded in sound philosophy will finally prevail.

What then we propose to ourselves is, to expose the fallacy that a people can ever be temperate in the use of alcoholic liquors, and that every effort having for its object the suppression of intemperance, based upon anything short of entire abstinence, is a delusion and a snare. We shall aim at the destruction of that formidable array of objections which a perverted ingenuity has spent its strength in framing, and behind which both the drunkard and the moderate drinker find

fellowship and shelter. We shall bring the results of scientific investigation, enlightened biblical interpretation, the principle of sound philosophy, and the benign genius of our holy faith to the illustration and defence of our views. We shall present, above all, a token of Heaven's approval, which no gainsayer shall be able to resist, in the debased which we have elevated, and in the polluted which we have refined. We shall show how that our cause regards with a friendly eye all kindred movements, and how that there can be no revival of the church's pentecostal glory, and no hope of the world's deliverance, till our principle has been recognised and obtained universal adoption. Thus, while we are cheered by the fruits of our efforts, and the countenance of the thousands who but want enlightenment to join in our movement, we shall find in the prospect of the future enough to awaken the energies of our mind, and bind us in alliance with a cause which accords with the truest impulses of our nature.

THE UNITED PRESBYTERIAN MAGAZINE.

IF there were anything farther needful to justify the issue of such a periodical as the present, it is to be found in the manner in which the evil of intemperance is generally dealt with by the periodical press. Its almost universal silence amounts to all but an utter obliviousness to the existence of the evil; or its occasional expression of opinion shows, that till it has gone to school, silence would be its wisdom. An illustration of this is to be found in the last number of the *United Presbyterian Magazine*. In a former number the statistics of intemperance are dealt with, and in the one before us there is what is styled, 'Recent Movements in behalf of Temperance.' Who would turn to such a subject with-

out expecting to find a discussion of the movement we have espoused? and who would not be surprised to find at the very outset the announcement, 'We do not enter upon the consideration of total abstinence?' And why? 'On this subject the *United Presbyterian Magazine* has no opinion. It is an open question in the magazine, as much as it is in the church.' And so here is a guide of public sentiment telling us, that upon one of the chief questions of the day—a question that affects every interest to which the magazine is devoted—it 'has no opinion!' Pray, what is the object of the *United Presbyterian Magazine*, if upon this question it 'has no opinion?' Is it the lack of opportunity of forming an 'opinion,' or the fear of expressing an 'opinion,' or an aversion to what becomes rather a popular 'opinion?' Pray, who is to have 'an opinion,' if a public journal has none? Is not the very object of such an organ not only to have an opinion but to mould others to its own? A magazine without an opinion is fully as bad as a government without a policy: neither of them can command the respect of enlightened men.

'The writer of this article,' we are told, 'is not himself a member of any abstinence society; and possibly his remarks may be read with less prejudice in some quarters on this account.' This savours too much of the unchristian fallacy, I join no church, and have therefore upon religious questions much greater influence with reflecting people. 'In other quarters,' it is however added, 'the opposite may be the case, as there is an extreme section of total abstainers who are very much disposed to indulge the charitable supposition, that none can be sincere friends of temperance who do not act in all respects as they do. This narrow-minded and fortunately diminishing class, has had its attention confined too much to one text of holy writ, "He that is not

with me, is against me." We are not sure but that it would be both sound principle and good policy, if they would now and then look upon another text, which has equally the authority of heaven, and which seems to be no less appropriate, "He that is not against us, is for us." We know not whether or not we may be ranked with this 'narrow-minded' class; but this we know, that however sincere may be one's friendship for temperance, it will not be efficient in the practice of anything short of entire abstinence; nor can any shelter themselves under the second text quoted above, without first showing that they are *not against us*. The fact is, that nothing but moderate drinking is the grand source of intemperance. So long as it continues, the suppression of the vice is impossible. Whatever friendliness, then, any who drink moderately may profess, their influence is pernicious. The dissipated do not find their warrant in the practices of those equally abandoned, but in the practices of the reputed sober. The sin of drunkenness does not originate in the excessive use of liquor, but in its moderate use; hence those who drink most moderately may themselves become the victims, or the decoys to those who do. Unquestionably, then, all but abstainers are against us; and until it can be proved that men may drink moderately without danger to themselves and others, they must not be offended that we charge upon them the responsibility of the continuance of our national degradation.

What, then, does the writer in question propose? He notices, with special approbation, the recent attempts to close public-houses on the Lord's-day. With this effort we have no complaint. As a branch of the means to be employed, it is all well. But, as it is not the limitation, but the annihilation of the evil we seek, we regard it, as a means to such an end, as utterly inadequate. Sin is sin all

the week through; and it is a pitiful affectation of jealousy for the honour of God, that can content itself with a simple suppression of vice on the Sabbath. While we say so, we are far from insinuating that the writer of the article in question aims only at such a result. But still his plans go no farther, nay, do not even go that length. We close by observing that it is a melancholy position into which many have brought themselves, whose talents and profession require of them warfare with vice in all its forms. They cannot speak from the press, the pulpit or the platform, but they exhibit an utter inadequacy for coping successfully with the vice in question; and hence they generally content themselves with silence upon the subject, preferring the charge of indifference to that of folly. Abstinence would unseal many an eloquent tongue, and give freedom to many a masterly pen. And the adhesion to our cause of the writer of the article before us, would be a distinguished illustration of the justness of the remark.

MEDICAL IGNORANCE OF THE DRUNKARD'S DISEASE.

IN the *Lancet* of October 23 there is a leading article upon the subject of asylums for the inebriate, in which is exhibited a degree of ignorance as to the nature of drunkenness, which we did not expect to find in such a quarter. The writer says: 'We think that it is a point deserving the most serious consideration of all who wish well to their fellow-creatures, whether any good might be done by the formation of establishments somewhat similar to those licensed for the reception of the insane, in which inveterate drunkards might be taken care of for a certain space of time, the duration of which must be determined by experiment, and the endeavour made by education, by cultivating the moral faculties, by kindness, and other

means, to wean them from their suicidal habits.' There is then given a case, related by Mr Dickens, of a man in America who sought solitary confinement in the prison of Philadelphia as a cure for his vicious propensity. Here he remained for nearly two years, and being at length allowed the liberty of working in the garden, he one day availed himself of the opportunity which presented itself of scampering off. 'We regret,' says the writer, 'that this history is so incomplete. Who does not pity the unfortunate man, and who does not wish to know whether the solitary imprisonment of two years acted as a cure? The information might prove instructive.' Now, who that has studied the nature of the drunkard's vice is not aware that his appetite never dies? If the efforts which have been made in connection with our movement to reclaim the inebriate have established one fact more conclusively than another, it is, that if any who have acquired a relish for liquor, drink, however moderately, after a period of abstinence, however prolonged, the old appetite will discover unimpaired vitality. The only hope of the drunkard is in perpetual abstinence. What a pity that medical men are not aware of this fact! How many of all the shattered subjects that have sought their aid and advice have they cured? Would that they were persuaded to make a trial of our plan! The results, we assure them, would be no discredit to their honourable calling. But why send the poor drunkard to prison? Why not rather keep the liquor from him? Let our drinking usages be abolished; let our drinking places be closed; let the pernicious and insidious nature of intoxicating liquors be faithfully proclaimed by the medical profession, and we shall hear no more of asylums for the inebriate. Oh, there seems a demoniac cruelty in sustaining that system of deception which threatens the weakest of our race with the utter undoing of their most precious

interests! The drunkard would break away from his cruel tormenter, but then at every point the tempter meets him, and with blandishments the most specious, binds him firmer than ever.

THE CHANCELLOR'S BUDGET.

WE confess that there were some parts of the Chancellor's Budget which alarmed us more than even the proposed extension of the income tax. If we mistake not, we have been threatened with the opening of another floodgate of dissipation upon our debased and wretched country. What is the ground of our alarm? 'The community,' said the Chancellor, 'would be best enabled to bear unrestricted competition by cheapening those articles which sustain life. The House, therefore, would not be astonished that Government was prepared to recommend to Parliament to deal with the malt tax. He recommended it upon no other plea than *the interest of the consumer*. Government thought it their duty to recommend that this duty should be diminished one-half.' Now, is it not established beyond question, that every new facility afforded the dealer tends to the increase of the vice we have leagued ourselves together to destroy. The fallacy that price has nothing to do with the extent of a man's potations, will not bear investigation. In 1825, the duty on spirits was lowered from 12s 7d to 7s the imperial gallon; and from tables before us, it appears that the consumption in England and Wales rose, in a single year, from 4,132,265 gallons to 8,888,644 gallons; and with this increased consumption, there was a fearful increase of pauperism and crime. Many members of Parliament, in the course of the recent debate, affirmed, and the newspaper press have reiterated the statement, that the proposed reduction in duty would, to no sensible extent, affect the consumption of beer. Let us hear the

testimony of Mr Bass, the member for Derby, and the famous brewer. In the course of the debate he said :—

‘The late Chancellor of the Exchequer told the House on Friday night that there would be no corresponding increase of consumption from the proposed reduction, and he instanced the reduction of the duty on beer in 1830. It was true there was no immediate increase, but by 1836 the consumption had increased from 3,500,000 quarters to 5,000,000 quarters. (Hear, hear.) It was said that the brewers and maltsters would get all the benefit. But how did it happen then, that these two classes, who were believed to be so sagacious and cunning, were unfavourable to the reduction of the malt-tax? Here were £2,500,000 to be distributed among the brewers, and yet to a man they were against the measure. (Hear, hear.) If they really believed they were to get the difference, depend upon it they would be coming to the house to ask for a reduction in the duty on malt. It was true that the brewers had not made a reduction in the price of their beer, although there had been a reduction in the price of barley. For nearly 20 years the price of barley had been remarkably uniform. He had last year explained to the House how inconvenient it was to have frequent reductions in price (a laugh,) and there was an agreement between the publican and the brewer that there should not be sudden and frequent changes of price. (A laugh, and “Hear, hear.”) Well, but let the House hear him out. It was true that for the last four or five years there had been a steady and permanent reduction in the price of barley up to the present year. In the present year they were paying more than the average of the last twenty years. It was very difficult to make a reduction in the price of beer merely on account of the reduction in the price of barley. (A laugh.) But if the Chancellor of the Exchequer added to that reduction the reduction of the malt-tax, the consumer would not only get the benefit of that reduction, but also an equivalent for the diminution in the price of barley. The brewers, he believed, would not only give the public the full benefit of the reduction in the malt-tax, but would then make a handsome allowance on account of the reduction in the price of barley. (Cheers.) For himself, he thought there ought to be a reduction of from 4s to 6s a-barrel, according to the strength of the beer. (Hear, hear.)

But hon. gentlemen would understand that light beer was not capable of such a reduction as strong beer (much laughter), and therefore it would be quite unreasonable to expect so large a reduction in the price of pale ale as in other descriptions of beer. (Continued laughter.) The brewer had, or ought to have, a profit on the capital he employed. So much capital would not be required if the malt-tax were reduced one-half, and the result would be that there would be more competition in the trade.’

Another proof of the evil of increased facilities to the traffic, is to be found in the Beer Act of 1830. The injuries done by this single Act to the rural districts, villages, hamlets, and road sides of England, is proved, by the most ample evidence, to have exceeded the evils of any single Act of internal administration passed within the memory of man. Never was direr mischief inflicted by the blind senators of a bad government. The reason alleged was, that were the public furnished with what was imagined to be a cheap and wholesome liquor, their habit of indulging in stronger potations would cease. Facts prove the contrary. Returns lie before us, from which it appears that the beer-shops became the nurseries for the public-houses; and that wherever the former were established, the latter were increased. It was the boast of the Duke of Wellington that he triumphed more in passing the measure by which beer-shops were legalised, than in all his victories. He lived long enough, we trust, to see his error. And would Mr D’Israeli but take the trouble to inquire at the Home Office for the results of that measure, he might yet be disposed to deal with the malt-tax more in the spirit of a paternal government.

The lamentable ignorance of men in high places, men who would even undertake the guidance of this great empire, respecting the condition of the poorer classes, and the cause of their debasement, has come out in a remarkable manner in the

course of this debate. 'Not a peasant in England,' said Lord John Manners, 'who would not benefit by the reduction of the malt tax, in being enabled to consume more of the old English beverage so dear to the labouring classes.' Nor is the *Times* more enlightened. 'Let the teetotalers protest as they will,' says this great organ of public sentiment, 'a glass of beer will generally do a working man more good than a cup of tea.' Against these foolish sayings we place a statement, which we defy the entire British Senate to disprove. The Rev. Canon Stowell, at a late meeting of the Manchester Mechanics' Institution, said:—

'A still more injurious influence bearing upon the working classes, arose from the incentives and stimulants and seductives to sensuality and crime, which were multiplied around them, generally in proportion to the poverty of a neighbourhood, in the shape of beer-houses, public-houses, spirit-vaults, and singing saloons; the combined attractions of which often destroyed first the comfort of the poor man's home, and afterwards led him to sacrifice at the pawnshop all the little articles of furniture without which that comfort was impossible. It was a blot upon our government that such temptations should be allowed to be so multiplied, especially when their powers were brought to bear upon precisely that most defenceless portion of the community; they stimulated to drunkenness and crime, which the laws were afterwards called upon to punish. *Drunkenness was the hideous sin of England*; and he never could understand upon what ground the keepers of public-houses were so petted and favoured, and allowed to desecrate the Sunday, while other classes of tradesmen were compelled to close their shops. All the evils of this system had been aggravated by the Beer Bill, the passing of which was one of the darkest stains upon modern legislation.'

But we would set the *Times* over against himself. What does the following paragraph mean? Had he forgotten, when he penned it, that he had spoken as above? or does he wish to make amends for what he had said?—

'The licensing system is a perfect dead letter to all purposes of morality and order. Let any one walk a mile any direction in this metropolis long after twelve o'clock, and he will hardly fail to pass half-a-dozen public-houses still in full swing, with all the usual scandals in unchecked operation. The law, administered as it is, keeps up the price of ale, but not the standard of virtue.'

Now, whence this evil? If it be true that a glass of beer is better for a working man than a cup of tea, how is it that English beer-shops are a public nuisance? Whence originates this evil? Is it in the mere brick and mortar that form their walls, or in the pots out of which their frequenters drink? Do we find like scenes enacted in our coffee-shops? The *Times* or his Commissioner may visit every coffee-shop in this metropolis, at any hour of the day or night that he pleases, and he will find groups of working men partaking of wholesome refreshment or enjoying rational recreation, but none of the grossness and frivolity associated with the drinking of his favourite beverage. Is it then the case that beer is equally good and harmless as tea for the working classes?

And what was to be the consequence of this cheapening of beer? Why, in order that the Ministry might gain the tide of popular favour which cringing to a base and vulgar appetite would afford them, they proposed extending the income-tax to all in the annual receipt of £100, doubling the house-tax, and levying it upon every man who pays £10 of rent. And all this that the working classes may have cheap beer! Had the Chancellor proposed the abolition of all taxes upon knowledge, he might have shown himself a wiser statesman and a more enlightened friend of the people. The proposed reduction on the tea duty is well. Why not on the coffee duty too? Let these taxes be abolished, and then our rapidly-increasing cheap coffee-shops will be a formidable rival to our low dram-shops.

Our duty at least is plain. The fallacy

that beer or spirits are to be ranked with 'articles which sustain life,' must be boldly exposed. The right of petition is open to us; and if at any future time the proposal be renewed, we must table before the British Parliament our indignant protest. Although England may be more immediately affected by this measure, our interests are one; and we trust that there shall come from the northmost point of Scotland, a clear and decided condemnation of that false expediency, which would seek an increase of revenue at the cost of our national morality.

RICHARD COBDEN AND THE MALT-TAX.

HONOUR to whom honour is due. Twice has this gentleman lifted up his voice within the walls of St James' in vindication of our principles. We have not yet forgotten his withering exposure of the gross outrages connected with the return of a member for the Falkirk district of burghs; and even more signal has been the service which he has rendered to the cause of sobriety, in the recent debate on the Chancellor's Budget. He who can brave the sneers of a British House of Commons, and can stand alone in the attitude of indignant protest, when the curse of England is being lauded by men in high places, earns for himself a brighter fame than the hero of a bloody field. It is right that his sentiments should be here enrolled in the archives of our movement. In the course of his speech he said :—

'The right hon. gentleman (the Chancellor of the Exchequer) had stated that beer was, like bread, a primary necessary of life, and this had been repeated by other hon. members who had spoken since. Now, the fact was, that there was a very wide difference of opinion on this subject. He had repeatedly said, both in that House and out of it, that one difficulty of repealing the malt-tax arose from a large growing and influential body in this country—some of

them very fanatical too (hear, hear)—who were of opinion, not only that beer was not a necessary of life, but that it was a pernicious beverage. (Cries of "Oh!" from the Ministerial side.) Well, but the House would have to deal with that party, which, within his knowledge, comprised a very large, influential, and useful body of men, who he thought were entitled to be heard in that house, although they might be a minority. (Hear, hear.) He would just read to the House the opinion which some eminent men entertained on this subject; he begged hon. members not to give expression to their lively emotions till they had heard the names of those who had signed that document :—

"An opinion handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general,—that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary to those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulant, and cannot be benefited by the habitual employment of any quantity of them, large or small; nor will their use during his lifetime increase the aggregate amount of his labour. In whatever quantity they are employed, they will rather tend to diminish it."

'This was signed by upwards of seventy of the principal medical men of the kingdom, among whom he found the names of Sir Benjamin Brodie, Dr Chambers, Sir James Clerk, Mr Brandsby Cooper, Dr Davies, Mr Aston Key, Dr Lee, Mr Traverser, and Dr Ure. (Hear, hear.) Now, he thought that a declaration signed by such names as these would at all events have sufficient weight in that house to enable him to assert that at that moment it was an open question whether the increased consumption of beer would increase the strength and health of the people or not. (Hear, hear.) But the Government asked the housekeepers of the country, including a large number of the professors of temperance—to tax themselves in order to relieve the country of half the malt-tax. He had received many letters on the subject from teetotalers, who said that they did not consume malt; that the reduction of the malt-tax would therefore give them no relief; that they had abolished the malt-

tax for themselves in their own temperance; and, more than that, they believed that the consumption of malt was pernicious to the interests of society, and had taken pains to persuade their fellow-subjects that it was so; and yet the Government asked them to submit to the house-tax in order that beer might be cheapened, and that a greater consumption of it might take place! The Chancellor of the Exchequer had placed the matter altogether on a wrong ground as regarded this class of the community. If he had said that in these days of free trade the farmers had a

right to the use of malt for the purpose of fattening their cattle, and that therefore he would remit the Excise-tax on that article in accordance with all the principles of political economy, the chances were that he would have got their sympathies as free-traders on his side. But, instead of that, he had proposed the remission of one-half the malt-tax, avowedly in order to increase the quantity of beer consumed, and to enable him to do so, he proposed an addition to the house-tax—a proposition to which he could not possibly expect their acquiescence.

Correspondence.

ABSTAINERS AND EMIGRATION.

(To the Editor of the Abstinence Journal.)

SIR,—Having paid considerable attention this year to the registration of members for the 'League,' I have remarked that our real increase and progress over last year will appear less than it really is, from the circumstance of emigration. Emigration I think will have considerably thinned our ranks, perhaps from one to two hundred. Had it occurred to me sooner, I would have suggested that the actual number so withdrawn should have been published in the *Register*, because every hard-working member and agent of the League deserves as much encouragement and as little discouragement as possible. Closely looked at, however, there can be no serious discouragement because of the emigration, as a member *left* is not a member *lost*. It is not a change of place, but a change of principles—from temperance to intemperance—that can be threatening or fatal to our movement. I even think that with a little energy and tact soon brought into play, this emigration of abstainers may be turned to a rich account, simply *by a perpetuation of membership*. By extending the pale of our association, we may retain the support and the sympathy of some first-rate men. There is a double reason why we should do this systematically—1st, for the real good of our cause; 2d, for the real good of our countrymen. The 'nuggets' of prosperous colonists would help us mightily. Colonists, on the other hand, would become more and more prosperous and happy, in exact

proportion as they continued to cherish and practise all the precepts and pledges that emanate from our moral association. Indeed, by some possible arrangement, all our literature—at any rate monthly and quarterly—might go regularly out and brace them to duty there, and bind them closer and closer to all their abstinence brethren here. Special tracts might also be furnished by the League as an equivalent for all subscriptions sent home. By some combination such as this, beginning on a small, but developing on a great scale, drunkenness might be hunted out of the British Empire. If the young abstinence colonists are true to their principles, and take advantage of this or some similar idea, their new home may never become infested with drunkards; and their children may be saved from that daily contamination which is the shame and the sin of Scotland. There is something quite practicable for the 'League' here. To be encouraged to proceed, we have only to recollect the love that many of our members have for abstinence, and the love that Scotchmen abroad always cherish for one another. This *clanishness* would enable respectable agents appointed by the League to get very directly at the proper parties to increase the new membership and maintain the old. League agents—that is, right-minded, philanthropic men—should be appointed in all the large towns. Such agents could be found by making application to our country societies. The committees could

forward the names of worthy persons previously or recently left, or soon to leave, who would be proud to signalise themselves as heretofore in the interests of our cause. Here many noble-minded abstainers lament that their circumstances are so circumscribed that they cannot do more for abstinence. Transplanted to a richer soil, they would yield more abundant fruit. And this ambition to aid abstinence is intelligible, when it is remembered what this one word, ABSTINENCE, has done for them. From the

hour of their identification with the cause, they can date the beginning of a new life—the dispersion of their ills, and the dawn of their happiness. Let the League, then, be careful and conservative of all such; it cannot, and it need not afford to lose one of them. *Everywhere*—in Scotland, Australia, or America—such men, if united and incorporated, will assist the League in all its beneficent operations.—I am,

SCOTUS.

Selections.

CHILDREN.

BY MRS HARRIET BEECHER STOWE,

Authoress of 'Uncle Tom's Cabin.'

'A little child shall lead them.'

ONE cold market morning, I looked into a milliner's shop, and there I saw a hale, hearty, well-browned young fellow from the country, with his long cart whip, and a lion shag coat, holding up some little matter, and turning it about on his great fist. And what do you suppose it was? A *baby's bonnet*! A little soft, blue, satin hood, with a swan's down border, white as the new fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding with no small pride the baby—for evidently it *was* the baby. Any one could read that fact in every glance, as they looked at each other and the little hood, and then at the large blue unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby *like that* before!

'But really, Mary,' said the young man, 'isn't three dollars very high?'

Mary very prudently said nothing, but taking the little bonnet, tied it on the little head, and held up the baby. The man looked, and grinned, and without another word, down went the three dollars—all the last week's butter came to; and as they walked out of the shop, it is hard to say which looked the most delighted with the bargain.

'Ah!' thought I, 'a little child shall lead them!'

Another day, as I was passing a carriage factory along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside

him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark-eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion, as much as to say, 'See what I have got here!'

'Yes!' thought I, 'and if the little lady ever get a glance from admiring swains as sincere as that, she will be lucky.'

Ah, these children! little witches! pretty, even in their faults and absurdities! winning, even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit—he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rose-leaf lip is pursed up in infinite defiance—and the white shoulder thrust haughtily forward. Can any but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books, and what can he do? They tear up newspapers—litter the carpets—break, pull, and upset, and then jabber unimaginable English in self-defence, and what can you do for yourself?

'If I had a child,' says the precise man, 'you should see.'

He does have a child, and his child tears

up his papers, tumbles over his things, and what has the precise man to say for himself? Nothing—he is like everybody else—‘a little child shall lead him!’

Poor little children! they bring and teach us, human beings, more good than they get in return! how often does the infant, with its soft cheek and helpless hand, awaken a mother from worldliness and egotism, to a whole world of new and higher feeling! How often does the mother repay this, by doing her best to wipe off, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been!

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it, in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims which have undone himself.

Go to the jail—to the penitentiary, and find there the wretch most sullen, brutal and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God, and Jesus, and been sealed with the seal of heaven. But harsh hands seized it—fierce, goblin lineaments were impressed upon it—and all is over with him for ever!

So, of the tender, weeping child is made the callous, heartless man—of the all-believing child, the sneering sceptic—of the beautiful and modest, the shameless and abandoned—and this is what *the world* does for the little one.

There was a time when the *Divine One* stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsubdued feelings—our worldly and unscriptural habits and maxims—stand like a dark screen between our little child and its Saviour, and keep, even from the choice bud of our hearts, the sweet radiance which might unfold it for paradise? ‘Suffer little children to come unto me, and forbid them not,’ is still the voice of the Son of God; but the cold world still closes around and forbids. When of old, the disciples would question their Lord of the higher mysteries of his

kingdom, he took a little child and set him in the midst, as a sign of him who should be greatest in the kingdom of heaven. That gentle Teacher still remains to us. By every hearth and fireside, Jesus still sets *the little child in the midst of us!*

Wouldst thou know, O parent, what is that *faith* which unlocks heaven! Go not to wrangling polemics, or creeds and forms of theology, but draw to thy bosom thy little one, and read in that clear, trusting eye, the lesson of eternal life. Be only to thy God, as thy child is to thee, and all is done! Blessed shalt thou be, indeed, when ‘*a little child shall lead thee!*’—*New York Evangelist.*

CONSIDERATIONS FOR PROFESSING CHRISTIANS.

OUR object is to show that there is necessity of a great measure of caution in the use of even lawful things, from their probable effect upon ourselves; that many may be dangerous which are not originally criminal; and, therefore, that we should examine before we suffer ourselves to partake of indulgences which appeal the most directly to our natural feelings; whether they will be productive of ultimate injury or advantage to our character; whether they will tend to fortify or enfeeble our principles; whether to enkindle or abate our zeal, to elevate or debase our motives, to purify or contaminate our affections; to render holier and more heavenly, or to secularise our habits of association and thought, to advance or retard our progress in the life that is spiritual and divine. We shall endeavour to convince you that there are many things, which in single instances and acts, may not be very censurable, which yet, when suffered to become habitual, would tend to diminish or to destroy the holiness, and dignity, and sacred elevation of a christian character. From the tendency of such things to produce a desire for their reiteration, and an increased difficulty in their avoidance, we shall seek to show you that they are carefully to be contemplated in all their consequences, both immediate and final, before we venture to perform them. You will be reminded that all the powers of men are in a state of imperfection and disorder, that they naturally incline to the corruptions of that state through which they are now passing, that instead of being as they once were, armed on all points against the seductions

of evil, (to which even these, alas! they yielded, being found in their best state too feeble to resist its assaults) they are now essentially prone to the very ills against which they ought to be our defence; and that now, when we can but walk with faint and staggering steps through paths of darkness and peril, we have need of the greatest vigilance while seeking to pursue the track that leads to heaven. We shall strive to show you that one of the greatest artifices of our spiritual foe is to present evil under the disguise of good, to lead through scenes of beauty and enchantment, where all looks fair, and innocent, and lovely, onward to destruction; that our only security is found in a timely caution, a sober and determined examination of the course that lies before us, a resolute and steadfast refusal to take the very first step in any unwonted, and as yet unknown path, till we have reflected whither it will conduct us in the end. We shall call on you to recollect how hard it is to retrace our steps, to regain the path from which we may have wandered, how much easier is the descent from one declivity downward

to another, though each should bring us nearer to the fatal precipice, and to a ruin at last inevitable, than to trace back again the steep and rugged heights of virtue, which even with the best and happiest preparation, and when we have been even habituated to the attempt, are ever found so difficult and so laborious. Our effort will be to rouse you to a sense of hidden danger, and thus to put you on your guard against such foes as may now be little suspected; but which lurk in ambush, through all the fields of pleasure, and which, when once they burst upon you in an hour of carelessness and false security, you may find it not only hard but perhaps impossible to overcome. The danger which we shall principally pursue, is to warn you against yourselves, against the allowance of too great a latitude to your natural tastes and inclinations, against the reposing of too much confidence in your firmness and your resolution, when set in opposition to your passions and your desires.—*Sermons by R. S. McAll, LL.D., preached in the ordinary course of his ministry, pp. 305-308.*

Operations of the Scottish Temperance League.

THE TRAVELLING AGENTS.

MONTHLY LIST OF PLACES VISITED.

MR EASTON:—Penicuik, Kirknewton, Kirkcaldy, St Andrews, Dunfermline, Cramond-Bridge, Loanhead, Juniper Green, Ford, Broxburn, Queensferry, Dalkeith, Ratho, Abernethy, Errol.

MR ANDERSON:—Campbelton, Dalintober, Largs, Millport, Greenock, Kilmun, Gourrock, Dunoon, Rothesay, Helensburgh, Musselburgh, Leith, Mid-Calder, Corstorphine, Ratho.

MR M'FARLANE:—Hawick, Robertson, Ashkirk, Lilliesleaf, Bowden, Midholm, Ettrick-Bridge, Hopehouse, Selkirk, Gala-shiels, Peebles, Innerleithen, Penicuik, Carlisle, West Linton, Roslin, Lasswade, Loanhead, Dalkeith, Edinburgh, Livingston, Bathgate, Shotts Iron Works, Gourrock.

MR DUNCAN:—Aberdeen, Stuartfield, Newbyth, Cuminstown, Turiff, Methlic, Glasgow, Greenock, Port-Glasgow, Bishop-ton, Renfrew.

MR STIRLING:—Gorbals, Fauldhouse, Whitburn, Holytown, Paisley.

MR NIMMO:—Cardross, Greenock, Chapelhall, Rutherglen, Blantyre, Camlachie.

SPECIAL PUBLIC MEETINGS.

KIRKCALDY.—A deputation from the Executive Committee, consisting of J. M'Gavin, Esq., and Mr Geo. Easton, visited this town on Friday, 26th Nov., and addressed a numerous and intelligent body of abstainers on the claims of the League. The meeting was held in Rose Street Chapel, and was presided over by Robert Lockhart, Esq. The statements of the speakers were attentively listened to by the audience, and a formal expression of confidence and thanks proposed at the close, met with a hearty and unanimous response.

DUNFERMLINE.—Nearly 600 persons assembled in St Margaret's Church, on Monday evening, 29th Nov., to receive the League's deputation, which consisted of the Rev. Wm. Reid, Mr R. Rae, and Mr George Easton. John Davie, Esq., presided. After the deputies had addressed the meeting, complimentary resolutions were proposed by the Rev. Messrs Russell, M'Auslane, and Harper, and cordially agreed to.

NEW PUBLICATIONS.

The arrangements in regard to the League's Periodicals announced some time

ago, have been completed. The first numbers of the *Scottish Review*, the *Abstainer's Journal*, and the new series of the *Adviser*, are now before the temperance public. By the aid of numerous friends such a liberal share of support has been secured for each, as to convince the Executive that the changes effected have been warmly appreciated by the temperance reformers of Scotland and England. If all had laboured as some have done, the circulation attained

would have been unprecedentedly great. Having no object to serve but the advancement of the movement, the Committee confidently renew their appeal in behalf of an extensive diffusion of the truths contained in these publications. It is hoped that every member of the League will feel personally interested in the present effort to extend and improve the Temperance Periodicals of Scotland.

Temperance News.

SCOTLAND.

DUNDEE.

Several lectures on the 'Statistics of Drunkenness in Dundee' have recently been delivered by Mr James Lowe. He gave the following figures to prove that an increase in the number of public-houses proportionally augments the number of police committals:—

	LICENCES.	POLICE CASES.
1845	594	3905
1846	570	3083
1847	535	2953
1850	529	2641
1851	569	3444

ARBROATH.

At the usual weekly social meeting of the total abstinence society, held on Saturday evening, 4th December, a very effective and exceedingly instructive address was delivered to the audience by Mr M'Kenna, one of the Executive Committee of the Scottish Temperance League, who, being in the town on business, took the opportunity afforded him of giving his countenance to the weekly re-unions of the society, and of exhibiting his interest in the progress of the movement. The address was listened to with much interest, and gave great satisfaction.—*Northern Warder*.

CRIEFF.

The cause was never in a more healthy state in this town. The monthly meetings originated by the committee have been entirely successful, surpassing the anticipations of the most sanguine. The December meeting was particularly interesting. The Juvenile Teetotal Band (numbering 80) was in attendance under the leadership of Messrs M'Gibbon and Cramb, and sung some fine temperance melodies. The meeting was addressed by Messrs Dacker and Scrimgeour, after which the president, Mr James Dow, urged all present to use their influence to extend the circulation of the Temperance League's publications. A number then joined the society. Within the last few months nearly 200 have been added to

the muster roll; and arrangements are being made to have a course of Sabbath evening lectures.

DUNBLANE.

The fourteenth annual meeting of the Dunblane Total Abstinence Society was held on Tuesday evening, 14th December. Mr Duncan Dochart, president of the society, took the chair, who, after constituting the meeting by prayer, called upon Mr Duncan M'Nie, secretary, to read the report of the committee. The report stated that a soiree and several public meetings had been held during the year, that 600 copies of the *Adviser* had been circulated, that 500 tracts, consisting of 50 of 10 different Nos. of the Narrative Series, had been received and stitched up in parcels of 5 in each, and lent from house to house, to be read by the inhabitants; that after expending £11 9s 3d to forward the objects of the society, a balance of £5 9s 4d was left in the treasurer's hands, and the report concluded by urging the members to exert their influence for an increased circulation of the League's temperance periodicals.

KILMARNOCK.

On the evening of the Fast-Day, Thursday, 2d Dec., the Rev. M. Dickie of the United Presbyterian Church, Cumnock, preached a sermon on the subject of temperance, in the Clerk's Lane Meeting House here. The words of the text were the following: 'The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.' Proverbs xxii. 3. The audience, which was respectable, appeared to be deeply interested and impressed with the discourse.

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THE ABSTAINER'S JOURNAL.

FEBRUARY, 1853.

Miscellaneous Contributions.

THE ONLY EFFECTIVE REMEDY.

AN effective remedy for the evil of intemperance must be adequate to the accomplishment of the following three things:—Prevention, Reformation, and Preservation. These are our cardinal points. Gain these, and the work is done; but anything that fails of gaining these is unworthy of the countenance of earnest men, while the remedy adequate is at hand. Now, we hold that of all the plans of suppression proposed, total abstinence from all liquors which intoxicate can by any possibility gain the ends aimed at.

NOTHING SHORT OF ABSTINENCE CAN PREVENT INTEMPERANCE. How does the appetite originate? With the glass? No, but with the drop. Give spirits to one who has never before partaken of them, and he will afford no equivocal symptoms of strong repugnance. The appetite for alcohol, then, is not natural. The little drop must precede the glass. And it is in the little drop all the danger lies. Some think that excess is the origin of the evil. Why, excess is the evil itself, and cannot therefore be its cause. In some, however, this natural repugnance is easily overcome, and that which on being at first presented only begot aversion, is soon not only very palatable, but thirsted after with an insatiable craving. The love of excitement exists in all minds to a greater or less degree. Alcoholic liquors produce the

desired exhilaration, and hence the favour with which they are regarded. Now, while it is admitted that those possessed of greatest command over their appetites, those supplied most abundantly with innocent means of enjoyment, those most powerfully under the influence of moral and religious motives, will be most likely to resist the temptation which strong drink presents, there is a wide-spread class whose physical and mental constitution, whose tastes and dispositions, whose social condition and moral character, render them peculiarly exposed to danger. Persons of low tastes and strong animal propensities, persons accustomed to unusual depression or of refined sensibility, persons reckless of character and indifferent to the welfare of dependants, are specially liable to give way to indulgence in that which is sanctioned so generally by the customs and sentiment of society. Who then is safe in the use of an article so potent for evil? What is the gain that will compensate for the hazard that is encountered? The father may be encased in armoury which no dart of the enemy can penetrate; but what if the wife or the child be defenceless? The object of dearest affection may be so constituted or disposed as to become the easiest victim of the destroyer, and yet, for the sake of a little animal enjoyment and additional hilarity, he is to welcome their foe at his ta-

ble, and honour him as a friend. In the face then of these facts, to talk of suppressing intemperance by shutting up the dram-shops while the door of the wine merchant is as open as ever—by abstaining from distilled spirits, while fermented liquors are used, or by limiting indulgence to moderation in both, is simply pure nonsense, and exhibits an obliviousness to cause and effect, which all making any pretensions to common sense would be ashamed to exhibit in any other department of social improvement. Most rigorously do our shores forbid the approach of the slightest taint of the yellow fever. Prevention is known to be better than cure. But where appetite, and interest, and fashion have all to be consulted, another policy is the course adopted. Get rid to-day of every drunkard in the land, and moderation will supply you with a fresh crop ere the seed now scattered on the ground has brought its fruit to perfection. Are we not then justified in affirming that nothing short of total abstinence is adequate to the prevention of drunkenness?

We are equally justified in asserting that NOTHING SHORT OF TOTAL ABSTINENCE IS ADEQUATE TO THE REFORMATION OF THE INTEMPERATE. This, we believe, is pretty generally admitted. We have venerable divines so affirming. Dr John Brown says, 'Take a familiar illustration: A person is fond of wine; it is agreeable to his taste; it is useful in refreshing him after severe exertion. But he finds that this taste has seduced him into intemperance. He finds that there is constant danger of its doing so. He has fallen before the temptation again and again. What is such a person's duty? According to our Lord, it is obviously to abstain from it entirely, on this plain principle, that the evil he incurs by abstaining, however keenly felt, is as nothing to the evil to which the intemperate use of wine subjects him, even everlasting

punishment in hell.* The late Dr Lawson of Selkirk, in preaching on Timothy's stomach, says, 'There are some who cannot swallow a glass without having an appetite excited for more, which they feel themselves incapable of restraining. They could perhaps have denied themselves the first, but they cannot deny themselves the second and the third, and then they go on till wine inflame them, and they become the scorn of their enemies and the object of pity to their friends. As a small quantity of strong drink is an irresistible temptation to such persons, they ought not so much as to look on it. Why not look upon it? What harm will the sight of it or a little taste of it do to us? Would you look upon it or taste it if you knew that a serpent is in the bottom of the glass, or if you knew that the devil was in it? But you will soon find, if you indulge your licentious appetite, that the old serpent was in it, lying in wait to deceive your souls to your destruction.† Now, we have to ask in passing, what have christian ministers, and christian elders, and christian church members to do with a glass that has got the devil at the bottom of it? In accordance with the doctrine thus expressed, very many are in the custom of recommending their intemperate friends and dependants to take the pledge as their only safety. Times without number have persons come to us that we might use our influence in inducing their dissipated relatives to abstain, mistresses in behalf of their servants, and employers in behalf of their workmen. Only two days ago a gentleman drove up to our door and sent in his coachman to take the pledge, and get a certificate that he had done so. This man had but recently withdrawn from the ministry of one who speaks from the pulpit reproachfully of

* Discourses of our Lord Illustrated, vol. i., pp. 227.

† Secession Magazine, 1838, p. 457.

abstinence. Had he gone to his old pastor, what could he have done for him? Now, it is all very well to get the dissipated to abstain, but why is it that those who would befriend them will not abstain along with them? 'Oh! that's quite a different thing,' say they. 'Our circumstances are very different. What is needed for them, may not be required for us.' We grant the difference of circumstances; and on this very difference we base our argument. Ought not the strong to help the weak? Is there anything more reasonable or christian than that? The question for present consideration is not, what *we* need, but what do those need whom we would befriend? If we be honest in our professed wishes for their good, are we not bound to use all lawful means for its attainment? And as the good aimed at pertains to their highest interests, can we stop short of any lawful sacrifice in order to its attainment? Who does not see, then, that one who is himself an abstainer is by far the most consistent, kind, and effective in the reclaiming of others? To require another to abstain without giving him the advantage of personal example, is cruel and mean. It is to require him to put forth the greatest moral strength in the season of greatest moral weakness, without giving him the aid which might be afforded. Who, then, does not see the advantage which the abstainer possesses as a reformer of the intemperate?

TO THE PRESERVATION OF THE RECLAIMED TOTAL ABSTINENCE IS EQUALLY ESSENTIAL. It is essential that they abstain, and it is essential that those with whom they associate abstain also. It has been well observed by Foster: 'The mind is weak where it has once given way. It is long before a principle restored can become as firm as one that has never been moved. It is as in the case of a mound of a reservoir—if this mound has in one place been broken, whatever care

has been taken to make the repaired part as strong as possible, the probability is, that if it give way again, it will be *in that place*.' What is true of principles, is also true of passions. And yet we find one of superior talents and practical character expressing an opinion upon this point which we were not prepared for. In a pamphlet published about a year ago, and bearing the initials of the Rev. Norman M'Leod of Glasgow, we find him saying to the drunkard, 'Whatever you may do hereafter, I believe that total abstinence *at present, and for a time at least*, is your best and only cure.' No man who has thoroughly studied the nature of the drunkard's disease would ever entertain any such sentiment, or give to an inebriate any such advice. The appetite of the drunkard dies but with death itself. Like the tiger's nature, which may appear subdued by the influence of training, but which the taste of blood rouses anew; so, after years of abstinence, a glass may awaken the slumbering appetite mightier than ever. But let us hear the reclaimed's own testimony: 'A thimble-full of spirits,' said one, 'would convert me into a demon.' There is before us at this moment the narrative of a James Cowan, who commenced business as a draper in Dundee, with a capital of £2000, but who descended through dissipation to poverty, and who, in struggling upwards, put upon record this remarkable declaration: 'I shall, if pressed to take a single drop, produce the page whereon my resolution is recorded; and if still enticed, I shall look upon that person in the light of an infernal fiend.' Nor is evidence wanting to prove that these men express no groundless alarm. Numerous cases of backsliding from the temperance ranks crowd upon our memory. Let one suffice: There lately sat at his brother's table a poor wretch who had recently joined the temperance society. The wine glass was circulating, and as he and

another were the only abstainers present, their abstinence became the subject of remark. A doctor of divinity present ridiculed the idea of people not being able to restrain themselves. And what was the sequel? In a fortnight that poor man was reeling through the streets, mad with drink, attempted suicide, and is now an exile from his native land. Had that brother and that minister acted a wiser part, and encouraged by their countenance the fallen one in his efforts to regain himself, how different might have been the result! How can the reclaimed find safety but in an abstaining community! Every one who adopts abstinence, befriends them; and every one who drinks, exposes them to temptations which may be the undoing of them for ever.

Have we not, then, by the most conclusive arguments and facts, made out the superiority of abstinence as a means of reformation? Is there any other worthy of countenance? Why then hesitate respecting its adoption? To hesitate is unworthy of the emergency. To waste time with other means, is trifling with interests the most momentous.

THE REV. NORMAN M'LEOD'S VIEWS.

THE respected minister of the Barony Parish, Glasgow, at the opening of the St Rollox Refreshment Rooms, last month, gave utterance to statements about the queerest we have heard of in connection with this movement of ours. He said—

Should they combine with tea and coffee the stimulants of ale, porter, or even spirits, he must frankly acknowledge that he would never object to this, as long as such establishments were under such strict management of a committee of christian proprietors as would make it impossible for those mercies to be abused in them no more than at the private table of a christian gentleman. (Cheers.) He believed that to suppress drunkenness, and to save the well-disposed artizans from the temptations afforded by the tavern, to

make companionship with the dissipated, and to become thereby dissipated themselves, it would soon be necessary to adopt such means as never yet had been attempted in our large cities, of aiding the christian working man to avoid, as he wishes to do, the two extremes of teetotalism, which deprived him of a luxury or enjoyment, or a good which he honestly believed God gave him, or the sinful extreme of intoxication which Satan alone gave him. He considered the allegation of the impossibility of any portion of the working classes ever resting satisfied with that middle point of sobriety and temperance with which the vast mass of the middle and upper classes, certainly christians of every class, were habitually contented with, was nothing less than a libel on the Creator, who made the body with certain appetites, or on christianity, which was a living power to control and regulate every appetite according to God's will. (Cheers.) To deny to his fellow-men what he felt himself at liberty to take as a christian, he thought looked like hypocrisy. He only wished to aid them in taking it as God gave it, with sobriety. (Hear, hear.) But as he felt assured that there was not sufficient confidence felt in his plan of reform, he would only advocate at present the refreshment rooms, without the addition of stronger stimulants than tea and coffee.

The radical blunder in our rev. friend's views, is that intoxicating liquors are '*mercies*.' We hold the allegation to be nothing short of a slander on the bountiful Creator of us all. Well has it been said by South, 'God sends us nothing but what is naturally wholesome and fit to nourish us, but if the devil have the cooking of it, it may destroy us.' One fact places all alcoholic stimulants at a wide distance from the common necessities of life. Those articles which are designed for our use have no natural tendency to lead to sinful indulgence. I eat a certain quantity of food, and drink a certain quantity of water, or milk, or any other wholesome liquid to-day, and there is no desire for an increased quantity to-morrow; but if I partake of intoxicating liquors, a craving may be originated which gains strength day by day, and the demands of which keep pace

with its growth. Here, then, between the bounties of a merciful God, and the products of man's perverted ingenuity, there is a wide distinction, and, with this distinction in view, we feel that, in virtue of the reason he has given us, we are warranted in placing the entire class of stimulating liquors beyond the circle of lawful enjoyments.

He who now-a-days speaks of the reasonableness of working men indulging in intoxicating liquors, knows but little of their condition and the philosophy of their debasement. Surely the Barony Parish is wide enough, and the condition of thousands of its inhabitants wretched enough, to constitute a field of observation. For Mr M'Leod to adduce the condition of the 'middle and upper classes' as an argument in favour of his views, is about the most unfortunate thing he could have done. Granting even their superior sobriety, is it such as to be a ground of congratulation? Which family circle, among even these classes, have escaped the withering curse of intemperance? Is there not in almost every house 'one dead.' We would adduce no more conclusive argument of the utter incompatibility of temperance and moderation than the condition of these very classes. But, ah! the secret of this sham liberality is out: 'To deny his fellow-men what he felt himself at liberty to take as a christian, he thought looked like hypocrisy.' Well, this is honest. It is more consistent than the conduct of 'the suppression men,' who would shut up the public-houses while they kept the liquor upon their own tables. But it is another proof of what we have often said, that no man will see clearly upon this subject, or be an efficient temperance reformer, till he has discountenanced 'all the causes and practices of intemperance.'

But we have a further objection to the views of Mr M'Leod. What is the grand design of the movement in behalf of cheap refreshment rooms? Is it not that

the working classes may be provided with refreshments apart from temptations? If his theory be correct, would not a movement to secure the sale of coffee and other refreshments, in addition to the fiery liquid in which whisky-shops traffic, be the right way of going to work? What is the difference between a dram-shop which sells coffee, and a coffee-shop which sells a dram? But, oh, this *beau ideal* of a refreshment-shop is to be under 'the strict management of a committee of christian proprietors.' Does not the very suggestion prove, notwithstanding all that has been said of working men and others drinking safely, that the articles which Mr M'Leod would add to his refreshment-rooms are not articles which can be safely used? Who ever heard of putting a bread-shop, or a flesher's-shop, or a grocer's-shop under the 'strict management of a committee of christian proprietors?' No, no. An honest business needs no such superintendence; lawful enjoyments need no such guardianship.

When on the subject of Mr M'Leod's views, we may take the opportunity of noticing what he has elsewhere given to the public. About a year ago he published a series of little tracts, with the design of promoting sobriety among the working classes; but, since the days of the *moderation societies*, we have not met with anything so far behind the spirit of the age. Amid much that is true and telling, and as beautiful as it is pointed, there are views expressed which must utterly subvert any good which the publications in question might otherwise have accomplished. In one of the tracts of the series he says:—

I admit my belief, that the use of intoxicating drinks is permitted by God. He himself has endowed the body with the capacity of being stimulated by strong drink. If you ask me, For what end?—I will also grant, that, as far as I can see, it is for the sake of adding to man's enjoyment, and sometimes for his

health. The same benevolence which has provided beautiful colours to please the eye—sweet fragrance to gratify the sense of smell—harmonious sounds to delight the ear—ministers also to lower appetites, by making our food and our drink sources of bodily enjoyment.

Yes; and we don't deny that 'the use of intoxicating drinks is permitted by God.' Sin, too, 'is permitted by God,' but is that evidence that he approves of it? Yes; and we admit that 'He himself has endowed the body with the capacity of being stimulated by strong drink;' and He has 'endowed the body with the capacity of being' the instrument of sin; but is that evidence that he approves of it? Why, upon this principle we might justify any iniquity of which humanity is capable. We admit that, in the *adaptation* of nature, there is evidence of design; but we deny that there is any adaptation between the human system and alcoholic stimulants. All the facts of experience, and investigations of science, prove that there is an inveterate enmity between them. We believe that the bountiful goodness of the Creator is beautifully manifested in making the means of our subsistence the ministers of pleasure. There was evidently no necessity for this arrangement. Food might have nourished, and air might have sustained the vital play of the heart and lungs; the sun might have shed light upon our world, and the earth might have brought forth the supply of our returning wants, without majesty and beauty meeting us at every step, and delightful sensations being the accompaniments of the ordinary operations of the functions of nature. Yet so it is, and here is divine goodness. But so soon as we come within the circle of alcoholic indulgence a new class of facts is presented. Does the argument for goodness, then, here fail? No. But it manifests itself in a way entirely different. It is seen not in the benefit which these liquors confer, but in the havoc and ruin

which they entail. Alcohol, like a demon of wrath, enters in among affections tuned to the sweetest harmony, with all that is beautiful and true in nature, and does its deadly work as if it felt no pity, and heard no groans; and yet in this very desolation there are no equivocal tokens of the divine beneficence. This very ruin is the voice of a friend telling of danger, and urging escape.

Passing onward, we find Mr M'Leod meeting, as he supposes, the objections of the drunkard to a temporary adoption of the practice of abstinence:—

But, perhaps, you ask again, '*May I not be temperate without being a total abstainer?*' Why may I not enjoy, as well as others, this gift of God with that moderation which ought to make me love him more for his bounty?' From my heart I wish you could! I wish your habits were such as would enable you, as a sober, well-principled man, to take such stimulants as you deemed pleasant or profitable at your own clean and comfortable fireside, without either sinning at home, or flying to the debasing influences of the dram-shop.

Mr M'Leod has a wonderful faculty in joining together what has no possible connection. What two things are more widely apart than '*stimulants*' and '*clean and comfortable firesides?*' We ask our friend, Is there not a natural antagonism between them? and do you really believe that it were well for the working classes to act upon your suggestion? Drink is bad enough in the dram-shop; but Oh! we beseech you, do not add to the miseries of the drinker's home, the pernicious snare to children which drinking at the fireside presents. The advice, which is bad in any case, is reckless, we hesitate not to say, when addressed to the reformed drunkard, as we have endeavoured to show in the preceding article.

To return, however, to the subject of *tippling* coffee-shops, we have to ask, And what of their *keepers*? Is it not the fact that where drink is sold, especially in

retail, there is fearful risk to the dealer? The danger to customers is occasional, the danger to the dealer is habitual. But let us have facts. In a pamphlet before us there are statistics upon this point about as startling as anything we have met with. It is a pamphlet addressed to publicans, showing them the frightful evils and dangers of their traffic. Let the author speak for himself:—

‘To prove,’ says he, ‘the almost certain ruin which attends this trade, I shall present you with a picture, drawn not by fancy, but from real life. I once collected the statistics of the public-houses of a small provincial town in Scotland. The method adopted to obtain these statistics was simply this:—we took down the names of twenty-two public-houses in this town, numbering upwards of 5000 inhabitants, and asked two intelligent and respectable “old residents,” to give the history of all they could remember who, in succession, kept each tippling-house, *omitting their present occupants*. The result of those inquiries we shall give as briefly as possible:—

No. 1. This house was long kept by a man who was sober when he first occupied it. He became, at last, a confirmed drunkard. His vice was the immediate cause of his death.

No. 2, *a.* A notorious drunkard; *b.* respectable and sober—their house supported chiefly by people from the country; *c.* died in drink—his widow married a publican—both drunkards; *d.* the wife became a drunkard.

No. 3, *a.* Husband, wife, sons, and daughters, drunken; *b.* husband, wife, sons, and daughters, drunken; *c.* husband, wife, sons, and daughters, drunken.

No. 4, *a.* Sober family; *b.* husband, wife, sons, and daughters, drunken.

No. 5, *a.* The whole family drunken and blackguard; *b.* the husband a drunkard.

No. 6, *a.* Father and mother sober; a daughter a drunkard; a son ruined by drunkenness; *b.* sober family.

No. 7, *a.* Died drunk—wife a drunkard; *b.* sober—wife a drunkard.

No. 8, *a.* Wife died from drunkenness; *b.* husband and wife drunken.

No. 9, *a.* Never sober—died of *delirium tremens*; *b.* husband drunken.

No. 10, *a.* Sober family; *b.* husband, wife, and son, drunkards.

No. 11, *a.* Wife a drunkard; *b.* sober family.

No. 12, *a.* Son a drunkard; *b.* husband, wife, and family, drunkards; *c.* was becoming a drunkard, and gave up to avoid the temptation.

No. 13. Wife drunken.

No. 14. Family bad.

No. 15, *a.* Died drunk; *b.* father and mother sober—the family, both sons and daughters, became drunkards.

No. 16, *a.* Died from *delirium tremens*; *b.* wife a confirmed drunkard.

No. 17. A widow—daughter drunken.

No. 18. A widow—was sober, became drunken, and died in misery.

No. 19. Wife died a drunkard.

No. 20. Both drunkards—family bad.

No. 21. Wife a drunkard.

No. 22. The whole family sober and respectable. “Never would sell to bad characters. Would allow none but respectable people to enter their house, and never omitted family worship morning and evening. All turned out well.”

Such are the sad moral statistics of 22 public-houses, and of 39 families who in succession occupied them. Most of those have gone to their account. Some have been driven from the trade, beggared in means, and ruined in morals. Some have escaped barely with their life, while those only who sacrificed profit to principle, have carried either or both along with them to other spheres of labour.’

Anything more appalling upon the subject of the traffic we have nowhere met with. And to whom are we indebted for this fearful catalogue of the wretchedness, and sin, and woe, entailed by drink upon those who deal in it? Why, to none other than the Rev. Norman McLeod, minister of the Barony Parish of Glasgow, who suggests that in a refreshment-room for workmen there should be sold the very article which perpetrated all the woe upon the keepers of places essentially similar to what he would establish. Surely he has forgotten his little tract addressed to publicans, and the warning which he therein gives to those who have not yet entered upon the trade. If so, we close with quoting it:—‘We would earnestly implore them,’ says he, ‘for the sake of their own peace and good, for time and

eternity, for the sake of the wife of their bosom, and the "children of their affection," for the sake of Christ and his cause, whatever they do, never enter town or village to commence the trade of a tippling house.'

We wish Mr M'Leod great success in the new field of labour upon which he has recently entered. Possessed of talents of no ordinary kind, and advanced to a station of commanding influence, our earnest

desire is, that he may avail himself of both to the greatest possible advantage; but we would in kindness assure him, that while this is an achievement on which his generous nature is no doubt set, failure must unquestionably be the result, so long as his views are so radically defective upon that great remedial measure, which must enter into all our efforts in behalf of the social and religious improvement of the community.

Narrative Sketch.

ADAM DINGWALL; OR, THE BROKEN PLEDGE.

A TRUE TALE.

'I KNOW, my friends, what it is to be a drunkard. Many of you know what I once was. You have seen me staggering along the street. You know how I was then clothed with rags, and my wife and children were like beggars. But now I have turned over a new leaf, and am a teetotaler. I have, you see, parted with my ragged coat, and have put on one which I think you will own is a decided improvement. My house, too, is now changed into a sweet home, and we have comforts in it which we never knew of before. It is really a grand thing this total abstinence from intoxicating drink. In conclusion, I would have you all to join and take the pledge.'

Thus spoke the lively little shoemaker, whom we here call Adam Dingwall, on the first occasion we saw him; and the hearty cheers with which his words were greeted, by a large assembly at a total abstinence soiree, evinced towards him the good feeling of the meeting. He was a small thin figure, with a pale countenance, considerably marked by small-pox; he stuttered in his speech, and had donned, perhaps for the first time, that new coat, which he seemed not unwilling to be seen, as one of the first-fruits of teetotalism. The poor inebriate was generally good natured, as seen abroad, and was, therefore, a sort of favourite of the juveniles. He might be seen, when in his cups, with a band of them at his heels. There were persons, too, with older heads on their shoulders, who at such times sought

to enjoy themselves at Adam's expense.

Yet there were others who looked on this simple-hearted but unhappy drunkard with unmingled pity. They were not ignorant of his miserable home. A young wife was there, who, though in humble life, had a heart that once beat, no doubt, with love and hope; and now she was in utter wretchedness. Two children, too, were there, and their pallid shrivelled countenances told you that not only were they in want of bread, but that they had a drunkard for their father. The total abstinence movement was then young, but it had in Adam's native town a little band of earnest friends. They thought of their unhappy brother man; they appealed to his heart, they appealed to his reason; and, after much entreaty, they were successful. He joined the society, and had been a member about a year before the meeting to which we have referred. Meantime his home had become completely changed; domestic comforts were gradually increased; himself and family were decently clothed. A zealous young minister prevailed on him, shortly before, to attend his place of worship; and we ourselves, when we learned all the circumstances, did not wonder at the interest felt in him at the abstinence soiree.

Adam, however, had enemies to struggle with in his new course. He was taunted by many, and some of those his near relations, as a weak creature, who could not keep sober unless bound by an oath not

to taste; as for them, they could either take it in moderation or want it, as they pleased. If they were about to repair to 'The Hen and Chickens,' for a social glass, they would urge him to accompany them just as he was wont to do; and, since he still refused, they would go off in an explosion of disdain, at the silly body who could not be neighbour-like. Thus they twitted him and teased him, cajoling at one time and storming at another, yet little Dingwall stood to his pledge, and found himself happier than ever he had been in his life. He not only was received as a member of the church, after a period of trial, but appeared, by his regular attendance on meetings for prayer, and otherwise, to afford good ground to hope that he was a sincere convert. In this way nearly three years elapsed; and while solicitude was still felt for one in whom the appetite for strong drink had been so powerful, expectation grew apace that he would stand.

It is a bitter cold day in winter; a small company of men have just sat down by the fire of a country toll-house. Some of them are driving carts between two neighbouring towns, and one of them, who is shivering very much from the biting north wind, is accommodated with a ride home. 'A bitter cold this, Adam (for the thin shivering man is our abstaining friend); your teetotalism does not answer a day like this; you would need something to warm you when you ride in a cart in such weather as this.' So said one of the company, and, by way of illustrating the practical wisdom of his remark, he tossed a glass-full of whisky down his throat, protesting, as soon as he drew a long breath, that *that* was the thing to make a man feel comfortable in a cold day. The others were not slow to follow his example, and then they assailed poor Adam with one voice to take a little also to warm him. Every possible means were employed to persuade him just to taste. When he spoke of his principles, they laughed at him; when he referred to his pledge, they asked who would know that he had taken a single half-glass; when he still urged his connection with the society, one suggested that in this case it was a kind of medicine in the cold. There the beleaguered man sat, one against three, and for a long time he bravely withstood them; but at length he was stung by a remark that he showed ingratitude to those who were doing him a favour in helping him home, and he gave way, seized a glass, and

drank it off. The plaudits of the company greeted this violation of the teetotal pledge, and they prepared now to move toward home. But that glass had raised the long dormant appetite of Dingwall for drink; drink now he would have, and so glass followed glass till the cart was, indeed, necessary for him, if he should reach his home at all on that sad day. As his associates passed into the suburbs of the town where their victim resided, they pointed some of his acquaintances to Adam Dingwall, laid dead drunk in a cart, and cracked what they thought sundry capital jokes at his teetotalism. We never heard whether they dared to face his poor wife with him in that state, and to hear the wail of desolation she uttered when her husband was laid drunk on the floor.

It was a most melancholy spectacle, and was followed by disastrous results. It is, we believe, a great truth, that God, in his providence, gives only one *best* opportunity to each man in life for doing the work which is the turning point of his existence. Each year has but one spring, each day has but one noon, each life has but one prime, and so, we believe, each human being has but one best hour for working the work of God and obtaining salvation from sin. It might seem, now, as if that hour had struck with Adam Dingwall. Fallen from the place to which he had climbed by laborious effort, he appeared to lose self-respect, and, for a time, went on frowardly in the way of his own heart. He drank hard, and soon his home lost the aspect of frugal comfort it had assumed; yet he had the manner of a man who feels ill at ease with himself. We remember well the first time we met him on the street after his sad fall, how he hung down his head in shame, and slunk out of the way to avoid us. By and by, however, we met him, and took occasion to speak with him on his mournful change. We learned how it had happened, and heard from him his tale of bitter sorrow respecting his present wretchedness. His pastor, and others too, had expostulated with him, and earnestly counselled him again to resume the total abstinence practice. After some months' defection, and a short period of trial, he was once more welcomed back to the ranks of temperance.

Two years more of consistent abstinence elapsed, and still Adam continued faithful to the principles which had twice raised him. He was respectable and respected.

But in an evil day he again yielded to the tempter, and fell under the mastery of his old sin. This second fall sealed his doom. For a little while he seemed to experience a degree of compunction, and to struggle against the destroyer. But gradually the conflict became weaker, till he resigned himself into the hands of the conqueror, to be led captive at his will. Open to exhortation once, he grew hardened now, and in effect said, 'there is no hope.' Providence visited him with breach upon breach, still he evinced no contrition. His wife and children were removed by death, yet he seemed past feeling. He might be seen, in wretchedness and rags, performing some service to any one that would employ him, and then looking for his reward in a bit of bread or a glass of whisky. At length the New Year came, and he was early astir, to seize on every chance dram that the sinful customs of the day might throw in his way. He found some with their bottles of whisky ready enough, and cruel enough to supply his depraved appetite. He was seen to be drunk, and then he disappeared. He crept unseen into an

empty stable; and, in the after part of the day, he was found there—DEAD.

Our tale is a sad one, but it has a voice of instruction to all who will hear it. It addresses a solemn warning to those reclaimed from intemperance; it says, take heed lest you fall. Continued abstinence is your only refuge, abide in it and you are safe. It addresses an awful rebuke to those who tempt reclaimed drunkards to give up total abstinence. We are sometimes taunted with the number of defections from our ranks. To many of those who so speak, we must say, 'On you be our reproach.' You continue your drinking customs before those whom we labour to restore; when they are striving to escape from the snare, not a few of you deride them, you tempt them, you put your bottle to their mouth, and then, when they fall, you exclaim with an air of triumph, Where is the strength of your total abstinence for reforming drunkards? Take back that word, and let us ask, Where is your humanity? where is your religion?

The Temperance Pulpit.

DIVINES ON THE DRINK AT THE MARRIAGE OF CANA.

WARDLAW, CUMMING, AND TRENCH.

JOHN ii. 1-11.

OFTEN have the lovers of strong drink been restrained in their alcoholic hilarity by the unwelcome presence of some member of the temperance confederacy. Not more admonitory was the corpse of old at the festive tables of the Egyptians. Driven to extremities, they have felt that rational argument was of no avail; and so, backed by divines of no small note, their champion has been found in one whose visage bore evidence that he gloried more in Cana than in Calvary. 'And what do you say to our Lord's making wine?' uttered in a tone of bold defiance, has a hundred times over been the rejoinder to the silent protest of the witnessing abstainer. While the divine power and considerate kindness of our gracious Saviour have thus been quoted as sanctions for most unholty indulgence, it is not denied that not a few of the truly godly, righteously jealous of their Lord's

reputation, have felt uneasy lest our principles and practices should in any degree reflect upon his character and conduct. Nor has the abstainer, although conscious that the ground on which he stood was firm, been always able to determine with himself in what precise light he should really view the transaction in question. Now, we do not wonder that the simple should be perplexed, and that the vicious should be impiously daring, when scholarly divines are to be found giving to the passage before us a *tippling* interpretation. For the present we content ourselves with those of Dr Wardlaw of Glasgow, Dr Cumming of London, and Mr Trench, author of various literary and religious works of distinguished ability. Formidable as is this trio—and perhaps moderation was never before so ably represented—we feel the ground firm beneath us, and proclaim with no faltering

voice,—abstinence from all that intoxicates.

Mr Trench, in his exposition of the miracle, very properly guards against the supposition that the phrase 'well drunk,' could imply 'that the guests at this marriage festival had already drunken too much;' and then he goes on to say, 'Of a piece with this is their miserable objection, who find the miracle incredible, since if the Lord did not actually minister to an excess already commenced, yet by the creation of so large and perilous a quantity of wine, (for the quantity was enormous) he would have put temptation in men's way, as though the secret of temperance lay in the scanty supply and not in the strong self-restraint. In like manner, every gift of God, every large abundance of the vineyard, might be said with equal truth to be a temptation; and so in some sort it is (compare Luke xii. 16) a proving of men's temperance and moderation in the midst of abundance. But man is to be perfected, not by being kept *out of* temptation, but rather by being victorious *in* temptation.* Here, then, it is at once assumed that the wine made by our Lord was intoxicating; and we are told that the reason why we have been so liberally supplied with intoxicating liquors, is, that man may be 'perfected, not by being kept *out of* temptation, but rather by being victorious *in* temptation.' That interpretation cannot surely be very sound on which there is founded a doctrine so monstrous. Has Mr Trench forgotten the prayer which his mother taught him when a child, 'Lead us *not* into temptation;' or the warning our Lord gives us, 'Watch and pray, that ye *enter not* into temptation?' Oh! there is an emphasis in that '*enter not*,' which teaches that our safety is to be found in shunning all that could possibly overcome us. It is all well to be 'victorious in temptation,' when in providence we are required to encounter it; but christian prudence suggests that the security of exemption from conflict, is better than the chances of victory when we are called to it. As we still mean to offer the prayer, 'Lead us not into temptation,' and to be mindful of the admonition, 'Let him that thinketh he standeth, take heed lest he fall,' we shall prefer the security of abstinence to the glory of all the laurels to be gained on the field of moderation.

Dr Cummiog, in his *Lectures on Mira-*

cles, D'Israeli-like, appropriates the sentiments of his Episcopalian brother, and even exceeds him in lauding the virtues of temptation. In discoursing on the marriage at Cana, he says: 'It has been objected by one of the German infidels, that our Lord did not show a deep sense of the danger of wine, when he created by a word so excessive a quantity, some hundred gallons, by an act of omnipotent power. Would not this apply to the case of every vintage? If God gives a plenteous vintage you would not say, This is a temptation to men to drink to excess. There was no more temptation to drink to excess from his filling many large water jars, than in his being pleased to give the sun beams and the rain drops that make a plenteous vintage.'

Now, we think the Doctor would have assumed a more advantageous position, both for himself and the cause of christianity, had he defied this German infidel to prove that it was a *dangerous wine* which our Lord created, and brought facts to prove that it was not. On the supposition that the wine made and used at Cana was of a like nature with the wine *made* and used among ourselves, the infidel has unquestionably the advantage. Assuming that the Creator will always be consistent in his works, he can demonstrate that the wine used in this country wages war with the human frame, that it lays the foundation of numerous diseases, that it has in it a tendency to beget the drunkard's appetite; and that, in fact, before we can safely drink 'the vile compound' called wine, our physical system must be entirely re-organised; and, hence, he may argue, that as the liquor made and used by Jesus is not adapted to the nature God has given us, his divine mission is disproved. What a pity it is that the friends of christianity should continue to give this advantage to its foes! By interpreting the miracle in accordance with plain facts, which prove that the wine made by our Lord was not intoxicating, and which we shall adduce before leaving the subject, the boasting of the sceptic is put to silence.

But we are also told by Dr Cumming, that 'The secret of temperance is not in the cellar, but *in* the heart of the landlord of the wine cellar. A christian man will not become intoxicated if he drinks from a cask; a drunkard will become intoxicated if he drink from a bottle. It is not in the quantity before you that the element of temperance is,

* Trench on Miracles, pp. 107, 108.

but in the grace of God that has been planted in your hearts.' This bravado has undoubtedly an aspect of cleverness about it, but it is that cleverness which disappears at a touch of common sense. 'A christian man will not become intoxicated if he drinks from a cask!' As well tell us that a christian man will not burn himself if he put his hand in a flame. His christianity will be no protection to him from the fiery element in either case. Neither does christianity nor the grace of God destroy the innate principles of human nature, or render us proof against physical influences. Alcohol has in a believer's stomach the very same influence that it has in the stomach of an infidel; and it is nothing better than an affectation of piety to tell us now-a-days, that the grace of God is a surer preventive from danger than total abstinence. Why, it is a miracle, and not grace which the Doctor, and all who argue like him, would require to avert the known and natural effects of the use of alcohol. But is it the fact that a christian was never overcome? Have we forgotten the cases of Noah and Lot? Or not to go so far back, has Dr Cumming forgotten the cases which were so lately before the Assembly of the Church of Scotland; and do not the social scenes of professing christians often present instances, over which the mantle of secrecy is thrown? But even were it true that the christian is safe, and that only 'the drunkard will become intoxicated if he drinks from a bottle,' why let him have the bottle if we can keep it out of his way? and can we do this so long as we sanction the use of it at our own tables?

We are however told, 'that if God had designed that men should be universally what is called teetotal; that is, should not taste wine, or anything that has the least alcoholic element in it, he would have prohibited the growth of the vine, and rendered fermentation absolutely impossible; because if there were no fermentation, there could be no alcoholic element generally. But he has not done so; he does give the vintage, and he does give the fruit of the vine; he has allowed fermentation just as much as he has allowed vegetation; therefore, it seems to me that temperance is to arise, not from the absence of wine, but from the presence of christian principles.' Now, according to this process of reasoning the mere fact that a thing exists, is a proof that it was designed for dietetic use. Be-

cause there is a process in nature called fermentation, and because alcohol is formed in the course of this process, therefore it is right to guaff the wine cup. Is the Doctor not aware, that on the same principle he might argue for the common use of anything? The fact of fermentation is no proof that the product of it was designed for common use. Why, vinegar is as certainly its product as alcohol; and if the argument be sound, the one ought to be used as generally as the other. We have to tell Dr Cumming what we are afraid he has overlooked, that God has given us reason and experience to guide us in the selection of meats and drinks; and it is because reason and experience teach us that what is called wine does not answer the purpose of drink, we reject it.

The argument of Dr Wardlaw is not much better. In preaching some years ago on the subject of temperance, he gave expression to views, which to many appeared to be far from according with what the bible and experience really taught. Reference having been made to these views at a public meeting, the Doctor, in self-vindication, published, in the *Christian News*, of May 20, 1852, the portion of his discourse complained of. We cannot at present deal with all the opinions which he has expressed upon the question of temperance; there are, however, one or two, which it would be wrong to overlook. Like Dr Cumming and Mr Trench, he can see no consistency in that interpretation of the miracle which regards the miraculous wine as anything else than intoxicating wine; and what is the argument by which he supports this opinion? 'It seems,' says he, 'beyond dispute, that the setting forth of the inferior wine (in ordinary practice) "*after men have well drunk*," is to be explained from the fact of the inebriating quality of the good wine having begun to be so far experienced as to impair that delicacy of taste, and that particular attention to what they were drinking, which had existed at first, and so to prevent the change from being observed. It follows, that the "*good wine*" usually produced at the beginning of such feasts was *fermented inebriating wine*; and if so, the "*good wine*" now produced by the Saviour must have been wine of the same description.' Nothing could show more clearly how much we read the bible through the medium of our own prejudices, than to allege that the inferior wine was produced

last in consequence of 'the good wine' having impaired the delicacy of taste; and in consequence of its having done so, it must have been 'fermented inebriating wine.' First of all, how does the Doctor know that it was impaired delicacy of taste that enabled a host to palm off upon his guests an inferior article? Is it so, when the good lady at the head of the table hands down the third or fourth cup, with many apologies for its inferiority? Might there not be a dozen other reasons to account for the fact? Just as in the case adduced, might not the very fact of the good article having been already supplied in liberal measure, be apology enough for the introduction of an inferior in the event of its being required? But even were it *impaired taste* that accounts for this order in the use of wines on festive occasions, is there nothing but alcohol capable of producing this result? The supposition only shows on what a flimsy foundation the entire alcoholic interpretation of this passage rests. Is there not evidence here of an attempt upon the part of the worthy Doctor to make out a case? Is there anything whatever in the passage which requires an alcoholic interpretation of it, and that a sanction in favour of modern drinking customs? But instead of *inebriating wine*, as the Doctor would have

us to believe, being regarded by the ancients as good wine, the very opposite was the fact. Pliny, who was contemporary with our Lord, expressly says, (Lib. iv. c. 13) that a 'good wine' was one that was destitute of spirit. Had he, then, or Columella, Theophrastus, or Plutarch, been called to give judgment as to the wine in question, they would have expressed an opinion the very opposite of the Doctor's.

Enough, however, for the Divines at the marriage of Cana; we must reserve more special reference to the drink, to another occasion. Yet we cannot close without expressing the opinion, that that interpretation of the word of God is always to be suspected which the vicious and depraved find most congenial to their tastes, and beneath which they can most freely indulge. Whether will the frequenters of your tap-rooms and they that tarry long at the wine most approve the *tippling* interpretation of the miracle at Cana, or that one which would divest it of the slightest semblance of sanction to unlawful indulgence? The miracles of our Lord were all beneficent in their design and tendency. Can those, then, who would ascribe to the Saviour the miraculous provision of an enormous quantity of intoxicating liquor, to a festive company promiscuously assembled, reconcile their supposition with this fact?

The Abstinence Journal.

GLASGOW, FEBRUARY, 1853.

THE FREE CHURCH MAGAZINE AND THE FAILURE OF OUR CAUSE.

In the December number of the *Free Church Magazine* there is a well-written letter upon the numerous and well-conducted refreshment-rooms for the working classes which have recently been opened in Edinburgh. The writer, however, expresses sentiments which betray much ignorance of the real character and present condition of our movement:—

'I have always felt,' says he, 'that this was the great defect of the temperance and total abstinence societies, that they did not take sufficient account of this want of human nature. What they sought to enforce was a blank and uncomfortable nega-

tion; at least they took no effectual means to provide for the natural wants of sociality. Temperance coffee-houses and hotels, as hitherto existing, can hardly be regarded as calculated for the working man, however excellent in other respects. This, I am persuaded, is very much the cause of the failure of these societies. They sought to take something away, without putting anything else in its place. They did not reflect that "nature abhors a vacuum;" and so striving against nature, they found themselves beaten, of course; but now I feel assured, that the promoters of these refreshment-rooms have at last fallen on the right way of promoting the progress of sobriety in this country. They have hit upon that which has hitherto been the drag upon the

wheel of all temperance, abstinence, and sobriety movements; they are in process of taking it off, and I feel assured that their movements will now go forward with unchecked and accelerated speed.'

In the January number of the same magazine there is a spirited letter in reply, from our friend Mr Duncan of Peebles, and in connection with it certain notes from the editor in way of explanation:—

'Our correspondent,' says the editor, 'in last number, found no fault, as Mr Duncan alleges, with "the *principle* of total abstinence," but only with the practical administration of "temperance and total abstinence societies." He did not cast any reflection on these societies, as Mr Duncan seems to think, for discountenancing intoxicating drinks, but he indicated the weak point of their policy, in trying to subvert the existing *places of social enjoyment* for the working-man, without providing others of a suitable kind in their room. He never alleged that total abstinence societies had done no good, or had failed *quoad omnia*, but only that they had failed in dealing with the *social propensities of human nature*, and in giving to these a safe direction.'

Now, we have to remark, that it is no part of our plan or policy to supply places of social enjoyment for the working-man, nor is it likely to become one of our schemes, notwithstanding the reflections which have been cast upon us. Our grand mission is to revolutionise sentiment respecting inebriating liquors, and to abolish the customs with which their indulgence is associated. Do we blame the physician who is instrumental in restoring health, because he does not supply the food necessary to its preservation? Or, to come nearer the point, do we blame the minister who denounces from his pulpit all unlawful amusements, because he does not devise others of a more rational kind? Convince the people that their bygone practice in the way of strong drink is wrong, and there will be no lack of devices to supply them with what is proper. The very fact of refreshment-rooms for the working classes, is proof of it. But for our movement, they would never have had a being.

Then as to the *failure* of our cause, we ask where are the signs of it? Failure! when did any other movement make similar advances within the same period? The men are yet living who first suggested its necessity and guided its infant footsteps. Within a quarter of a century it has fought its way up from obscurity and indigence, from the anvil and the loom, from the shoemaker's stool and the carpenter's bench, to the bar of the British Parliament. Let the nature of the evil to be mastered be borne in mind. It is no mere political grievance which an Act of Parliament may annihilate. Custom, appetite, prejudice, interest do not readily give way even in the presence of truth. The sentiment which must overcome these does not reach manhood in a day. Moral contests are of slow progress, and the argument which would prove our movement a failure would prove that it had fared no better with christianity itself. For eighteen hundred years it has been in the world, and yet all but a tithe of the world disown it. The generation of the present, with its low appetites and pernicious customs, is passing. On the susceptible mind of the coming race we build our hopes. But lest we should be charged with over-estimating our true position, we shall conclude by quoting from an able article which recently appeared in the *Edinburgh News*:—

'Whatever,' says the writer, 'any man's individual opinions upon the subject of total abstinence, it is well that he should be acquainted with that vast and determined effort and energy with which the votaries of that cause are working out their ends—an agency of whose power the overwhelming mass of this nation are entirely ignorant, but which has ceased to be such as the nation may still despise or much longer overlook. Let society "pooh pooh" this movement as it may, the fact remains undoubted that this abstinence crusade is at this moment the most active, the most earnest, the most united and numerous, and therefore the most powerful social-political confederation in Scotland, and that sooner than opponents expect will both that social and political influence make themselves

strongly felt. Already are its claims urged in the British Parliament by men of whom any cause may well be proud; and the national polling-booth and civic contest, already feeling its direct influence, may shortly be called to do it more direct and substantial homage. Were the suffrage extended to householders, or even to those rated at £5 rent, the total abstainers, from their organisation, numbers, and general principles, would become one of the most powerful political parties in Scotland, while their training, untiring energy, and in some cases fanatical zeal—in all cases firm determination—would convert them into allies to be courted and opponents to be feared by those who sought the suffrages of the people.'

PREPARING THE DEFENCES—THE PUBLICANS ALARMED.

THE publicans, conscious that their craft is in danger, have at length resolved to organise for self-defence. Before us is a precious document, being no less than a constitution of what is denominated 'The West of Scotland Licensed Victuallers' Association.' The nature of the association may be understood from the following extract from the preamble of its constitution:—

'The members of the Spirit Dealers' Defence Committee have found, from past experience, that there is a strong desire, on the part of certain members of Parliament, as well as local Magistrates, Justices of the Peace, and others, who have little, if any, knowledge of the spirit dealing and victualling trades, to devise and carry out legislative measures detrimental to their interests. This feeling, they observe, has been frequently manifested of late years, and has shown itself in the promotion of parliamentary bills, crude and undigested, of a sectarian and illiberal character and complexion, and altogether unsuited to the advancing spirit of the age. It has also been displayed in the mustering of large bodies of Justices of the Peace, at Quarter Sessions, to outvote the usual Magistrates who assemble on these occasions to decide upon spirit dealers' appeals; and, more recently, it has been evidenced in a disposition to manufacture additional restrictive and fettering regulations, calculated to strike at those principles of free trade which have

been recognised and established as the safest ground-work for legislating on subjects affecting the welfare of great commercial, manufacturing, and agricultural communities.'

Now, we hail it as no very dubious symptoms of progress that the publicans are alarmed. The measures of which they complain have been the result of our movement; and there are whispers of other laws more stringent and fatal to their interests. The idea of publicans seeking to shelter themselves under *free trade principles* is rather good. As well speak of free trade in thieving, and a confederation of thieves to protect their interests. The one as certainly as the other belongs to 'the dangerous classes;' and perhaps were we better protected from the snares of the one, we would find less need for bolting our door and defending our property from the invasion of the other. But what does protection of the publicans' interests mean? Greater facilities for sacrificing the interests of others in the preservation of their own. The idea of free trade in what is pernicious wont do. Why, what were the loss to society were every whisky-shop closed? Who can deny that the general interests of the community would be unspeakably promoted? And is this then a traffic that is to be treated otherwise than a nuisance of the most pernicious kind? Shame on ye, ye men who can lay snares for the unwary; who can rob the workman of his hard-earned means; and give him a scorpion when he asks and pays for bread. Well has Mr McLeod, of the Barony Parish, put words in the mouths of those who come to your counters:—

'There's my money—give me drink! There's my clothing and my food—give me drink! There's the clothing, food, and fire, of wife and children—give me drink! There's the education of the family and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from the schoolmaster, and innumerable articles I have robbed from the shopkeeper—give

me drink! Pour me out drink, for more I will yet pay for it! There's my health of body and peace of mind—there's my character as a man, and my profession as a christian—I give up all—give me drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the redeemed—there—there—is all hope of salvation! I give up my Saviour! I give up my God! I resign all! All that is great, good, glorious, in the universe, I resign for ever, that I may be DRUNK!"

But have the publicans really nothing to say for themselves? We have not yet forgotten the speech of a worthy at one of their meetings in Glasgow, when Lord Kin-naird's Bill was on the carpet:—

'Liebig,' said he, 'the most eminent chemical authority in the world upon the subject of food, stated in his works, that when a man takes his food, or a horse eats its grain, the substance is converted into alcohol, the stomach, in fact, operating as a kind of still, and that the animal is able to do more work just in consequence of the conversion of the grain into alcohol, which was one of the most strengthening and nourishing substances in nature.'

Here's publicans' comfort for ye poor wretches who spend your hard-earned money at the counter of the dram-shop! To the eye of a publican, human beings are only so many locomotive stills, ever in full operation, converting food into alcohol. Well, be it so. In that case we see less need for an artificial supply; and this is the kind of nonsense by which these men would claim a place for their traffic among lawful callings.

Talk of protecting your interests! Then its high time honest people think of protecting theirs. When thieves get bold, we put on an additional bolt. So let all who value the comfort of their family, the safety of their character, and the honour and prosperity of their country, defeat the designs of the publicans, by regarding their trade as a self-interested confederacy to destroy all that is sacred in domestic life, wither all that is lovely in the church's piety, and bring the nation down from its greatness to the rank of those empires which have perished through their sins.

THE NEWSPAPER PRESS AND THE TEMPERANCE MOVEMENT.

It is with singular satisfaction we have read three articles in recent numbers of the *Edinburgh Witness*, the *Edinburgh News*, and the *Manchester Examiner*. The first, in an article of great interest and research, marks various symptoms of progress; and the second, in an article, entitled, 'Tectotalism—its power and object,' deals with the present condition of the movement; while the third, with great force, shows that every man engaged in the working of our railways ought to be an abstainer. Seldom have three abler papers upon the subject of temperance appeared in the columns of any newspaper. They are everything we could wish on their respective themes, and may be regarded as the earnest of what the daily press will yet do for our cause. The spirit of these papers stands out in striking contrast with the spirit displayed by one or two contemporaries, such as the *Scotsman* and the *Scottish Guardian*, who cannot speak of temperance literature without sneering at it. Of course, it does not become modest people to speak in their own behalf, but we may say this much; if we have gained such advances on a powerful foe without the aid of the men who preside over the periodical literature of the day, what may we not expect to achieve when such as the editors of the *Scotsman* and *Guardian* lend us the aid of their potent pens? The fact that, with all the disadvantage of our position, we have succeeded so far in creating a healthy public sentiment upon the question in hand, is one of the most convincing proofs of the soundness of the principles on which our movement is based. That the periodical press shares the improved feeling which we have done our best to create, is evident from the general and highly-flattering notices which it has taken of our new efforts to extend more widely our views, as our advertising

sheet will testify. Specially would we notice the *Weekly News and Chronicle*, published by our friend Mr Tweedie in London, and the *Christian News*, published in Glasgow. These ably-conducted and

widely-circulated papers give the temperance movement the prominence to which it is entitled, and in virtue of which, they deserve well of all the friends of the cause.

Temperance Literature.

THE SCOTTISH REVIEW, a Quarterly Journal of Social Progress and General Literature. No. I.

IF the enterprise and tact displayed by the directors of the League, in the issue of this publication, do not meet with a full reward, it will belie all the grounds upon which we usually anticipate success. It enters upon a field where it has no rival. A first-class journal devoted to social progress is a new thing in the earth. We have read the first number with unmingled satisfaction. The articles which compose it are of a high order, and only such as men who are masters of their theme could write. The topics are well selected, and the variety is as great as the extended nature of their discussion would allow of. Of the eight articles which make up the number, four are thoroughly temperance.

The first is on *Bitter Beer and Pale Ale*. We have seldom met with a more satisfactory exposure of a brewer's hoax. Although backed by the testimony of eminent chemists, and puffed into notice by hired writers, the trick is made obvious to the most incredulous by the exposure which it here receives. We rejoice that the temperance cause has at least one advocate who, from his high standing and attainments, is a match for any class of men, however eminent, which interested parties may call to their aid in palming their vile compounds upon the public. The Messrs Allsopp having claimed the character of world-wide benefactors, having, as they alleged, conferred, particularly upon British residents in India, invaluable benefits by means of their ales, the writer takes them up on their own ground, and by an array of statistics and facts proves that health in the Indian army has varied in exact proportion to its temperance, and that the highest degree of health has invariably been found in connection with the practice of abstinence.

The article upon *Emigration* is a very interesting and able production. It is evidently from the pen of one who thoroughly

understands his subject, and that of total abstinence too. The bearing of the one upon the other is exhibited, and various facts adduced in confirmation of the views expressed. So important do we regard this bearing of our movement, that we shall probably return to its consideration in our next number.

With the views expressed upon the *Malt Tax*, *Pauperism*, and *Social Progress* we fully concur, and did our limits admit, would gladly have quoted from each. The articles of a general character at once give to the *Review* the impress of chaste and elegant writing, and afford the promise that it will secure the audience of men of cultivated minds and practical measures.

THE ADVISER. A Monthly Magazine for Young People. New Series. No. I.

MOST gladly do we place next in order our spirited juvenile advocate. 'Keep the feet warm and the head cool,' says the doctor; and according to this prescription we have both extremities of the temperance body judiciously cared for: The *Adviser* forming character, and the *Review* turning character to good account. 'Let no man despise thee.' Every page of the present number bespeaks a bearing, and promises conquest. How we do envy our brother editor the chair which he occupies! No appetite to master; no prejudices to overcome; no fashions to put to the sword. A generation of generous, susceptible minds to impress. A generation of little teetotalers to guard, to keep them but what God has made them, and guide them past the snares which their fathers have laid, to achievements worthy of their promise and the age in which they live.

THE DRUNKARD'S PROGRESS, illustrated by John Adams.

HERE we have thirteen graphic illustrations, 'being a panorama of the overland route from the station at Drouth, to the

general terminns in the Dead Sea,' accompanied by equally graphic descriptive letterpress. We are glad to see an artist of so much ability devoting his talents to the promotion of our cause; and yet we regard both departments of this beautifully got up publication as very defective. Why begin such a series of illustrations with the representation of a *drunk farmer*? Is drunkenness the drunkard's starting point? Why not begin with the boy on his father's knee, getting the little drops from his glass? and why leave the drunkard dead in the ditch? Is there no hope for him? The literary part, although the production of no novice, is equally defective. Only once is there a slight allusion to abstinence as the cure of intemperance. The evil is apparent enough. Its origin and its remedy are the points to which temperance reformers require chiefly to devote themselves.

NOTES AND NARRATIVES OF A SIX YEARS' MISSION PRINCIPALLY AMONG THE DENS OF LONDON. By R. W. Vanderkiste, late London City Missionary.

TRAVEL brings a man into contact with strange bed-fellows, and this book brings before the reader many strange phases of human life. Six years spent by the author in daily missionary work amid the densely peopled, slushy, dingy, bewildering alleys of Clerkenwell, whence he was brought into contact with the worst characters of the metropolis, could not fail to present him with ample materials for a strange and eventful narrative. And such existing, his book is, from beginning to end, another proof that 'fact is stranger than fiction.' No one can form any idea of this book without reading it. There are nine parts of it of which it may be said—

'Tis strange, 'tis passing strange,
'Tis pitiful, 'tis wondrous pitiful.

Such a book, notwithstanding all its dark details, is a sure sign of progress; and whilst its appalling revelations may make some shudder, and think 'the former times were better than these,' it will move others to more vigorous effort 'to excavate our home heathenism.' Thanks to Vanderkiste for his able book. It is surely better to know where the fire-damp is concealed and ever ready to explode, than measures may be taken to absorb and draw it off, than to sleep on in ignorance of the social dangers to which we are exposed.

A HAPPY NEW YEAR. By Rev. Thomas Guthrie, D.D.

OLD SIGN BOARDS. By Rev. Alexander Wallace, Edinburgh.

THE idea of a New-Year's-Day tract is admirable, and we take blame to ourselves that we have not before this acted upon it. Thanks to the two gentlemen who have so well supplied our lack of service. Both tracts coming before us at once, we cannot help making a comparison of their authors. In many respects they resemble each other. They are the same in their warmth of imagination, richness of poetic taste, powers of graphic description, noble impulses, and generous sympathy with the down-trodden and the outcast. Thanks, then, to the noble-hearted authors of these productions, which, although small and apparently trivial, may *go where* and *do what* more pretending productions could neither go nor accomplish.

COST AND CONSEQUENCES OF INTOXICATING LIQUORS IN MANCHESTER. By J. J. Lees.

THIS pamphlet comprehends the substance of a lecture delivered at Salford. It is a most statesmanlike document, and on the minds of those who think, cannot fail to make a deep impression.

AUGUSTA HOWARD. By Mrs H. B. Stowe.

It is only necessary to tell that the story is from the pen of the gifted authoress of 'Uncle Tom's Cabin,' to find for it readers everywhere. Here are this lady's rare power of description and touching appeal brought to bear upon even a fouler and more wide-spread curse than American slavery.

THE WEDDING DAYS OF FORMER TIMES. By Thomas P. Hunt.

RECOMMENDED by the Rev. Alexander Wallace, and published by our friend, Mr Robertson of Edinburgh. The evil of drinking at weddings is illustrated by a series of cases, which cannot fail to be powerful in the hands of the author of the tract called *Death by Measure*.

THE SCOTTISH TEMPERANCE LEAGUE REGISTER AND ABSTAINER'S ALMANAC FOR 1853.

OF all the League's successful schemes, few have been happier than this one. It is quite a temperance directory. No abstainer

need be at a loss to find temperance friends in any town in Scotland, if he will but consult the *Register*—leal men and true, men that can give their money for the general good of the cause. Here, too, we have valuable tables of statistics bearing upon all departments of the question; and although occupying but small space, evidently the product of one who might do no discredit to the office which our friend Disraeli has just vacated; and in addition to all, a long, elaborate, and valuable essay upon *the present condition of civilisation*. In the preface we are informed that the present *Register* contains the names of 3458 members, and 251 societies, being an increase since last year of 519 of the former and 39 of the latter. From 200 to 300 members of the League have emigrated since the publication of the previous *Register*. Making allowance for such, and those who have

been removed by death, the number of *new* members enrolled is 1147; and while 33 societies have failed to renew their connection with the League, their place has been supplied by 82 new ones. The fact which has struck us as most novel, is that respecting the *emigration* of our members. Had their abstinence nothing to do with it? They were not worthless sons shipped off by broken-hearted fathers who had taught them to drink, but enterprising men, enabled by their sobriety to seek and find a more profitable field for their industry. May God go with them; and, alive to the blessings which abstinence has conferred upon them, may they be instrumental in the land of their adoption in averting the ruin which intemperance already threatens, and laying the foundation of a community which shall reprove the low indulgences of the fatherland!

Selections.

SYMPTOMS OF IMPROVEMENT.

WHEN poor Burns visited Edinburgh for the first time, hard drinking was as common among the more eminent and respectable lawyers of the city as it is now among the murky denizens of the Canon-gate and Blackfriars' Wynd; and we have met with men who used to dine at lairds' houses at a time when it would have been deemed an offence against hospitality to suffer a guest to depart sober from table. Nay, we find it stated on the authority of one who knew but too well that it was a drunken aristocracy that first broke down the previously sober habits of the peasant poet. After stating that Burns had resisted the temptations of his native county, the unfortunate Heron goes on to say,—‘But the *bucks* of Edinburgh accomplished in regard to him that in which the *boors* of Ayrshire had failed. Too many of his hours were now spent at the tables of persons who delighted to urge conviviality to drunkenness.’ How strangely has this state of things changed!—not in consequence, we fear, of any very great elevation, in the standard of general morals, but simply in consequence of a change in the current of opinion regarding the fit and the proper. The sober habits of a second Burns would now be in no danger among the lairds or lawyers of Edinburgh, simply because

drunkenness is now no longer regarded as a gentlemanly vice; nor do we despair of seeing a similar change wrought among the working classes. Nay, there is, we trust, such a change actually in progress at the present time. The tide of opinion seems to be as decidedly setting in against drunkenness among our men of handicraft and hard labour, as it set in, considerably more than a quarter of a century ago, among the higher class. Much, however, may be yet done to encourage the change, and much, we cannot doubt, *will* be done. Never, at least, has there been a time in which the welfare of the labouring classes was more really the object of wise and disinterested consideration among the better and more patriotic members of the classes higher in the social scale, than during the last few twelvemonths.

With all its faults, the literature of the country has much improved in one important respect during the last thirty years. Curious as it may seem, there were, in the last age, writers of Bacchanalian songs and poems, who were not themselves Bacchanalians. It is told of himself by Cowley, that he produced his volume of amatory verses, ‘The Mistress,’ not because he was in love,—for in love he was not,—but simply because it was held that poets, until they paid their ‘quit-rent of service

to the softer passion, could scarce be regarded as freemen of their company.' And the drinking song held in literature for many years the same sort of prescriptive place as the amatory one. Poets wrote their drinking songs, whether they themselves were drinkers or no. In our own country, for instance, Allan Ramsay, though a sober tradesman, who looked well to the main chance, and grew rich, was a wine-bibber in his verse, and charged with the Horatian philosophy; and we know that Burns had written his 'Scotch Drink' and his 'Earnest Cry and Prayer,' while yet a temperate young man, scarce known to the 'Nance Tinnoch,' whose hostlery he described as his favourite and frequent resort. There is an end to all this hypocrisy on the wrong side now; 'Genius no longer dances a Bacchanal;' and the drinking song has so nearly disappeared from our literature, that when we stumble upon one in the volume of some untaught poet, we deem it such a blunder, in a critical point of view, as a hoop petticoat would be in a fashionable one. The poetry of the tavern is out of date. And it is a very great matter that it should be so. There is not much in the cold water verse that would supplant it;—it is thin, like its subject, and, like it too, somewhat chill and vapid. The only poem on unmix'd water which it tasks no extraordinary exertion of patience to tolerate, is that of poor Ferguson, who was himself unfortunately not a teetotaler. But it is something that exquisite genius and high talent should be no longer lending to intoxication a charm not its own, and that the sanction of not only fashion, but of intellect also, should be on the other side. The enjoyments which even our lighter periodicals recommend are enjoyments incompatible with a state of inebriation. They demand exercise of mind, not an extinction of it.—*The Witness*, Jan. 8.

POWER OF THE LEAGUE.

OF the extent and growth of that power the 'Scottish Temperance League Almanac,' furnishes many and striking proofs—facts, many of which will be as startling to our readers as they were new to us. This League, whose head-quarters are in Glasgow, appears to be the managing centre of nearly all the abstinence societies in Scotland. From St Enoch's Square emanates the counsel to guide, and the zeal to stir this great Scottish movement; and

while its disciples and lecturers go forth with an energy and self-sacrifice unknown among other associations, this vast enterprise is furnished with a well-filled treasury, and its schemes are conducted with an economy and skill, such as to set at defiance the suspicions of the jealous or the doubtings of the timid. Nothing would be easier than to turn this body into ridicule, as presented in the pages of its almanac. An organisation which boasted 'one assistant lighthouse-keeper,' 'five bill-stickers,' one butler, two church officers, one coffee-roaster, two grooms, eight barbers, and fifty-eight temperance hotel-keepers, any one could ridicule. Scotland may laugh at the prospect of being turned upside down by one starcher, one lodging-house keeper, two messengers-at-arms, two mole-catchers, four pensioners, and a puddler; or it may decline being led by a retired officer, three sergeants, and a town-officer, whose file consists of two snuff-box makers, three umbrella-makers, twenty spinners, one hundred and twenty-nine tailors, with one hundred and sixty-nine gentlemen of 'no business or profession,' supported by a sharebroker and a valet. But the body of which these are declared constituent parts ought to be viewed from the other side by thoughtful men—a side which will set scorn at nought, if it do not silence the scorner. When the world comes to know that this general council numbers 3458 members from all parts of Scotland, and guides the actions, and stimulates the zeal of 251 local societies—that it has five travelling agents delivering some 1200 addresses annually—that some of those separate local societies, such as that in Edinburgh, support three missionaries from their local funds—and when it is further known that this Temperance League have a 'quarterly,' which has just been ably started, with 'monthlies' and 'cyclopædias' of sterling merit, and that upwards of six million pages of letterpress annually stream from its office in the shape of tracts—it will compel men to think about the principles and workings of an agency so ramified and powerful.—*Edinburgh News*.

Poetry.

THE BEER KING.

The Austrians may groan, and our neighbours in France
Beneath the stern yoke of a despot may dance,

Their Emperors govern with absolute sway,
But our Beer King enjoys quite as much
his own way.

The Monarch of Russia's a great autocrat,
But greater's the tyrant that reigns o'er
the vat,

The Sultan's a Grand Turk, but grander
by far,

Is the Beer King of Britain than Sultan
or Czar.

The Beer King sits high on a green cry-
stal throne

Which is raised on glass bottles, so cun-
ningly blown,

That the quart but the half of its measure
contains,

And so the great Beer King in opulence
reigns.

The Beer King has palaces splendid and gay,
You meet them in London wherever you
stray,

And Monopoly there which no Parlia-
ment checks—

Supplies his *Exchequer* from dear double X.

And there, too, strange compounds, and
mixtures of queer

Unwholesome ingredients, are vended as
beer,

Molasses and liquorice and vitriol—what
not?—

In short you may say that there's death
in the pot.

Competition full soon would the Beer
King bring down,

But the justices stand by his Majesty's
Crown,

And shut every door a man ventures to
ope.

Against an Exclusionist worse than the
Pope.

An Englishman's house is his castle, 'tis
said,

But if he'd sell beer to procure himself
bread,

The Beer King's wise licensers hinder
his view,

And his Castle cannot be his Elephant
too.

Punch.

Operations of the Scottish Temperance League.

THE LEAGUE'S AGENTS.

During the past month, Messrs Easton, Anderson, McFarlane, Duncan, Stirling, and Nimmo have been almost constantly engaged in addressing social meetings in different parts of the country, brief notices of which are given in the News department of the JOURNAL. Lectures have also been given in a number of places. A visit paid by Messrs Easton and Duncan to Stranraer, has given the movement a powerful impetus in that neighbourhood.

SERMONS.

On Sabbath evening, 9th January, two Sermons were preached in Glasgow, under the auspices of the League. One was given in Professor Lindsay's Church, by the Rev. William Watson, of Langholm; and the other by the Rev. James A. Johnston, of West Linton, in the Rev. Mr Edmond's Church, Regent Place. Mr Watson's subject was—'British Intemperance as it Affects Foreign Missions;' and Mr Johnston's—'Drinking Customs Inconsistent with Christian Prayers.'

Temperance News.

GLASGOW.

A grand bazaar, under the management of the Ladies' Committee of the Glasgow United Abstinence Association, was opened in the City Hall on 31st December, and was continued on the 1st and 3d days of January. Notwithstanding the unfavourable state of the weather, the number of visitors was very large. The amount received from sales and admissions was upwards of £500, the balance of which, after defraying expenses, is to be devoted to the establishment of a 'Temperance City Mission.'

A great tea-party was held in the City Hall on the evening of Monday, 3d January. The large building was crowded to excess.

Mr Mitchell, president of the Union, occupied the chair. He stated that the association had established seven weekly meetings, at which upwards of 600 lectures had been delivered during the last two years; that 300,000 pages of tracts had been circulated; that several missionaries had been employed; that upwards of 3000 members had joined the society in course of two years; and that in addition to these, there were 10,000 adult abstainers in connection with other Glasgow societies, besides 18,000 juveniles. Addresses were delivered by the Rev. James Ballantyne, Edinburgh; Rev. Geo. Blyth, Glasgow; Rev. J. H. Wilson, Aberdeen; and Dr McCulloch, Dumfries.

EDINBURGH.

The sixteenth annual soiree of the Edinburgh Total Abstinence Society was held on New-Year's-Day, in the Music Hall, which was decorated with flags for the occasion, and every available portion of which—the body, gallery, and orchestra—was completely filled. In front of the grand organ were stationed the Edinburgh Total Abstiners' Musical Association, under the leadership of Mr W. H. M'Farlane, who, during the evening, sung, with organ accompaniment by Mr Gleadhill, several madrigals and original temperance melodies. Mr T. M. Hunter was also present, and contributed largely to the enjoyment of the evening by giving, with admirable effect, several Scottish songs. The chair was occupied by Mr J. S. Marr, president of the society. In course of his opening address, he mentioned that during the year 1852 the committee had held 165 public meetings in different parts of the city, and that nine sermons had been preached by ministers of various denominations, 42,000 tracts and periodicals had been circulated, and 3643 persons had been enrolled members of the society. The meeting was addressed by the Rev. Alexander Wallace on 'Temperance, and the events and movements of the day,' by the Rev. G. D. M'Gregor, of Portobello, on 'The true spring of intemperance,' by the Rev. Wm. Scott, of Glasgow, on 'The dignity of self-control,' and by Henry Vincent, Esq., on 'Temperance as a means of promoting the moral, social, and intellectual elevation of the people.'

TEMPERANCE FESTIVALS.

The number of social meetings held at the close of 1852 and beginning of 1853 was so very numerous, that we cannot afford space for a separate notice of each. We give, in a compendious form, such particulars as have reached us regarding the soirees recently held throughout the country, but are certain that our report does not include more than one-half of those actually held. From the detailed accounts before us, as well as from the oral reports of the League's agents and other speakers, we have no hesitation in asserting that, as a whole, the New Year festivals of 1853 have been more numerous attended, and better conducted than those of any previous year.

ABERCORN, Monday, 20th December.—Principal speaker, Mr John Anderson, one of the League's agents.

ABERDEEN, Saturday, 1st Jan.—County Rooms. Chairman, Dr Linton; speakers—Messrs Duncan, Lindsay, Cook, Walker, Buchan, and Rev. R. G. Mason. Numerous attendance.

Albion Street Chapel Society held their meeting on the same evening. Chairman, Rev. J. H. Wilson, who reported that up-

wards of 600 names had been enrolled during the year. Several ministers and others addressed the meeting.

ARBROATH, Monday, 3d Jan.—Trades' Hall. Chairman, Mr J. Sutherland. Addresses by the Rev. Mr Sorley, and others. The hall was full to overflowing.

AUCHTERMUCHTY, Tuesday, 18th Jan.—Speakers, Rev. D. Ogilvie, Broughty-Ferry, and Mr Anderson, agent of the League.

BALFRON, Monday, 3d Jan.—Chairman, Rev. John Fairlie. Addresses given by Mr M'Farlane, agent of the League, Rev. Mr Clerihew, Gartmore, and Rev. P. Lumsdaine, Kilslearn.

BANTON, Monday, 3d Jan.—Chairman, Rev. William Burns, Kilsyth. Speakers—Messrs M'Auslane, Edmond, and Service. Attendance, 130.

BIGGAR.—First Soiree of the Society held on Saturday, 1st Jan. Addresses were delivered by several of the members.

BROXBURN, Tuesday, 25th Dec.—Addressed by Mr George Easton, of the Scottish Temperance League, and others.

BURNTISLAND, Monday, 3d Jan.—Addressed by Mr Anderson, of the Scottish Temperance League, and others.

CAMLACHIE, Monday, 3d Jan.—New Mission House. Chairman, Mr John M'Donald. Speakers, Messrs Aitchison, Barton, Steedman, and Davidson.

CAMPBELTON, Monday, 3d Jan.—Town Hall. Chairman, Mr Matthew Andrew. Speakers—Rev. Messrs Lauchlan and Galbraith, Provost Colville, and Messrs W. Hunter, A. M'Conachy, and J. Murdoch.

CARRON SHORE, Friday, 31st Dec.—Addressed by Mr Ephraim Smith, jun., Glasgow, and several friends from Falkirk.

CHAPEL HALL, Saturday, 1st Jan.—Chairman, Mr Robert Dunn; principal speaker, Mr John Duncan, of the Scottish Temperance League. Attendance large.

CORSTORPHINE, Thursday, 16th Dec.—Addressed by Mr J. Anderson, and others.

CROSSGATES, Tuesday, 18th Jan.—Addressed by Mr Easton of the Scottish Temperance League, and other gentlemen.

CUMBERNAULD, Saturday, 1st Jan.—Mr John Thomson of Greenfauld delivered an address. Society is in a prosperous state.

CUPAR, Friday, 31st Dec.—County Hall. Chairman, Rev. Mr Rankine. Speakers—Mr Brown, Dundee; Mr Kennedy, St Andrews; Mr Sinclair, Edinburgh; and the Rev. Mr Pillans, Perth. The hall was completely filled.

DARVEL, Thursday, 20th Jan.—Marchioness of Hastings' School. Chairman, Mr Gavin Cleland. Speakers—Messrs E. Smith, jun., Glasgow; Howie, Galston; Nisbet, teacher, and others.

DUNBLANE, Monday, 17th Jan.—Free Church school-room. Chairman, Mr Duncan

DOCHARD. Speakers—Mr James Stirling, agent of the League, and Mr Thomas Reid, Glasgow. Attendance, 200.

DUNDEE (Suppression Society), Monday, 3d Jan.—Thistle Hall. Chairman, Bailie Rough. Speakers—Rev. J. L. Aikman, Edinburgh; Mr Wm. Smith, St Andrews; Rev. D. Ogilvie, Bronghty-Ferry; Patrick Watson, Esq.; Rev. Robert Menzies; and Mr D. B. Brown, Dundee. The 'Teetotal Society's' soiree on Saturday, 1st Jan., was addressed by Mr John Anderson, agent of the League, and others.

DUNFERMLINE, Monday, 17th Jan.—Music Hall. Chairman, Mr John Davie. Addresses by several ministers, and by Mr Easton, one of the League's agents.

DUNSE, Friday, 31st Dec.—Chairman, Rev. Wm. Belch. An address was given by Mr Williams. This society has an agent—Mr Alex. Beattie. At some of the villages recently visited by him, as many as 48 have come forward and signed the pledge.

DUNSHALT, Wednesday, 19th Jan.—Addressed by Mr Anderson, one of the agents of the League, and others.

ELIE, Thursday, 30th Dec.—Parish school-room. Chairman, Mr Leitch. Speakers—Mr Michie, and the Rev. Messrs Hutchison, Wood, and Meikle.

ETTRICK, Tuesday, 28th Dec.—Addresses by the Rev. Wm. Crombie, Melrose; Mr Clark, teacher, Yarrow; and Mr Young, Selkirk. Mr Wood stated that one-fourth of the inhabitants had joined the society.

FALKIRK, Saturday, 1st Jan.—Chairman, Mr James Johnston, clothier. Speakers—Messrs Brown and Davies, Glasgow.

FREUCHIE, Monday, 17th Jan.—Principal speaker, Mr Anderson, one of the League's agents.

GALASHIELS, Friday, 31st Dec.—Union Street Chapel. Well attended.

GIFFORD, Thursday, 23d Dec.—Addressed by Mr Anderson, one of the League's agents, and other gentlemen.

GRANGEMOUTH, Tuesday, 4th Jan.—Earl of Zetland's school-room. Addressed by Mr John Anderson, one of the League's agents, and others.

GREENOCK, Monday, 3d Jan.—Masons' Hall. Chairman, Mr Archd. McKinnon. Speakers—Mr John Nimmo, Glasgow; Messrs Croiley and Jago, Greenock. The hall was crowded.

HADDINGTON, Wednesday, 22d Dec.—Assembly Rooms. Chairman, Rev. Mr Fraser, of the Free Church, Yester. Speakers—Major Veitch; Rev. Mr Thomsor, Slateford; Rev. J. Logan Aikman, Edinburgh; Mr John Anderson, one of the agents of the League. Four ministers of the town were present.

HAMILTON, Saturday, 1st Jan.—Ebenezer Chapel. Chairman, Mr Arthur Robertson. Speakers—Rev. Thomas Henderson, and Mr John Nimmo.

HAWICK, Saturday, 1st Jan.—Addressed by Mr George Easton, and other gentlemen.

HELENSBURGH, Thursday, 30th Dec.—Chairman, Rev. Mr Anderson. Speakers—Messrs M'Farlane and Nimmo, agents of the League.

HOUSTOUN, Friday, 31st Dec.—Free Church School-Room. Chairman, Mr P. Barbour. An address was given by Mr Angus Chassels, teacher, Glasgow.

INNERLEITHEN, Thursday, 30th Dec.—Addressed by Mr Anderson, one of the agents of the League.

INVERARY, Wednesday, 5th Jan.—Chairman, Rev. Robert Rose. Speakers—Mr Thomas Reid, Glasgow, and the Rev. Gilbert Meikle.

JEDBURGH, Monday, 3d Jan.—Addressed by Mr George Easton, agent of the League, and others.

KILSYTH, Saturday, 1st Jan.—Chairman, Rev. William Burns. Addresses by Mr Ephraim Smith, jun., Glasgow, and others.

KINGHORN, Friday, 31st Dec.—Addressed by Mr Anderson of the Scottish Temperance League, and others.

KIRKCALDY, Saturday, 1st Jan.—Parish School-Room. Several gentlemen addressed the meeting. And in Rose Street Chapel on Monday, 3d Jan. Chairman, Mr Hogarth. Speakers—Mr Palmer, Edinburgh, and several others.

LANARK, Saturday, 1st Jan.—Chairman, Rev. John Inglis. Speakers—Mr Hood, teacher; Mr M'Farlane, of the Scottish Temperance League, and others.

LARGO, Monday, 17th Jan.—Chairman, Rev. Mr Kerr of Pittenweem. Speakers—Messrs Palmer, Edinburgh; Trainer, Anstruther; and Lockhart, Gibson, and Skinner, Kirkcaldy.

LASSWADE, Monday, 3d Jan.—Chairman, Mr Blair, Dalkeith, who gave an address, and was followed by the Rev. Mr Adam. Attendance numerous.

LESLIE, Monday, 17th Jan.—Chairman, Rev. W. Scott. Speakers—Messrs Murdoch, Kinnaid, and Dobie, members of the society.

LOANHEAD, Friday, 24th Dec.—Speakers—Rev. Mr Adam and Mr Alex. M'Donald. Messrs John Robertson and Wm. M'Donald sung a number of temperance melodies.

LOCHEE, Tuesday, 4th Jan.—Weavers' Hall. Chairman, Mr J. H. Duffus, Dundee. Speakers—Rev. Mr Hay, Lethendy; Messrs D. B. Brown, William Marshall, Lothian, and Scrimgeour, Dundee.

LOCHGELLY, Wednesday, 19th Jan.—Mr Easton, of the Scottish Temperance League, was the principal speaker.

MARKINCH, 17th Jan.—Chairman, Mr William Melville. Speakers—Rev. Messrs Rankine, Cupar; Gray, Freuchie; Brown, Markinch; Messrs Wishart, Kirkcaldy, and others.

NEILSTON, Friday, 31st Dec.—Addresses by Mr John Nimmo and the Rev. David Johnstone, Glasgow.

NEW GALLOWAY, Saturday, 1st Jan.—An address was given by Mr Kidd, and a number of other members took part in the proceedings. This society was organised on 22d September last, and numbers 32 members, 29 of whom were present.

NEW LUCE, Wednesday, 12th Jan.—Numerous attendance. Addressed by Messrs Duncan and Easton, agents of the League.

OXTON, Monday, 3d Jan.—Chairman, Mr John Waddell. Addressed by Chairman and the Rev. J. Cooper, Fala.

PEEBLES, Wednesday, 29th Dec.—Mr Anderson, one of the League's agents, gave an address.

PENICUICK, Tuesday, 28th Dec.—Addressed by Mr John Anderson, of the Scottish Temperance League, and other gentlemen.

PERTH, Monday, 17th Jan.—City Hall. Chairman, Rev. J. Pillans. Speakers—Revs. D. Ogilvie and William Lindsay, with Messrs M'Intosh and Irons.

PORT-GLASGOW, Friday, 31st Dec.—New Academy Hall. Chairman, Mr Archibald Simpson. Speakers—Mr John Duncan, agent of the League; Mr Henry Nixon, missionary, Greenock; and Mr Robert Knox, Port-Glasgow.

RENFREW, Monday, 3d Jan.—Large attendance. Speakers—Mr John Robertson, Vale of Leven, and Mr Duncan, one of the agents of the League.

ROBERTON, Friday, 7th January.—Free Church. Chairman, Mr Richard Purdom, Hawick. Speakers—Rev. Mr Sutherland, of the Free Church, Robertson; Rev. Mr Duff; with Messrs James Walker and Wm. Inglis, Hawick.

SELKIRK, Monday, 3d Jan.—Chairman, Rev. Mr Nicholl. Speakers—Rev. Messrs Russell and Lawson, Selkirk; and Howie, Galashiels. Attendance upwards of 200.

SMALHOLM, 20th Nov.—Speakers—Rev. Messrs William Crombie, Melrose; James Howie, Galashiels; and Mr Thomson, farmer, Millfield. Since the meeting 27 have joined the society. The society numbers—adults, 138; juveniles, 109; and is in a flourishing condition.

STAXIGOE.—First soiree of the society held on Monday, 3d January, presided over by Mr Donald Robertson, fish-curer.

STENHOUSEMUIR, Tuesday, 11th Jan.—Very large attendance. Addressed by Mr John Duncan, of the Scottish Temperance League, and several local friends.

STIRLING, Tuesday, 11th Jan.—Court-House. Chairman, Mr Thomas Muir. Speakers—Mr David Lewis, Rev. James Ballantyne, Rev. Alex. Wallace, all of Edinburgh. This soiree was got up by the *Young Men's Abstinence Society*.

STRANRAER, Tuesday, 11th January.—

Ivy Place Church. Chairman, Rev. Robert Hogarth. Speakers—Messrs Easton and Duncan, agents of the League. The church was well filled.

STRATHMIGLO, Monday, 17th January.—Principal Speaker—Mr John Anderson, of the Scottish Temperance League.

THORNHILL, (Perthshire,) Monday, 17th January. Chairman, Mr John M'Laren. Speakers—Rev. Mr Craig, Doune, and Mr Duncan, one of the League's agents.

THURSO, Monday, 3d Jan.—Town Hall. Chairman, Mr John Miller, jun. Speakers—Mr Mackie, Wick, Messrs James Campbell, George Stephen, and Sergeant Sutherland, Thurso. A prize of £2 2s, to be competed for by working men in Thurso, has been offered for the best essay on Intemperance and its cure.

TOLLICROSS, Saturday, 1st Jan.—Chairman, Mr Maclean. Addresses by Mr John Nimmo, and Mr Davidson, city missionary.

TURRIFF, Christmas.—Chairman, Mr Storer, Veterinary Surgeon. Speakers—Mr Watson, Cuminstown, Mr Meston, teacher, Tarves, Mr Angus, Mr Lawrence, Mr Duncan, and Mr M'Gowan.

VALE OF LEVEN, Friday, 31st Dec.—Independent Chapel, Alexandria. Chairman, Mr Robertson. Speakers—Messrs Easton and M'Farlane, agents of the League. Attendance, 250.

WEST CALDER, Tuesday, 28th Dec.—United Presbyterian Church. Chairman, Mr A. Hamilton, Edinburgh. Speakers—Mr George Easton, one of the League's agents, and the Rev. David Russell, Dunfermline. The Rev. Mr Thomson, minister of the church, though not an abstainer, took part in the proceedings.

WICK, Monday, 3d Jan.—Temperance Hall. Chairman, Mr Robert M'Leod. Speakers—Rev. Messrs Sime, Key, and Soreby.

YETHOLM, Tuesday, 4th Jan.—Principal Speaker, Mr George Easton.

REFRESHMENT ROOM AT CUPAR.—In accordance with a suggestion contained in a recent admirable lecture of Sheriff Monteith, a meeting of gentlemen favourable to the institution of a coffee-house and reading-room for the working classes in Cupar, was held in the Council-room there on Wednesday. Steps were taken to carry out the proposal, and from £20 to £30 was collected before the meeting broke up.—*Scottish Guardian*, Jan. 11, 1853.

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TUESDAY, 1st February, 1853.

THE
ABSTAINER'S JOURNAL.

MARCH, 1853.

Miscellaneous Contributions.

ABSTINENCE AND EMIGRATION.

WHAT we propose is, to show that the principle of entire abstinence from intoxicating drinks is one of the very highest importance and value to the intending emigrant. And our remarks shall have an especial reference to Australia, on account of the vast numbers of our countrymen who are at present setting their faces thitherward.

First. Abstinence will be most advantageous to the emigrant in his preparations for leaving his native land. It will enable him to go forth with the *best possible character for sobriety*. This will aid him in securing recommendatory testimonials from influential parties, which may afterwards be of great use to him. It will greatly aid him, moreover, in *securing the requisite funds* for the voyage. The voyage to Australia is an expensive one; hence it becomes a very difficult matter for many to secure the necessary funds. But let him abstain, and lay past him the sum which many a working man spends weekly upon intoxicating drink, and in a short time he will have money which will amply suffice to remove his household to the land of his adoption. His removal will thus be of an honourable character. He will leave behind him no unpaid debts, will require to borrow no money, will be indebted to no friends, but, on the contrary, will be enabled to depart in a spirit of honourable pride, looking every man

unshrinkingly in the face, having provided sufficient comforts for the voyage, and possessing still a little fund with which to settle himself in his new home. It is worthy of remark, that during the past year upwards of two hundred members of the League have emigrated, and we deem it no extravagant supposition, that a considerable number of them would have been unable to do so but for *the savings of abstinence*.

Second. Abstinence will be most advantageous to the emigrant during his voyage. It will tend to the maintenance of his health. The man who drinks nothing stronger than water, is the man who endures most successfully the roughness pertaining to a sea voyage, and the vicissitudes of climate. He is, moreover, thereby fortified against numerous temptations to which others are exposed in such circumstances. The voyage to Australia is lengthened and wearisome. Many a man has learned to drink 'in his cabin on the sea.' The occasional sickness which he may have experienced, the loneliness of his situation, the unbroken monotony of his life, the sameness of the scene perpetually stretching out before him, the feeling of lassitude caused by the intense heat of a southern clime, and the example and invitation of others, all seemed to him to justify his frequent and free dealings with the bottle, and ere he was aware, the ap-

petite for drink was formed. More than this, many a ship is little else than a *floating tavern*—the scene of indescribable iniquity—and a tavern, alas! from which the man of weak resolution can find no means of escape. The writer has a letter before him which he has received within a few weeks past from passengers in an emigrant ship bound for Melbourne, describing scenes of dissipation and wickedness which had occurred on board, and which could scarcely be surpassed in any haunt of profligacy on land. The crew of the vessel referred to, from the captain to 'the man before the mast,' were all dissipated. They spent their evenings especially in revelry and wickedness. Numbers of the passengers joined them in their 'works of darkness,' and those who did not were subjected to endless annoyances and grievances. The lives of all on board were several times placed in the most imminent jeopardy through the recklessness of the crew. Among the passengers was one who had been rescued from the thralldom of intemperance. He had but recently come out victoriously from the terrible struggle for freedom. But, alas! fiends in human shape compassed his downfall. The captain invited him to drink from time to time, pleaded with him, and used every endeavour in his power to persuade him to yield. He would not listen to the cruel invitation. He resisted manfully, and stood firm. At length the captain, bent on his diabolical purpose, mixed strong drink with some lime juice, which he gave him. The accursed plot succeeded. The slumbering appetite was awakened anew, and the man lay prostrate once more beneath the power of the destroyer. How perilous was the condition of those who were at the mercy of that man! The probability is strong, that with such a crew, and amid such scenes, there were *drunkards made* during that voyage. Surely, then, there is need for those who contemplate emigrating to adopt and maintain,

and rigidly carry out, a principle that will preserve them from the contamination of this insinuating vice!

Third. Abstinence will be most advantageous to the emigrant as a means of prosperity in his new home. Let the intending emigrant bear in mind that the state of society in Australia is not as yet of a very settled or solid character. The elements of which it is composed help materially to account for this. Many of the people are the merest adventurers, many of them are individuals who brought disgrace upon themselves in their native country, and not a few are run-away convicts. What can be expected of these but that their morality should be of a very loose kind? There are other classes, moreover, who, whilst they are not quite so bad as these, cannot be regarded as either conservators or regenerators of society. Add to this, the demoralising influence of gold, when easily obtained in large quantities by a people bent on its acquisition, and it will be apparent that society in Australia meanwhile must be anything but inviting. The facts of the case bear us out in the position we have taken. Drinking and drunkenness prevail to an appalling extent. Take the following statements:—We read in *M'Phun's Australian News*:—'Melbourne exhibits the most lamentable aspect that lawlessness, houselessness, overcrowding, and cupidity can create. . . . Money to an enormous extent is spent in drunkenness.' 'Nine out of every ten,' says *The Emigrant's Letter*, 'whom you meet on the streets of Melbourne during the day are the worse of drink.' Mr F. Hobson writes in the *Leeds Times*:—'Open coaches, with about six persons inside, just down from the gold fields, are wildly rushing about in all directions. After they have been to some place and got intoxicated, they pay the driver anything he asks.' Mr Hobson adds—'Mr Shaw is correct in telling you that many will pretend friendship, ask you

to a glass, and then drug it. This is a great practice here. I saw a young man the other day, who had just come down from the diggings with a friend, whom he loved as a brother, and tears rolled down his cheeks when he told me that his friend had been poisoned in this manner. He came in at night, and told his mate he felt unwell, and was dead next day at 12 o'clock.' The *Scotsman* of the 7th ult. publishes a letter, from which we take the following:—'The public-house keepers are making fortunes here (Melbourne). They charge enormous prices for their commodities, but for all that, I do not think that there is more drink consumed in any place of the same size on the whole face of the globe. The most of the women that one meets on the street, seem to like their grog as well as the men.'

How strong, then, must be the temptations to which the emigrant is exposed in such a country! Far from the place of his nativity, feeling less the restraints of good society than he was wont to do in the land from which he has gone, coming into contact with numerous people of loose character and habits, witnessing appalling scenes of profligacy daily around him, what need is there that he should maintain and exhibit the very strictest sobriety? This will be best done by an unflinching adherence to the principle of abstinence.

THE SUB-COMMITTEE: OR, SLAVERY AND STRONG DRINK.

SOME five or six days after the arrival of my two friends from America, found them, along with myself and Dr Beilboux, at the close of one of the May meetings, lingering in a corner of the platform of Exeter Hall.

The elder, Mr Addison, was rising fifty—tall, lank, and bony—with a countenance sustaining that relation to other countenances, which cast-metal does to wrought iron. There was a hardness about it, suggesting the idea, not of growth, subject to

all the softening influences of humanity, but manufacture.

His colleague, Mr Joseph, was as different as could well be imagined. The kalcidescope could not assume a greater variety of aspects than his countenance. 'From grave to gay, from lively to severe.' No wonder that the daguerrotype is often found at fault, as well as the old portrait painting. It would have been in vain to ask him to keep his countenance thirty seconds in one position.

An official made his way to Dr Beilboux, and stated that the Sub-Committee were waiting to be introduced to Messrs Addison and Joseph.

Dr Beilboux, after having introduced the Americans to the Committee individually, was called to the chair.

He rose, and fixing his eyes upon the table before him, and drawing his eyebrows together, as if to get the mind within to a nice focal point, so as to be fit for action, much in the same way that we graduate a telescope to the eye, addressing the strangers, said—'Brethren from a far land, I have already, in private, made you acquainted with the design of this Committee. The object of our constituents was to strengthen the hands of our brethren, the Abolitionists of America, by refusing to hold communion with *pro-slavery* men, coming to this country. We know *your* characters. Your credentials from the Anti-Slavery Society, if you please to lay them before us, will enable us at once to testify that you are true men. As, however, you have intimated to me that you have some difficulty in recognising the authority of this Committee, you have now an opportunity of bringing this subject before us.'

Mr Addison, at great length, explained their position, and concluded by expressing his determination not to recognise the Committee. 'Except,' he added with emphasis, 'this Committee express to us their readiness to *reciprocate* our recogni-

tion of their authority, by recommending their brethren to submit to any similar appointment made in America, with regard to visitors coming from Britain.'

'That is the easiest thing possible for us to do,' said Mr Bright, one of the Committee. 'It is most unlikely that visitors from Britain should be in any way implicated in slavery. I think we ought to feel *no difficulty* in pledging ourselves to reciprocity.'

'I beg pardon, Mr Chairman,' said Mr Addison, 'Mr Bright has *entirely* misapprehended my proposition.'

'Your proposition was *reciprocity*,' said two or three voices.

'And my design also,' continued he; 'but for brethren from Britain to submit credentials to a Committee in America *on the question of slavery*, would not be reciprocity at all. Reciprocity does not always consist in performing *exactly the same action* in a given case, but something *equivalent*. Reciprocity for the abolition of *your* corn laws would not be for *us* to admit *your* corn free of duty, but *your manufactures*.'

'What analogous evil,' said Mr Bright, 'do you suppose to exist in this country, which it is within the range of probability might become the subject of remonstrance from America. It would be folly for us to allow ourselves to be turned away from effecting present good, by the dread of some future evil, perhaps not likely ever to occur.'

During this conversation, I noticed my friend, Mr Joseph, several times attempting to get into the discussion; and I thought his more cautious companion seemed desirous to get him kept out of it. If so, however, his efforts were in vain; for a pause occurring after the last speaker, which Mr Addison did not seem very readily to take advantage of, he was immediately upon his feet. 'Mr Chairman and gentlemen, brethren,' he said, 'the contingency spoken of by my brother, Mr Addison, is only un-

certain because future; for I myself have been present when the subject has been proposed, and only rejected because of the difficulty of discerning the exact limit when the interference of one nation in the affairs of another becomes impertinence.'

'On what subject, I beg to ask, Mr Chairman,' said Mr Bright, 'was this proposition to which Mr Joseph refers?'

'To the use of intoxicating drinks,' said Mr Joseph. 'Nearly a quarter of a million of men with drinking habits, are thrown upon us from your shores annually. The safety of our country is the character of our people. Rum is bought among us at sixpence a bottle; let a man have the desire for strong drink at all formed, prior to his coming to America, and he becomes a drunkard at once. Thousands upon thousands of such exist among us at present. The very preservation of our country from destruction requires not only our vigorous efforts at home, but changed views on this subject in the countries of Europe from whence these multitudes come, and principally from Britain, as the chief stream of our immigration comes from thence.'

After a pause, Mr Bright rose and said, 'We certainly are disappointed in the result of this meeting; but I would not have it go forth to the world that our brethren put the use of intoxicating liquors and the sin of slavery on the same footing. Nothing would more certainly damage the cause of abolition in this country. I think it would much simplify our future intercourse with America if we could understand each other on this subject.'

The Chairman shook his head. So also did Mr Addison.

My friend, Mr Joseph, on the contrary, stood like a grey-hound in the leash, apparently wishing for nothing more than a discussion. He and the Chairman rose together. 'I submit,' said the Chairman entreatingly, 'whether it be proper for us to enter upon such a discussion, and whether the *least* good can be expected to come

out of it?' Still the general opinion seemed to be against him. John Bull is a dogged antagonist; he will not quit the field under the suspicion of defeat. He will suffer defeat itself first. Jonathan is so confident of his strength, that he may be compared to a prize fighter at a market, taking all possible means of getting into a scrape, to show how dexterously he can get out of it.

Mr Joseph now had the field to himself.

'I do not wish,' he said, 'to force this subject into discussion; but I feel that I am *able*, and I am also *ready*, if any gentleman *desires it*, to demonstrate the propriety of classifying intoxicating drinks with slavery——'

'And *I do desire it*,' said Mr Bright, evidently getting warm. The other members of committee, by their looks, evinced their sympathy with him.

'I may be permitted to suggest,' said Mr Joseph, 'that it will shorten the discussion, if Mr Bright will state the grounds upon which he opposes slavery, when I will attempt to show that the use of intoxicating drinks is liable to opposition upon the same or similar grounds.'

'Then, I assert,' said Mr Bright, 'that scripture does not condemn the use of intoxicating drinks.'

'That,' said Mr Joseph, smiling, 'is beginning at the wrong end; but no matter. Do you assert that scripture condemns slavery?'

'Indirectly it does. It condemns the crimes inseparable from it—fornication, concubinage, ignorance, cruelty, etc.'

'Ah! now I understand you,' said the dexterous wrangler. 'But you don't mean to say that the very sins you have named as the product of slavery, are not produced also through intoxicating drink; nor, I presume, will you be inclined to assert that sins are offensive to God and injurious to man, when committed through the instrumentality of slavery, but not so when produced through intoxicating drinks.'—

It began to be pretty evident that Mr

Bright had, to use a vulgar phrase, *caught a Tartar*.

'These evils,' he said, 'are inherent in the system of slavery; but the result of *excess* as regards intoxicating drinks.'

'There are slaves as happy,' said Mr Joseph, 'as virtuous, and in circumstances as fitted to foster virtue as man, in this world, can be in. *These are exceptions*. So are there virtuous men, the excellent of the earth, who use strong drink without injury, *perhaps to themselves*.—Concerning the effects of their conduct upon others, we say nothing.—*They can never prove it harmless*. But let that stand. Taking individual cases, you will find the practice of slavery and the use of strong drink apparently harmless; but viewing slavery as a system, or marking its operations within a given district, and viewing the use of intoxicating drinks as a system, or noticing its effects within a given district, the sins named, and many, many others, are justly applicable to both.'

'Only from abuse,' ejaculated the whole committee.

'Then it is from abuse in both cases,' said Mr Joseph.

'You don't say, at least,' said Mr Bright, pettishly, 'that the use of intoxicating liquors in this country, has rendered legislation necessary to prevent men from learning to read the book by which they must be judged.'

'I might pass by that argument, I think,' said Mr Joseph; 'but allow me to say that in Britain, in innumerable instances, intoxicating drink prevents children from ever learning to read. In the slave States this is done by law. In the free States of America and Britain, it is effected by intoxicating drink *without law*; but it is *done*. I freely admit, however, that there are peculiar evils produced by slavery not produced by the use of intoxicating drinks; as there are peculiar evils produced by intoxicating drinks, not produced by slavery.'

'With your permission, Mr Chairman,'

said one of the aged members of the Committee, 'I beg to ask Mr Joseph, through you, whether the best men are not represented in Scripture as using intoxicating drinks *without blame*?'

'I shall answer that question by asking another,' said Mr Joseph. 'Are not the best men represented as possessing slaves, without blame? But are not some of the best men represented also as *not* using intoxicating drinks — Daniel, Samuel, Timothy, for instance? And did not Paul state, that if in circumstances in which any particular kind of meat or drink caused injury to his brother, he would abstain from that, whatever it might be?'

It was evident that a *coup-de-etat* was meditated by the restless Chairman.

'My opposition to your abstinence,' says Mr Bright, 'is that it is your gospel—those who adopt it swear by it—where it is, everything is right; where it is not everything is wrong.'

'I dare say,' said Mr Joseph, 'we err in many things. Had we more Mr Brights among us, we should no doubt manage matters much better than we do. But are

you aware that this is also one of the strong objections made to our anti-slavery agitation in the States? Embark your energies, it is said, in christianising the slaves, and then they will be God's free-men. We do what we can for that object, also. I think I may assert that the total abstainers are not behind their brethren in their efforts for evangelising the country, or in the practice of any good work.'

The Chairman could contain himself no longer. Fixing his eye upon Mr Joseph, he rose.

'I suppose,' said Mr Joseph, 'you think me out of order.'

The Chairman said nothing, but his countenance assented to the supposition.

'I shall conclude then,' said Mr Joseph, 'by stating that, on any platform in your country, I shall hold myself ready to prove that the arguments adduced in support of the use of strong drink will support the continuance of slavery; and that the grounds upon which the practice of slavery is repudiated, demand, in consistency, the abandonment of strong drink.'

Narrative Sketch.

A DRUNKARD'S END.

A NARRATIVE OF FACTS.

It was on the evening of Saturday the 29th of May last, while I was employed in the work of preparation for the following Sabbath, the servant announced the name of a neighbouring farmer. In a state of evident excitement, he informed me that a well-known individual of the name of John Anderson, who was usually employed in carrying timber from the forest of Dar-naway to the port of Nairn, was found dead about half-a-mile distant, and that his body presented a shocking and horrible appearance. He farther told me that the man had been discovered in flames by a herdboy, who had given the alarm, and they were only extinguished by a female pouring

upon the burning body some pailfuls of water, from a burn that ran close by. The body, he said, was so blackened and burned by the fire, that it was doubtful if it could be lifted without falling to pieces. The object of his visit was to request me to go and break the intelligence of the man's death to his wife, who lived in a village about a mile distant. Having requested the farmer to accompany me, we proceeded, without any delay, to the discharge of this painful duty.

The evening was mild and lovely; and as we neared the cottage to which our steps were directed, I felt as if this world were like an instrument sadly out of tune, whose

music fell discordant on the ear. The outer world was full of melody and mirth, but the feelings of my heart were those of sorrow and sadness. The scene around was clothed with the 'garments of praise,' but the scene before me was shrouded with disaster and woe; for in that humble abode which we now approached, the demon of Intemperance had reigned for years, and now the spoiler had sprung upon his prey, and torn away the husband from the broken-hearted wife, and the father from the helpless children.

We entered, and, with as much delicacy as possible, informed the poor woman of the sad event that had befallen her. She received the intelligence with wonderful composure and resignation. She held a tender infant in her arms; and her other children, to the number of six, and all young, came clustering around her, and seemed bewildered at the communication. The woman uttered no shrieks—she shed no tears. The springs of her heart were evidently dried up, and the usual emotions of grief were repressed by the very heaviness of her sorrow.

While we were endeavouring to direct her mind to the widow's God, the horse and cart bearing the scorched and bloated body, and attended by a party of men, halted at the door. Dr Grigor, of Nairn, in the Report given in to the Procurator-Fiscal of the county of Nairn, can best describe its appearance:—

'On approaching the unfortunate man's dwelling, on the forenoon of 31st May, I found that the funeral had passed on to the church-yard of the parish of Dyke, and after a little explanation to the attendants, I succeeded in getting a hurried autopsy within the church. On removing the grave-sheet, I found a black incinerated, and stiffened body. The legs and arms were crossed; the latter raised from the chest. The position was one of ease, and the body had not been touched since first rolled up. The eyes, ears, and nose were burned away; teeth clenched; and from the mouth bubbled out some white froth and gas. The lining membrane on the inside of the lips and cheeks was quite burned; also the edges of the tongue, and the hair and skin of the head. The skin and cellular tissue of the body were much charred, the thighs not to the same extent, and the burning had ceased about midway between the knees and feet, where there was a reddish and slightly blistered line.

'On inquiry, I found the wretched man's history to be the following:—He has been

a carter, as above stated, for several years; has drunk, at least, of ardent spirits daily, on an average, a common bottleful, besides porter, beer, etc.; left Nairn, on the day of his death, intoxicated; in passing an intermediate village, was seen coming on "all fours" out of one of those many "publics" which are the opprobria of our smaller towns and villages in the north of Scotland. He was, however, one of those "soaking" individuals, who much sooner lose the locomotive balance than a knowledge of his situation and work; hence, when on his cart, he could talk and manage his horses tolerably well. He had a brother carter with him, a neighbouring toll-keeper, who was sober; and they parted company at the toll-gate of Harmuir, within half a mile of the place where the body was found. Before this, however, Anderson wished his pipe to be lit and handed to him; but his friend, thinking he had no need of a smoke, merely put a little fire on the old tobacco ash, when he drew, and immediately said, "She is not in." The conversation went on for ten minutes, when the poor man turned his horses' heads homewards. All this time the pipe was in his hand. The tollman, who was much on the road with him, declared that Anderson seldom lighted his own pipe, and never almost knew him to carry lucifers. The dress was a woollen shirt, canvas frock, corduroy trousers, and "a wide-awake." The weather was very warm and dry. When a little farther on his way homewards, smoke was seen rising up from the cart in which the man was, and which contained a good deal of hay, by a herd boy on a neighbouring rising ground, about one-fourth of a mile distant. The man was next seen to descend from the cart, to stand, then to stagger and fall. The horses stood still. In a few minutes, smoke again appeared from the ground, when the boy ran down, and found the body lifeless, black, disfigured, and burning. He hurried to a cottage close by, and returned with a woman having a water-pail, with which they drew water several times from a rivulet almost at their feet, and thereby extinguished the burning body and garments. The position was on the back, inclining to one side; arms and legs as before mentioned. The time that elapsed between the boy seeing the man come down from his cart and the water being dashed on, is represented as not more than fifteen minutes. The body was wrapt in a sheet, and removed home. The pipe was found lying below the body with

the cap on, apparently as it had been put into his hands. The clothes were all consumed, except the lower parts of the legs of the trousers, where the burning had ceased, and a small portion of the shirt, frock, and hat, immediately between the body and the ground. There was none of the hay burned.

'Remarks.—The case at first sight appeared to me to have arisen from the clothes having by some means caught fire, and the smoke therefrom producing death by asphyxia—the subject being much intoxicated; but second thoughts demonstrated a few points not reconcilable to my mind with this view, such as the position on the back, etc.—the event taking place in the open air—rigidity of the limbs—no trace of fire—and the rapidity and extent of the combustion, whilst this latter (compared with the accounts of martyrs, suttees, and others who have been consumed, and the great quantity of fuel and the time that have been required) and no apparent struggle or attempt having been made to cast off the burning garments, or to quench the flames in the brook running alongside, whilst the man was not at all in a state of insensibility from his potations, led me to the belief, that it was no ordinary combustion from the application of fire. I have then been induced to regard it as a case of progressive igneous decomposition, commencing during life without the application or approach of any hot or burning body, as believed in by several continental physiologists of eminence. Such a state of matters I know has been regarded by many as almost fabulous; but the numbers of general instances from good authorities, and from all parts of the world, of spontaneous combustion, or as Beck more properly terms it, preternatural combustibility of the human body, and written on by Dr Mason Good, and received into the Statistical Nosology from the General Register Office, now in the hands of most medical practitioners under the appellation of *Catacausis Ebriosa*, show that the doctrine cannot be wholly set aside.*

But while this case is of curious interest

in connection with physiological science, and while different opinions may be taken regarding it, in our apprehension it is far more important when viewed in a moral and religious aspect, in relation to the drinking systems which prevail in our country. The occurrence produced a profound and salutary impression in the district at the time; and it must be admitted by all serious and reflecting persons, that there is something about it inexpressibly awful and affecting. When viewed in relation to the wretched man himself, who can think of his end without feelings of deep commiseration and real concern? Yea, who can think without horror of a man consumed in his own flames, and appearing in the presence of his Maker in a state of mental stupefaction, impurity, and guilt? When viewed in relation to the drinking customs of society, we would ask, can the publican, whose business it was to supply this man with the fatal draught, reflect on his conduct and say, 'I am pure from his blood?' Yea, can those who were in the habit of yielding to his frequent solicitations *for a dram*, and who thereby contributed, in some degree, to his overthrow, revert with any measure of satisfaction to the occasions when they administered the beverage that proved his ruin? Again, if we view this case in relation to the Church (*for though he was a notorious drunkard he was also a professed christian*), we may well ask, where was the faithfulness of the men who profess to 'watch for souls as those that must give an account?' It were easy to enlarge in this strain; but ere we close these remarks, we cannot help observing, that if any who read the account of this melancholy case should feel disposed to lament and deplore it, let them remember that it must be multiplied by tens of thousands ere the aggregate of domestic misery produced by the drinking systems of our land be placed before them; and that they abet and support this cursed system by their example, in every glass of drink which they take, and lend their influence to foster and spread it by every glass of drink which they give.

* *Journal of Medical Science*, Dec., 1852.

The Temperance Pulpit.

THE DRINK AT THE MARRIAGE OF CANA—WHAT IT WAS NOT.

JOHN ii. 1-11.

IN a former discourse we attempted to dispose of certain erroneous opinions, held by several eminent divines, respecting the nature of the wine made by our Lord and used at Cana. What, then, was the kind of wine there made and used? To this question we will not pretend to give a definite reply; but we think we are able to advance enough to deprive the lovers of wine of all the comfort which they are desirous to find in the miracle at Cana. Of one thing we are sure—and it is enough to our argument—that whatever the wine was which was made by our Lord, it was not the article in common use among ourselves known by that name, and hence the miracle in question avails nothing as a sanction to the moderate use of modern wine.

The liquor used in this country, and called wine, has been well designated 'a vile compound;' and what we shall adduce in the support of this charge shall be the testimony of witnesses before a competent tribunal. The evidence taken last year before a Committee of the House of Commons upon the import duties on wine, is the first source from which we shall establish our charge. Mr James Forrester, an extensive grower of wines in the Alto-Douro, and other districts of the north of Portugal, declared, respecting the manufacture of wine:— 'There is a mixture called Jeropiga, a mere adulteration. This extraordinary syrrup, this confection, this compound, composed of two-thirds must, or grape juice, and one-third brandy—and which brandy is about twenty per cent. above British brandy proof—is used for bringing up character in ports. Then sweetening matter, in every variety, and elder-berry dye is administered, for the purpose of colouring it and giving it a body. Elder-berry is the only dye made use of, and costs an enormous sum of money.' Of course this large quantity of elder-berry juice, for which 'an enormous sum is paid,' goes down British throats; but what about that—did not our Lord make wine, and countenance its use, at the marriage at Cana! This gentleman also gave in evidence, that rich wine never contains less than fifteen to seventeen gal-

lons of brandy to each pipe of 116. Moreover, Mr Forrester testifies that by the present Portuguese law, *no unsophisticated port wine is allowed to reach this country.* Here, then, ere even the article is shipped for England, the very finest wines, as they are called, are extensively adulterated; and yet our Lord's wine is to be adduced as an argument for drinking this choice compound!

Then, as respects adulteration in our own country, Mr Cyrus Redding, celebrated as an author who has written much upon the subject of wines, described the mode by which wines are made by manufacturers in London. He stated that brandy cove, that is, washings of brandy casks, colouring, probably made of elder-berries, logwood, salt of tartar, green dragon, tincture of red sanders or cud bear, were extensively used in preparing an article which sells as port. The entire export of port wine is 20,000 pipes, and yet 60,000, as given in evidence, are annually consumed in this country. In answer to the question where the extra 40,000 are obtained, Mr W. J. Maxwell, a wine merchant, gave the significant reply— 'I have not any experience of that; it is, however, I suppose, known pretty well.*' Mr Redding, in his book on Wines, tells a story which shows the facility with which the system of adulteration is carried on. It is said that when George the Fourth was in the 'high and palmy' days of his early dissipation, he possessed a very small quantity of remarkably choice and scarce wine. The gentlemen of his suite, whose taste in wine was hardly second to their master's, finding it had not been demanded, thought it was forgotten, and, relishing its virtues, exhausted it almost to the last bottle, when they were surprised by the unexpected command that the wine should be forthcoming at an entertainment on the following day. Consternation was visible on their faces; a hope of escaping discovery hardly existed, when one of them, as a last resource, went off in haste to a noted wine brewer in the city numbered

* Evidence before Select Committee on Import Duties on Wines, pages 16, 661, 662, 449.

among his acquaintance, and related his dilemma. 'Have you any of the wine left as a specimen?' said the adept. 'Oh yes, there are a couple of bottles.' 'Well, then, send me one, and I will forward the necessary quantity in time, only tell me the latest moment it can be received, for it must be drunk immediately.' The wine was sent, the deception answered; the princely hilarity was disturbed by no discovery of the fictitious potation, and the manufacturer was thought a very clever fellow by his friends. What would Sir Richard Steele have said to so neat an imitation, when in his day he complains that similar fabrications were coarsely managed with sloe juice? The science of adulteration must then have been in its infancy.

Mr Redding also states that — In England Champagne has been made from white and raw sugar, crystallized lemon or tartaric acid, water, home made grape wine or perry, and French brandy. Cochineal or strawberries have been added to imitate the pink. Such a mixture at country balls or dinners passes off very well; but no one in the habit of drinking the genuine wine can be deceived by the imposition. The bouquet of real Champagne, which is so peculiar, it is repeated, cannot be imitated — it is a thing impossible. Acidity in wine was formerly corrected in this country by the addition of quick lime, which soon falls to the bottom of the cask. This furnishes a clue to Falstaff's observation that there was "lime in the sack," which was a hit at the landlord, as much as to say that his wine was little worth, having its acidity thus disguised. As to the substances used by various wine-doctors for flavouring wine, there seems to be no end of them. Vegetation has been exhausted, and the bowels of the earth ransacked, to supply trash for this quackery. Wines, under the names of British, Madeira, Port, and Sherry, are also made, the basis of which is pale malt; sugar-candy, French brandy, and port wine are added in small quantities to favour the deception. So impudently and notoriously are these frauds avowed, that there are books published called 'Publicans' Guides,' and 'Licensed Victuallers' Directors,' in which the most infamous receipts imaginable are laid down to swindle their customers. The various docks on the Thames do not secure purchasers from the malpractices of

dishonest dealers; in this many are deceived. It has been naturally yet erroneously imagined, that wine purchased in the docks must be a pure article. Malaga Sherry is constantly shipped to England for the real sherry of Xeres, Figueras for port, and so on. Port wine being sent from the place of its growth to Guernsey and Jersey, and there reshipped with the original quantity tripled for the English market, the docks are no security.*

Returning, however, to the report, what are the conclusions to be drawn from it? Lest it should be thought that we are not in the best position for stating, then let us give them as stated by a writer in the January number of *Tai's Magazine*:—

'The conclusions which may be drawn from the whole of this very curious and important evidence appear to be, (1), that nearly all the wine imported into this country is previously adulterated with brandy or other deleterious infusions; (2), that most of the liquids consumed as port and sherry in this country are spurious mixtures of various wines and spirits, or else are wholly manufactured in Great Britain.'

Could there then be anything plainer than this, that whatever the wine was which was made by our Lord and used at Cana, it could not be the article called wine now in common use? No such process of adulteration was then practised; and although it had, who can suppose that the product of his almighty power bore the slightest resemblance to such a fabrication? Nor was the process of distillation then known by which brandy is made; so that the drinkers of what are considered even the best wines have no sanction from the miracle in question for quaffing their highly brandied compounds. Now, in the face of facts such as we have adduced, it will scarcely do for divines and drinkers to attempt to find a sanction for even moderate indulgence in the miracle of our Lord.

On a future occasion, we shall approach as near as facts and sound criticism will allow us, a settlement of the question what the article really was which our Lord was graciously pleased to create, that the marriage festivity of Cana might remain a memorial of his generous kindness and almighty power.

* 'Redding on Wines,' pages 356, 358, 362.

The Abstinence Journal.

GLASGOW, MARCH, 1853.

A MAYOR'S NOTIONS OF RESPECTABILITY.

AT the second annual dinner of the Bradford Licensed Victuallers' Protection Society, S. Smith, Esq., the Mayor, presided, and said some strange things. Among others, he enforced the opinion that one of the reasons why Bradford ranked so high in public morals, was the *respectability of its publicans*. We rejoice in so high a testimony borne to the good conduct of the population over which the Mayor presides; but we suspect that the publicans have little claim to the credit of it. If this gentleman's opinion be correct, it opens up to us a new view of the traffic in liquor. We had been accustomed to regard its influence as invariably at war with social order and human well-being; nor are we prepared to abandon this opinion till we have better reason for doing so than even a Mayor's speech at a publicans' dinner. Certainly, a chief magistrate presiding at a publicans' dinner is not the best proof of the morality of a community. Few are the men, in an office so distinguished, who would so lend its influence and sanction to give respectability to a calling so disreputable as that which was the subject of Mr Smith's laudations. A higher authority than that of the Mayor of Bradford has affixed to the calling the brand of infamy. Is he aware that the Government, in issuing their emigration schedules, append to each a significant N.B., to the effect—'*This is not to be signed by publicans or dealers in beer or spirits?*' Those at head quarters were not surely aware of the high character of the Bradford publicans, or there would doubtless have been made a special exception in their case.

It had been as well, for the publicans' sake, the Mayor had said nothing about

either their respectability or the order of their houses. To attempt to vindicate any system of wickedness, only leads to its more thorough exposure. It has been so in this case. Mr Edward Kenion, a member of the Town Council, has ably and spiritedly met the Mayor's assertions. In one letter he says:—

'I thought it was patent to all the world, that drunken orgies are of almost nightly occurrence at one or other of the licensed houses of the town. I have been told of broken glasses and broken windows, tossing, card-playing, and other vices. I have the authority of different members of the police force that *quiet* drunkenness is far from being uncommon at some of the best-conducted inns in the borough.'

This called forth a denial from Mr Henry Gledhill, Secretary to the Publicans' Association, the character of whose production proves him to be a fitting representative of such a fraternity. His attempted vindication is met by the following crushing facts:—

'The Bradford Town Mission has been in existence about three years, under the patronage of several magistrates, including the Mayor. Two reports have been published by its Committee, in one of which, after an appalling reference to a Sabbath evening scene witnessed at a beer-house, it is stated—"*It is, however, nothing more than justice to state, that a number of public-houses and tap-rooms in town are as great a cause of Sabbath profanation as the beer-shops.*" In the latter report, published a few months ago, is the following:—"*It is scarcely necessary to state that the beer-houses are a fruitful source of everything that is demoralising. In at least twelve of those dens of iniquity, prostitutes are constantly harboured, and in almost the whole of the others every facility for wickedness is afforded. Several of the public-houses are equally injurious.*"'

But to return to the Mayor's speech—

'If persons kept inns and public-houses,' he said, 'it did not necessarily follow that they should encourage drinking to excess. (Hear, hear.) By no means. He was a great friend to temperance. He did not know that he was ever intemperate in his life; yet he was not a teetotaler. He held that it looked like a libel upon a person who was a teetotaler to confess it. It was confessing a weakness—that he could not govern his own conduct. (Cheers.)'

In the view of this worthy Mayor, he who is a teetotaler 'confesses to a weakness.' We admit the charge. It is because we have seen that thousands trained under influences as favourable to a virtuous course as those enjoyed by ourselves have fallen, that we fear we have not strength enough to resist the foe by which they were mastered, were we weak enough to submit to his blandishments. Does this Mayor not know that a consciousness of weakness is very much allied with the virtue of prudence, and that one of greater sagacity than what he can pretend to, has said, 'Let him that thinketh he standeth, take heed lest he fall?'

'No man,' adds the Mayor of Bradford, 'who had any degree of respect for himself would drink to excess, because it was the sure way not only to injure himself, but to impoverish his family. And he was equally sure, that no respectable man would encourage another to drink to excess.'

True, no man who has 'any degree of respect for himself will drink to excess;' but is it not equally true, that many a man drinks to excess who once had respect for himself, and that drinking for a time, somewhat under the degree of excess, had to do with his losing that respectability? We are not, however, so sure as the Mayor 'that no respectable man would encourage another to drink to excess.' We believe the Mayor of Bradford is a highly respectable man, and yet the very countenance he was that evening giving to a gathering of publicans, did not pass over without affording a practical

refutation of his assertion. A chief ground on which we condemn all drinking customs, public and private, is the fact of their giving countenance to excessive drinking. When did a public drinking company assemble without respectable men encouraging others to drink to excess? We never heard of such a thing, nor are we aware that licensed victuallers are so proverbially temperate as to form an exception to the rule.

We trust that henceforth the Mayor of Bradford will afford the influence of his respectable name and honourable office in behalf of other movements than confederacies formed with the view of perpetuating our greatest social evil, and sacrificing to mercenary ends the highest interests of the community.

TEMPERANCE IN HIGH PLACES.

IT is with peculiar satisfaction that we have learned the fact, that the Countess of Zetland is an earnest teetotaler, and that the Earl has engaged a temperance lecturer to labour amongst the men employed in his ironstone works at Marske, near Redcar. It will be observed from what follows that the Duke of Sutherland is also taking up the subject in a practical way. Another nobleman, who stands high in the favour of his Sovereign, has also declared to a friend of our own, that he acts upon our principle; and if rumour be true, we need not be surprised should more than one of our leading aristocracy ere long identify themselves with our cause. This is as it ought to be, and holds out the hope that our drinking customs shall ere long yield to the combined influence of truth and the will of those who regulate the courtesies of life.

MEASURES IN BEHALF OF OUR FISHERMEN.

THE following extract from a letter from the Duke of Sutherland to the Wick and Pulteneytown Chamber of Commerce, was

recently the subject of a most cordial discussion at a meeting of that respectable body. Speaking of the Wick fishermen, he says:—

‘Will not the crews be persuaded to take their wages instead of the spirits; and have not all our people the good sense to acknowledge that what is bad for others must be so for them? Let me request you to take such measures as you may consider best to effect this result; if I can be of any service in it, I should feel obliged to you to inform me. I know that much has been done at Edinburgh by the establishment of coffee-houses. I would readily endeavour to obtain from them any information that may be required, or be of service in any way in my power,—feeling much impressed with the importance of the object,—so much so, that I consider it a duty to urge it. I know that in Wick there are who wish to co-operate. If I were able to take a part in person there, I would willingly do so; but even if I were in the county, my state of health prevents attendance at public meetings. I must therefore request any who will thus favour me to act as representing me on this occasion, and kindly forward measures, such as a resolution to give the crews wages in money, and not to allow whisky as a substitute.—I am, Sir, very truly yours, &c.,

‘SUTHERLAND.’

DAVID ANDERSON, Esq. of Strath, the Chairman, said the subject was one of very great importance, and from its intimate bearing on the well-being of the people employed in the trade, he hoped all would agree in co-operating with his Grace. The first time he had come in contact with the practice of supplying spirits was in the Firth of Forth, where the men and women were supplied three times a-day, and the consequence was, that the population were coarse and debased. He could not think that whisky was more necessary for fishermen than those engaged in other employments; the Americans pursued their whale fisheries on temperance principles, and that, he believed, was one great secret of their success; and our own fishermen, too, who engaged in the white fishing, were in the habit of leaving their homes and going out for miles on the German Ocean, in the depth of winter, with no other provisions than some bread and water, clearly showing that the use of whisky was not indispen-

sable. He was quite convinced that if the same amount of money were spent on warm clothing and proper food, it would be much more for the benefit of the fishermen and those engaged in the trade. He might state, that on his own stations he had not given any whisky for the past twenty years, and when money or an order was given instead, the consumption of spirits was diminished at least by one-half, and the Duke of Sutherland was quite correct in his views as to the effects of paying money in lieu of spirits. The practice of giving women whisky was a very injurious one, the more especially as most of those who resorted to the fishing were young women. On his own premises he had not given whisky to women for many years, and he believed his neighbour, Mr Crawford, had followed the same course, and had found coffee or beer to be a better substitute. As the Duke of Sutherland seems to take a deep interest in the matter, he hoped that, as Governor of the British Society, he would cause a refreshment room to be erected in Pulteneytown, in a convenient place, and if so, he (the Chairman) would do his best to procure a tenant. He hoped all present would agree to banish the bottle from their stations. One or two instances he might here allude to, as to the evil effects of the use of whisky. About two years ago, the crew of a Morayshire boat left this harbour in a state of intoxication, and on the way, it is supposed, the men had quarrelled, and two of them were never more heard of. Another Forth skipper got intoxicated, and walked over the quay instead of walking into his boat. A skipper of one of his own boats, at end of last season, got tipsy in settling with his men, and afterwards went to sea with a made-up crew; but while at sea he became so outrageous that, though there was an immense shoal of fish on the shore at the time, and boats hauling 50 crans beside them, they had to return without shooting their nets. By losing that night's fishing, he knew that the man's family were in great misery ever since. Lately a crew left this port for Dunbeath, but were in that state that they passed it unknown, and were wrecked near Naviedale, making a narrow escape with their lives. All these accidents and miseries were the result of the use of ardent spirits; and they were very much indebted to the Duke for bringing the subject of this monster grievance before the Chamber. Differences of opinion no doubt existed among them as to the policy pur-

sued in the management of harbour matters, but all were agreed that the Duke of Sutherland was a nobleman of the highest rectitude of character and benevolence of intention, and he hoped all would comply with his (the Duke's) judicious and humane request. All that is wished is, that the curers should give neither whisky nor an order, but pay the equivalent in money; and he hoped there would be no difficulty in carrying out the suggestion. The Duke had made a calculation of the quantity of whisky used on the curing stations, and the amount in money was truly very large.

Several members here stated that they had acted on the principle for many years, and had found the good effects of it.

The CHAIRMAN asked if any one present had objections to offer to the proposed measures for carrying out this great social reform, which was so much needed, although he, at the same time, was bound to state that the fishermen here were not by any means so bad, as regarded their whisky allowance, as they were up the Firth. There a nine gallon cask was one of the first things spoken of in their agreements.

Mr CRAWFORD said they should begin by reforming at home, and could then refuse it with better grace to those in their employment.

Mr REID said he had good hopes of the country when such personages as the Duke of Sutherland and the Countess of Zetland were advocating the temperance cause. He understood that at Lybster some curers had in the fishing time given their coopers a shilling a-week, instead of whisky, a plan that was found advantageous both to the coopers and employers.

Mr JOSIAH BREMNER remarked that he for one had followed that course for the last half dozen years.

After remarks from Messrs J. Louttit, Sinclair Couper, Murdoch, Corner, Sinclair Bain, and others, who were all of one mind on the importance of the matter, it was unanimously agreed to follow out the plan proposed by the Duke of Sutherland

—that no whisky, nor order on the distilleries, be given to the fishermen, and that money be substituted as an equivalent.

BLACKIE'S EDITION OF BARNES' NOTES.

It is but due to the highly respectable publishers of the Scotch edition of Barnes' Notes, to give insertion to the following paragraph from a letter which we have received from them, in reference to an allusion in our notice of Dr Chalmers in the first number of the *Journal*. We are not aware that Mr Barnes had Blackie's edition in his eye when he complained of the suppression of his notes on the Marriage of Cana; we are, however, glad that they are now inserted in the more recent edition which they have published, and have great pleasure in commending it to our readers as by far the most beautiful and complete edition of the Notes which has been published in this country:—

'About a year ago, our attention was called to the fact, that notes on John ii. 10, were not to be found in our edition. This induced us to send immediately for the most recent edition from America, when we found that these notes had been inserted when casting a new set of stereotype plates, and at same time a revision of the whole volumes on the Gospels had been made. We had our stereotypes immediately gone over, these notes, which were the only material addition, inserted in their proper place, and the other emendations found in the volumes made throughout.

'Our work, therefore, contains *all Mr Barnes' notes* as he has written them, no suppression having taken place on the subject of total abstinence or anything else.'

Obituary.

THE LATE WILLIAM COLLINS, SEN., ESQ.

THIS month we have to add to the list of our obituary, the name of a man which will ever stand honourably associated with the early history of our movement.

WM. COLLINS was born in the parish

of Eastwood, and educated at the parish school. That intense desire to do good to others, which was the prominent characteristic of his after life, began very soon to show itself. Having obtained a situation

in a large factory at Pollokshaws, the younger workers in which had previously in that neighbourhood borne a rather ill name, he addressed himself immediately to the task of their intellectual and spiritual improvement. By week-day evening and Sabbath evening schools, conducted chiefly by himself, a reformation was ere long produced, so great and so manifest as not only to take entirely away the reproach under which the factory had lain, but to establish for it a character of the precisely opposite kind. Workers from that establishment, instead of being avoided as before, were held to possess a recommendation in the very fact of their belonging to it. When about twenty-three or twenty-four years of age he came to Glasgow, and within little more than twelve months thereafter was ordained an elder in the Tron Church. From the day when Dr Chalmers succeeded Dr M'Gill in the ministry of the Tron Church in 1815, Mr Collins was ever foremost in carrying out the plans of that greatest reformer and evangelist of modern times.

The temperance cause found in him a prompt and able advocate as early as 1829; and at one of the conferences held in Glasgow to hear John Dunlop, Esq., who has the honour of having introduced it to Scotland, Mr Collins attended along with about twenty other gentlemen. The opinions of those present were various. The subject was entirely new. One minister actually came to the meeting with a motion in his pocket prepared to quash the movement. No one, however, responded to his inconsiderate attempt. At length Mr Collins rose and stated, that the intemperance of the country had occupied his attention for some years; that it had not unfrequently kept him from sleep; and that now he saw, for the first time, something like a ray of hope breaking upon the gloomy scene. Others took courage, and through this energetic interposition, the meeting was not permitted to prove fruitless. On his motion, Mr Dunlop was requested to continue his labours; and to report again to an adjourned meeting, agreed to be held in a few weeks afterwards. He was the first enrolled member of the Glasgow and West of Scotland Temperance Society, which was formed, November, 1829. He placed himself in the first ranks of the movement, and found no equal in the energy and ability with which he assailed the customs and prejudices with which drinking was associated. In June, 1830, he started 'The Temperance Record,' and

acted both as its editor and publisher. Its pages will remain a monument of his singular tact and zeal. The cause has never been able to boast of a more able periodical. His labours as a public advocate were only limited by time and strength. The various towns of Scotland and England hailed him as the champion of a new reform, which promised emancipation from the intolerable curse of intemperance. As a proof of his earnestness, it may be stated that he went to London, and after labouring several weeks, he could not get a single person to join him. He left London, and when he was fifty miles off, God put it into his heart to turn back and make another attempt; but his second attempt was not more successful than the first, and he again left. He next went to Bristol, and succeeded in forming a temperance society there. His success induced him to return again to London, and make a third attempt, and under the blessing of a kind Providence he was successful. Sometimes his addresses occupied three hours in delivery; and to this day, nothing has been published which surpasses them as an exhibition and defence of our principles. To a mind of a high order, he brought the aid of a heart burning with the purest philanthropy. It is not then to be wondered that wherever he appeared crowds flocked to greet him, and hundreds left with impressions to which may be traced, in no small degree, the present condition of the temperance movement.

So early as 1834, when the Parliamentary Committee was sitting, he had become convinced of the radical defect of the temperance principle; that is, abstinence from distilled liquors and moderation in the use of fermented ones—the principle of the first societies. When before that committee he said, with respect to drunkards, 'We find that though large numbers of them have joined our temperance societies, and have remained sober for one, or two, or even three years, yet they generally fall sometime or other. It has always been found that men never rest satisfied with a weak stimulant, when they have the opportunity of going forward to a stronger.' In 1835, he became so engrossed with the Church Extension Scheme, as it was called, that his efforts in behalf of the temperance cause were considerably abated; but to the close of life, his interest in it never failed. In 1851, the Directors of the League requested the liberty to publish his 'Harmony between

the Gospel and Temperance Societies,' to which he cordially assented, and placed a new set of stereotype plates at their service. In a note to this edition, he says, that in the establishment and prosperity of abstinence societies, he cordially rejoiced. Soon afterwards he saw it to be his duty to give his adherence to the principles of total abstinence. He adopted the long pledge, and omitted no suitable occasion of pressing the question on the attention of those with whom he came into contact. He was an honorary director of the Glasgow Free Church Abstainers' Society at the time of his death; and within the last twelve months, was very desirous to prepare a tract specially addressed to the members of the Free Church, for the purpose of showing what the money spent on intoxicating drinks might accomplish, if devoted to the cause of Christ; but this object his declining health prevented him from accomplishing.

When in Rothesay last spring, we called upon him several times, and were delighted to find that his attachment to the temperance cause was as ardent as at the period when he was more actively engaged in its promotion. On asking one day if he could suggest any plans more likely to be successful than those in operation, he said: 'No; go on as you are doing. Multiply your publications and agency, and you will ultimately triumph.' He stated that he did not expect much good to flow from the efforts made to reduce the number of licences—his views as to the efficiency of that mode of dealing with intemperance having undergone a decided change. In referring at another time to those who allege that temperance societies are opposed to the gospel, he with great energy of manner characterised the charge as a *wicked* one. On several occasions he spoke of the efforts being made by various denominations for the evangelisation of the masses; and in very decided terms expressed his conviction, that all such schemes would prove comparatively useless, unless abstinence societies were made a special and prominent feature in their management. This view was stated very fully and very earnestly in a letter to the party to whom he forwarded his subscription of £100, in aid of the Free Church scheme for improving the religious character of the low population of Glasgow. He referred repeatedly in conversation to the enormous amount of money spent on strong drink by professing christians;

sometimes expressing astonishment at the blindness of christian men in overlooking this matter, when devising schemes for raising money to spread the gospel,—and at other times breaking forth into earnest exclamations, as to what might be done for the improvement of mankind, if the conductors of religious and benevolent societies had the money now spent on intoxicating liquors. A missionary committee which met in his house one day last year, being perplexed at the difficulty of raising sufficient funds to pay the salary of a congregational missionary, he reminded the gentlemen present that the inhabitants of Rothesay drank as much every day as would support a missionary for a whole year.

We called upon him again in September last, and found that his enthusiasm was even more lively than before. He was highly pleased with the changes then proposed and now successfully carried out, in regard to the League's periodicals, and passed a high eulogium on the conductors of the *Scottish Temperance Review*. When told that the League intended to publish a selection from the temperance writings of Mr Kettle, he warmly approved of the proposal, and said that he intended to re-issue his own temperance speeches, to enable him to present copies to a number of friends whom he felt desirous to interest in the subject. We know of no more appropriate companion for the forthcoming volume of Mr Kettle's writings, than a volume of Mr Collins' speeches, in accordance with his own intention. They were companions in the early struggle of the movement; and surely on the community of Glasgow, at least, where their names stood so high, their combined testimony and warning would produce a salutary impression on all reflective minds.

REV. THOMAS SPENCER, M.A.

This distinguished friend of every philanthropic effort died on Wednesday, 26th Jan., at his residence at Notting Hill.

He was born October 14, 1796, at Derby, in which town his father kept a large commercial school. In October, 1816, the deceased went to St John's College, Cambridge. In March, 1823, Mr Spencer was elected fellow of St John's College, and in March, 1826, he was presented to the perpetual curacy of Hinton Charterhouse, near Bath—a living which he held nearly twenty-two years.

The parish of Hinton contained about seven hundred and thirty-seven inhabitants. Intemperance and pauperism prevailed to a great extent in the parish. About one hundred persons, including forty able-bodied men, were receiving parish pay; and the poor-rates were above £700 a-year, and on one occasion £1,000. This fact gave a character to Mr Spencer's future career, which was chiefly devoted to the removal of pauperism and intemperance, and to the elevation of the labouring classes. On the first introduction of the British and Foreign Temperance Society into the city of Bath, he signed the pledge, and became one of the secretaries of the Bath Auxiliary. This was the old Temperance Society, of which the Bishop of London was the president. In September, 1839, he signed the further pledge of total abstinence from all intoxicating liquors, and formed a society in the village of Hinton. Meetings were held in the school-room, and an annual tea party on the lawn of the parsonage. But the great evil to overcome was pauperism, or the habit of living on parish pay, instead of depending on their own industry and forethought. After much effort, however, Mr Spencer had the pleasure of seeing these idle paupers changed into diligent labourers; the poor-rates were reduced to £200 a-year; the farmers became more prosperous; the money that was once paid in poor-rates was now spent in wages of labour; wages became higher; a marked improvement took place in the behaviour of the labourers; and for the last ten years of Mr Spencer's residence there were no paupers receiving out-door relief, and only four or five in the work-house, and those either aged persons or young children. The efforts of Mr Spencer were afterwards extended to other parishes. Hinton was incorporated with twenty-four parishes in the Bath Union, and Mr Spencer was unanimously elected guardian; and in the first year, the guardians, knowing the great improvement which had been made in Hinton, elected him their chairman, and in that year the poor-rates were reduced from £19,000 to £11,000. In September, 1847, he announced to his parishioners his intention to resign. Since his resi-

dence in London he has chiefly dedicated himself to the pulpit and the temperance platform; and in March, 1851, he was requested by the Committee of Vice-Presidents of the National Temperance Society, who had been appointed to reorganise that institution, to accept the office of secretary, and also the editorship of the *National Temperance Chronicle*. Mr Spencer commenced his duties as editor of the *Chronicle* in July, 1851; and the circulation of the magazine at once rose to a height greater than had, perhaps, been experienced in the case of any other temperance periodical.

In the beginning of last year, he began to complain of the 'giddiness in the head,' and other painful feeling, which indicated that in his varied duties he was taxing his powers too much. In addition to his editorial duties, he was accustomed to lecture four or five times in a week, and conduct an extensive correspondence. In February, Mr Spencer was attacked with paralysis, which was followed by a protracted illness, the consequent suspension of his duties as editor of the *Chronicle*. He resumed his duties with the number for July, and for a time appeared to be improving in health, carefully avoiding every kind of excitement. Encouraged by his rapid progress, he was induced to consent to attend a meeting at Exeter Hall for the promotion of the Repeal of the Taxes on Knowledge. At the last hour he was compelled to send a letter to the secretary to state that his health was such as to prevent his attendance. The results of the excitement he had passed through, together with the unremitting attention to his favourite duties, were from that day apparent. On the 25th a correspondent wrote: 'Mr Spencer's weakness increases fearfully—his christian patience and meekness under his complicated diseases is something quite marvellous, and can only be understood by those who know the power of divine grace.' At five o'clock on the following morning he died. The assigned cause of his death was an affection of the liver, but there were other diseases which attended the complete prostration of his nervous system.—*Weekly News and Chronicle*.

Correspondence.

UNCLE TOM ON THE USE OF TOBACCO BY TEMPERANCE LECTURERS
AND OTHER ABSTAINERS.

TO THOSE WHO USE IT.

DEAR FRIENDS,—Will you permit an old abstainer to offer you a word of remonstrance and advice, in reference to your use of tobacco? My earnest desire to promote the cause of total abstinence must be my apology for presuming to address you in the way of censure or admonition; and as I believe that your use of the filthy weed, whether you smoke, snuff, or chew, is a great stumbling-block in the way of your successful advocacy or defence of the total abstinence principle, I feel myself impelled to entreat you, as consistent abstainers, to remove it.

I was at one time a smoker myself, and know from experience the soreness of being found fault with, and perhaps not always in the softest way, for indulging in a cherished and long-formed habit; but it is just because I know this, and have been constrained to renounce it, by a deep conviction of its utter inconsistency with abstinence from intoxicating drink, that I hope you will bear with me while I entreat you, as fellow-labourers in the same great cause, to put it away from you.

You will tell me, perhaps, as I have often been told, that the use of tobacco is not hurtful to society, as intoxicating liquor is. I grant that this is true, so far. But will you tell me that it is in any respects beneficial, or seemly, or inexpensive? The very reverse of all this is the case. Is it not, to say the least of it, a vile, stinking, poisonous weed? Is not the use of it, whether smoked, or snuffed, or chewed, an intolerable nuisance to all but those who indulge in it? The pure air of heaven is polluted with the nauseous odour of its smoke. In the form of dirty powder, inhaled into the nostrils of its votaries, the worshippers in the sanctuary, in the midst of the most solemn services, are disturbed and disgusted by its presence. In the parlour, and at the social fireside, no furniture, however delicate or costly; no feelings, however refined, are held sacred by the chewer, whilst recklessly he squirts around him the filthy juice of the nasty leaf.

And I believe, when I thus express myself, I am only uttering the sentiments of thousands in reference to these practices, and the annoyance and disgust which they occasion. And then think of the expense!

amounting in the United Kingdom, to between five and six millions sterling; the duty alone for last year, was nearly four millions and a half! How can you consistently reprove the moderate drinker, for what you justly term a needless expenditure for intoxicating drink, while you spend so much as this upon an article, in whose favour, even *less* can, in various respects, be said, than of the other? How can you ask him to exercise the self-denial of giving up that, which, in its more immediate effects, injures but himself, whilst you persist in the use of that which is not only hurtful to yourselves, in its pernicious influence on your physical system, but universally disagreeable to others, and totally inconsistent with your professed principles, as abstainers from intoxicating drink?

I entreat you, dear friends, to give it up. I appeal to your attachment to the total abstinence cause, and your desire for its advancement. It will cost you a struggle to renounce the habit, whatsoever form it has taken; but it will be an honourable one, endured in a good cause. And I can assure you, that the satisfaction you will enjoy, from such a victory, will far more than outbalance the painfulness of the sacrifice.

And, dear friends, do not take offence because I have expressed myself strongly on the subject. I mean no offence. My wish is, that you should be consistent, as well as successful advocates of total abstinence; and I believe you will never be so, in a high degree, till you apply to tobacco, as well as intoxicating drink, the good practical rule, 'TOUCH NOT, TASTE NOT, HANDLE NOT.'

TRACT BY E. BAINES, ESQ.

(To the Editor of the Abstinence Journal.)

DEAR SIR,—Few, if any, of the numerous excellent appeals which have appeared in favour of 'total abstinence' have produced throughout this neighbourhood such a general impression in favour of our principles, or so much special conviction, as the recent 'Testimony and Appeal' of Mr Baines, a proprietor and editor-in-chief of the *Leeds Mercury*. And I rejoice that so able and so influential a public man has broken the spell, by which so many of our moral

and literary guides are bound; men who possess enormous power over the minds and habits of mankind, but who are little aware how vastly the moral, the intellectual, and the social condition of society is advanced, by an abandonment of a class of agents which have produced incalculable degradation and suffering!

Mr Baines's brochure (more especially the recent edition) deserves the widest circulation, and my sole object in forwarding this note is to offer my humble testimony to its importance and value. I would earnestly recommend, therefore, to individuals and to societies the extensive

circulation of this 'Appeal,' which, whilst challenging the upper classes to its fullest consideration, is eminently calculated, for its brevity and cheapness, for general perusal amongst the working classes, and none is better adapted for gratuitous distribution amongst all orders. I would take this opportunity of respectfully urging upon emigrants to procure a large supply of this cheap manual of temperance, not only for the advantage of all on shipboard, but also for ultimate distribution in the distant countries to which they may proceed.—I am, yours faithfully,

Bradford.

THOMAS BEAUMONT.

Temperance Literature.

CORRESPONDENCE, containing Letters by the Rev. Mr IRELAND of Ellon, Rev. Dr GUTHRIE of Edinburgh, and the Revs. Messrs PHILIP of Ellon and BROWN of Cruden.

REMARKS ON 'A CORRESPONDENCE.' By a Village Layman.

REPLY TO THE LETTER OF THE REV. MR IRELAND. By R. Philip and G. Brown.

TEMPERANCE AND DR GUTHRIE. A Pamphlet. By Rev. James Ireland.

In February last year the Rev. Mr Ireland of Ellon addressed a note to the Rev. Dr Guthrie of Edinburgh, in which he states—"On different occasions I have been met with the statement, by your brethren in the Free Church, "But Dr Guthrie does not act on the principle he recommends.""

To this note Dr Guthrie speedily replied, stating, that his labours in connection with the Manse Scheme of the Free Church, had brought on heart complaint; that by medical advice he used a little wine 'for his heart's sake;' that he thought the temperance cause too good to abandon it for the insinuations of men from whom better things might have been expected; concluding by thanking Mr Ireland for giving him an opportunity of explaining his case, and allowing him to make what use of this explanation he might think fit.

The publication of this correspondence stirred up the ire of Mr Philip, Free Church minister of Ellon, who imagined that he was the person mainly referred to in Mr Ireland's letter. He instantly wrote to

Dr Guthrie, in order to show him and the public that Mr Ireland's statement was not fact but fiction, and demanding of the rev. Doctor satisfaction for the sharp words he had used regarding his Free Church brethren in the North.

'I can easily,' he says, 'show you that not only am I one of the parties alluded to by your correspondent, but that I am the principal, if not the *only* individual in the district to whom his remarks are intended to refer.' Well, to the proof.

'I have made inquiry at several of the Free Church ministers in this district, and, so far as I have been able to ascertain, not *one* of them ever mentioned your name to Mr Ireland, at least in connection with the temperance question.' Ergo, I am the only one he could refer to. Not so fast, my dear sir, with your conclusion. By your own showing, you only inquired at *several*, not *all*, the Free Church ministers in the district. Now, those whom you did not interrogate might just be the very individuals to whom Mr Ireland referred.

But further, Mr Philip says:—"At the meeting, the particulars of which I will immediately give you, when the fact of your taking a little wine was alluded to, Mr Ireland said, as several witnesses are prepared to testify, that he had "Never heard of it before; and since that time up to his writing you, I am not aware that he has had any intercourse of one kind or another with any Free Church minister in this district.""

That any such conversation took place on the occasion referred to, is denied by Mr Ireland:—"Between that and the period of his writing to Dr Guthrie, he

may have spoken with twenty Free Church ministers, for aught Mr Philip can tell.' This gentleman remarks, that if such had been the case, he was 'not aware of it.' He modestly disclaims infallibility; he had better also renounce all claims to omniscience.

If, however, he did conjecture that Mr Ireland pointed at him, then surely the most direct and speedy way of settling the matter was by asking Mr Ireland himself, 'Do you refer to me?' The credibility of Mr Ireland's statement to Dr Guthrie is, in our judgment, beyond a doubt. It is utterly inconceivable what motive he could have in view in making the communication to Dr Guthrie on any other supposition than his knowing it to be true. And it is very especially to be noticed, that the *fama* which he reports to Dr Guthrie as being afloat in the North, is the very same *fama* which the Doctor avers has been circulated in other districts, and circulated, too, by Free Church ministers.

Further, as a collateral evidence that this rumour regarding Dr Guthrie was known in Aberdeenshire, and by Free Church ministers, we call special attention to the fact, that Mr Philip acknowledges to having told Mr Ireland that Dr Guthrie used wine. He then knew that the Doc-

tor was a teetotaler; that, nevertheless, he used wine; and he made this the subject of conversation.

We cannot conclude our remarks without uttering our strong and emphatic condemnation of the conduct of the Rev. Mr Brown of Cruden, in this controversy. He deemed it necessary to befriend Mr Philip, and to rush into the fray. Imprudently assuming that Mr Ireland had pointedly and undoubtedly aimed at his friend, he has heaped on him the grossest and most vulgar abuse. Referring to the language of Mr Ireland's statement, he says, 'We used to be taught dealing in *generals*, and keeping clear of *details*, was a distinguishing mark of impostors.' Mr Ireland is represented as having gone so much into detail as to specify Mr Philip, and therefore he has 'maligned a friend.' Again, he has not gone into '*details*' at all, but '*dealt in generals*,' and therefore he is an 'impostor.'

It is rather common to represent teetotalers as men who 'do not act up to their principles.' And when any of our friends exposes and quashes such a calumny as Mr Ireland has nobly done, opponents must not be allowed to put them down by bluster and bravado.

P o e t r y.

SAIR TRIED LOVE.

Oh! wae's me! wae's me! my gudeman,
It's sair your love to tyne;
To ha'e nae place in a' the heart,
That ance was only mine:
To miss the sunshine o' your smile;
The blithe blink o' your e'e,
That lichten'd a' our clean fireside,
An' made it heaven to me.

This puir, puir heart, that lo'es ye yet,
Ye've left baith sad and lane:
Oh! could I think that I may win,
Your auld love back again:
That I might be the a' to you,
That ance you vow'd I was,
Before you drown'd your young heart's
love,
Deep in the foaming glass!

Cauld winter nips wi' bitter tooth,
Our sweetest, bonniest flow'rs;
Robs beauty frae the whiten'd earth,
An' perfume frae the bow'rs:

But Drink, wae's me! wi' sterner pow'r,
Sheds winter o'er the soul:
Nae fresh flow'rs blow, nae sweet fruits
grow,

Frae out the with'ring bowl.
But Spring comes back, an' weepin' sees,
The flow'rs by winter slain;
An' 'neath her sunny, tearfu' kiss,
They blushin', wake again.
An' wha kens but my het, het tears,
Your frozen heart may thaw;
An' bring back a' the sunny days,
E'er Drink drove Love awa'?

I'll keep firm haud o' Faith; and Hope
Will her bright colours lend;
I'll lo'e ye yet, I'll lo'e ye yet;
It *maun* be that ye'll mend:
It *maun* be that your ance brave heart,
Will break this fearfu' chain;
An' I'll win back my ain gudeman,
An' a' his heart again.

Edinburgh.

GEO. LAWSON.

Operations of the Scottish Temperance League.

SPECIAL MEETING OF MEMBERS AND DELEGATES.

A special meeting of the League, convened at the request of fifty-one members, was held in the Assembly Hall, Falkirk, on Thursday, 17th February, at four o'clock afternoon. Between thirty and forty members and delegates were present, principally from Edinburgh, Glasgow, Dunfermline, and Kirkcaldy. Robert Smith, Esq., the president of the League, took the chair. The Rev. James Ballantyne, of Edinburgh, implored the divine blessing on the proceedings, after which the Chairman read the requisition calling the meeting. Mr Thomas Knox, of Edinburgh, then moved the following resolution:—

‘That the following be adopted as the fourth rule of the League, and that rules IV., V., and VI., be in future numbered V., VI., and VII.:—“That the business of the League shall be conducted by a board of directors, consisting of twelve members, one-third of whom shall retire annually in rotation; those retiring to be eligible for re-election. The board shall elect from their number a chairman and a treasurer—shall also appoint a secretary, and shall have power to fill up such vacancies as may occur till the next annual meeting thereafter. The chairman, treasurer, and secretary shall sign all cheques on the bank account of the association.”’

The motion was seconded by Mr Lockhart, Kirkcaldy, and after some discussion was carried unanimously.

It was then resolved that the names of the present directors be arranged in alphabetical order, the first four on the list to retire at the next annual meeting, the second four at the anniversary of 1854, and the remaining four in 1855.

The Rev. William Reid pronounced the benediction, and the meeting broke up about half-past five o'clock.

After a brief interval, the friends who had attended the Business Meeting, re-assembled in the same place, under the presidency of Mr Smith, and partook of a substantial tea, kindly provided by a few of the friends at Falkirk. A very interesting and profitable conversation took place regarding the operations of the League, and many valuable suggestions were made, which will in due time be carried out by the board of Directors. There was a unanimous feeling on the part of those present, that such meetings should be held more frequently.

PUBLIC ADVOCACY.

About the beginning of last month a special district of the country was assigned to each of the principal Agents.

Mr EASTON has been appointed to the North, and has already reached Aberdeen, having on the way thither lectured at Kirkcaldy, Dundee, Arbroath, Brechin, Forfar, Kirriemuir, and Montrose.

Mr ANDERSON'S sphere of labour for the next two or three months is expected to be the East and South-east of Scotland. He has visited Tranent, Pencaitland, Gifford, Haddington, Dirleton, Cockenzie, East Linton, Dunbar, Greenlaw, Gordon, and Dunse.

Mr M'FARLANE has commenced a tour through Ayr and Dumfries shires. He commenced at Paisley, and has since lectured at Bridge-of-Weir, Lochwinnoch, Beith, Kilbirnie, Kilwinning, Stevenston, Saltcoats, Ardrossan, and Stewarton.

Mr DUNCAN has visited Kilmarnock, Drymen, Killearn, Balfon, Fintry, Kippen, Bucklyvie, Gartmore, Thornhill, Doune, Deanston, Dunblane, Braco, Stirling, St Ninians, and Bannockburn.

Mr STIRLING, though unable to travel much, has fulfilled engagements at Greenock, Port-Glasgow, Bishopston, Anderston, Cowcaddens, and Mearns.

Mr NIMMO has addressed a number of meetings in Glasgow and neighbourhood, and has also visited Greenock, Mearns, Shotts Iron Works, with several other places.

Mr THOMAS REID, has agreed, at the request of the Board of Directors, to open up a new and promising field in the north of England. He commenced his labours in Northumberland on Monday, 21st February.

Mr ROBERT REID, one of the honorary directors, has kindly visited a few places, for the purpose of awakening an increased interest in the circulation of the *Scottish Review*, and other publications of the League. He has visited Kilmarnock, Irvine, Sanquhar, Annan, Lockerbie, Moffat, Carlisle, New-Castleton, and Langholm, and has been successful beyond anticipation in accomplishing the special object of his mission.

In several localities the efficiency of the meetings has been lessened by the inclemency of the weather; but the progress made during the month has, on the whole, been highly gratifying.

Temperance News.

SCOTLAND.

TESTIMONIAL TO MR M'KENNA.

By invitation of the Directors of the Scottish Temperance League, upwards of twenty gentlemen dined in Graham's Temperance Hotel, Maxwell Street, Glasgow, on Monday, 21st Feb., in honour of Mr James M'Kenna, on the occasion of his leaving Glasgow for England, to fulfil the duties of an important appointment conferred upon him by the Anchor Assurance Company—Robt. Smith, Esq., president of the League, occupied the chair, and the Rev. Dr James Paterson acted as croupier. After a sumptuous and elegant dinner had been served by Mr Graham, a plentiful supply of coffee, fruit, etc., was placed upon the table. The Chairman then alluded to the valuable services rendered by the guest of the evening to the Athenæum and the Scottish Temperance League, and conveyed to Mr M'Kenna the most cordial wishes of the meeting for his future prosperity. The Croupier followed in an admirable address, in course of which he expressed a strong conviction that Mr M'Kenna's conduct would continue to be marked by the same intelligence, integrity, and zeal in the cause of mental and moral improvement which had earned for him the unfeigned respect of a numerous circle of friends in Glasgow and throughout Scotland. Mr M'Kenna in returning thanks for the honour conferred upon him, said that his temperance experience of 17 years had greatly contributed to his happiness and success in life, and assured the friends with whom he had so harmoniously co-operated that the temperance movement would never want such assistance as he was able to render. Brief addresses were then delivered by Messrs Stirling, Service, Rae, M'Neill, Maclean, Melvin, Symon, Walker, and others. Tea was served about nine o'clock, and the proceedings were brought to a close about half-past ten.

HENRY VINCENT, ESQ.

This talented lecturer has just concluded a highly successful six weeks' tour in Scotland on the temperance question. The arrangements for this visit were made by the Committee of the Edinburgh Total Abstinence Society. Lectures have been delivered in the following towns:—Edinburgh, Glasgow, Langholm, Berwick, Dumbarton, Alexandria, Dumfries, Falkirk, Kirkcaldy, Dunfermline, and Leith. The meetings have been large and influential, and Mr Vincent's eloquent appeals have done much to advance the cause in the localities he has visited. As he has been unable to overtake many of the towns from which invitations have lately been sent, he contemplates visiting Scotland during the autumn.

THE GLASGOW UNIVERSITY AND TOTAL ABSTINENCE.

A meeting of students of all denominations, friendly to the abstinence principle, was held in the Religious Institution Rooms on Friday, 18th Feb. Mr George Gregg was called to the chair. Mr Norman S. Kerr was appointed interim secretary. Mr Carstairs Douglas enforced the necessity of the establishment of an abstinence society in connection with the College. On the motion of Mr John MacGregor, it was unanimously agreed that a society be formed, having for its title 'The Glasgow University Abstainers' Society.' An opportunity was then afforded for the enrolment of members, and was taken advantage of by nineteen, which number has since been increased to sixty.

BERWICKSHIRE TEMPERANCE AGENCY.

A pretty extensive scheme of operations has lately commenced in the county of Berwick under the above title. It originated with the Committee of the Dunse Total Abstinence Society, and is wholly under their control. Mr Alexander Beattie has been engaged as agent, and commenced his labours in December last. Berwickshire is a moderate-sized county, so that the agent is able to visit each parish frequently. Dunse, besides being the principal town, occupies quite a central position in the county, so that it is well adapted to exert an influence in every direction. The committee are untiring in their efforts to move the whole district, and Mr Beattie has laboured with great success. Numbers of new societies are being formed, and others re-organised. The agent visits from house to house, gives a tract to each family, and delivers a lecture in the evening. Large quantities of tracts have been already distributed, 5,000 copies of which were printed in Dunse, expressly for the agency. The fund was commenced by members of the committee, who were most liberally followed by the higher classes all over the county. The sphere includes, besides Dunse, Greenlaw, Lauder, Coldstream, Earlston, Eyemouth, Ayton, Coldingham, Cockburnspath, Chirnside, Allanton, Gordon, Oxtou, Leitholm, Swinton, Whitsome, Reston, Hume, and many other places; all which have been visited. In many instances there have been crowded audiences, and great numbers have given in their adhesion. Where societies exist they have cordially concurred in the scheme, and many of them promise to aid the fund. The friends of the cause should not rest satisfied, till every county has an agent. The success of this agency demonstrates what may be effected by the committee of a single society,

and that of a small country town, when entered into with energy and decision.

GLASGOW.

The annual general meeting of the Glasgow United Total Abstinence Association was held on the evening of Friday, 28th Jan., in the Congregational Chapel, Blackfriars' Street, (Rev. F. Ferguson's.) Mr James Mitchell, president of the society, occupied the chair. The meeting was opened with prayer by Lieut.-Col. Shaw. The secretary read the report of the society's proceedings during the past year, the principal facts of which were given in our last number. The report notices, as an evidence of the unanimity and healthiness of feeling which pervades the teetotal ranks, the recent union of the two most important sections of the cause in the city, viz., the Gorbals Society on the south, and the United Association on the north side of the river. After several speeches had been made, and resolutions submitted, office-bearers were elected for the current year, and the meeting broke up.

PAISLEY.

The half-yearly meeting of the Paisley Total Abstinence Society was held on Monday evening, 31st January, when a report of the society's proceedings for the last half-year was read, and office-bearers appointed for next six months. There have been 453 new members enrolled since July last, and the society's missionary in his visits has been well received. A meeting is held weekly for addresses and the enrolment of members.

GREENOCK.

On Wednesday evening, 2d Feb., the Rev. Andrew Gilmour delivered the concluding lecture of a series arranged some time ago by the abstinence society. The subject—'Dietetics'—was very ably treated. A strong wish has been expressed that the lecture should be published.

KILMARNOCK.

The third of the series of sermons on the subject of Temperance was preached by the Rev. Samuel Spence of Kilbirnie, on Sabbath evening, 13th Feb., in Free Henderson Church, Wellington Street, Rev. Mr Landsborough's. The preacher took for his text, Luke xxi. 34, 35. Also in connection with this, 1 Thess. v. 6.

CUMNOCK.

On Thursday evening, 20th Jan., a public meeting was convened in the U. P. School House, for the purpose of reorganising the Total Abstinence Society, which has for a long time been in a dormant state. The Rev. Mr Dickie, and a few of the old members were present. It was agreed that the Society be reorganised, and that a provisional

committee be appointed to take down names, and report to a general meeting. At a meeting of committee, on Monday evening, the 24th, about a hundred members were enrolled, and the necessary arrangements made for a union with the Temperance League, and for holding a general meeting to ratify their proceedings.

KIRKCONNELL.

The Kirkconnell Total Abstinence Society held its Annual Soiree in the Parish School, on Wednesday evening, the 22d Dec. The large room was filled to overflowing. After tea Mr James Drummond, merchant, Cumnock, was called to the chair. Appropriate addresses were given by the chairman, Rev. Thomas Pullar, Dumfries, and Mr John Laing, sen. Temperance songs and duets were sung at intervals during the evening, by the Messrs Wylie and Duff from Sanquhar, and Mr John Laing, jun.

SANQUHAR.

The friends of temperance held their Annual Social Meeting on New-year's-day evening, in the Town-hall, which was crowded to excess. Mr Johnston, Cumnock, occupied the chair, and addresses were delivered by the chairman, Messrs John Scott and Jas. Kennedy, Sanquhar, and John Laing, sen., Kirkconnell. A marked improvement in the observance of New-year's-day has taken place here within the last few years, in consequence of the operations of the society. There used to be several balls, and much drinking. This year there was not one, and very little drinking; and instead of balls there were concerts and soirees in behalf of religious and philanthropic objects, which were well attended.—The Society held a soiree on 27th Jan., in the Rev. Mr Simpson's church, which was respectably attended. Rev. Mr Simpson, chairman. Able and impressive addresses were given by the Chairman, Rev. D. L. Scott, Dumfries; Messrs Johnston, Cumnock; Robert and Thomas Reid from Glasgow.

CASTLE-DOUGLAS.

The third anniversary soiree of the Castle-Douglas Total Abstinence Society was held in the Masons' Hall there, on the evening of Wednesday, 26th January. The president, Rev. Mr Jenkins, in the chair. After a service of tea, the audience—which exceeded in numbers that assembled on any of the preceding occasions—was addressed by the Rev. Mr Watson of Langholm, the Rev. Mr Pullar, Dumfries, Dr McCulloch, Dumfries, Mr Thos. Reid of Glasgow, and the Secretary of the Dumfries Society. All the temperance publications on sale by the society, at the door of the hall, were purchased in a few minutes by parties as they left the meeting, and several new members were enrolled.

DUMFRIES.

Several lectures recently given here by Mr Vincent have been instrumental in making an important addition to the number of abstainers. At the conclusion of one of the lectures, a large number of ladies took the pledge. The meetings were large and enthusiastic.

LOCHFOOT.

At the request of a number of the inhabitants of Lochfoot, a deputation, amongst whom were Drs M'Culloch and Marshall, Rev. Mr Pullar and others, visited that place on Thursday, 3d February. The deputation was well received. There could not be less than 200 crammed into the place of meeting, the parochial school; and perhaps half as many more, who could not gain admission, had to stand without. Mr John Crockett occupied the chair. The Rev. Mr Pullar opened the meeting with prayer; after which, able and appropriate addresses were delivered by Messrs Welsh and Watson, the Rev. Mr Pullar, and Dr M'Culloch. At the close of the meeting, upwards of thirty of the audience signed the pledge, and a considerable number have since admitted their names, so that there are now nearly fifty in and around the village who are total abstainers.

BERWICK-ON-TWEED.

The total abstinence movement here—although old in years—is by no means marked by decrepitude or frailty. In Dec. the Rev. Dr Joseph Brown, Dalkeith, delivered a lecture 'on the Slavery of Intemperance, with hints from Uncle Tom's Cabin.' In Jan. the Rev. G. C. Hutton, Paisley, preached a sermon 'on the Causes, Dangers, and Culpability of Indecision on the matter of Total Abstinence,' choosing for his motto that portion of sacred writ, 'How long halt ye between two opinions?' The annual soiree, as usual, came off with great *eclat*. The Rev. John Peden, president of the society, in the chair. The speakers being Rev. G. C. Hutton, Paisley; Rev. A. Henderson, Coldingham; Rev. L. Railton, Berwick; and Messrs H. Plenderleith and George Hunter, Berwick. Two orations have likewise been delivered by Henry Vincent, Esq., London, 'on Total Abstinence as a means of elevating the Working Classes.' Although the names of converts do not flow rapidly into the roll book, there is no doubt that the *opinion* is progressing and will progress.

DUNSE.

The Annual Meeting of the Dunse total abstinence society was held in Boston Free Church, on the evening of Monday, 17th Jan. last, the Rev. William Ritchie, president of the society, in the chair. The report stated 'that never since the 4th day of May,

1838, when the society was instituted, has there been a year so remarkable in the history of the society. Several schemes have been put in operation, on a scale much greater than what was ever before attempted; and it is matter of great thankfulness that they have, with the blessing of God, been crowned with such success.' The measures above referred to are the establishment of branch societies, the juvenile branch of the society, Mr D. B. Brown's labours, weekly prayer meetings, the Berwickshire temperance agency, tract distribution, soirees, petitioning the House of Commons, memorialising the justices of peace of the Dunse court and also at the quarter sessions at Greenlaw to diminish licences, lectures by members of the committee, etc. Notice was also taken of the Dunse refreshment rooms for hiring markets, which were projected and carried out by individual members of the committee. The total number on the roll is 746. The meeting was addressed by members of the society, and after some routine business and the pronouncing of the blessing, the meeting separated.

ALLOA.

A soiree was held in the Assembly Room of this town, on Monday, 17th Jan., which was well attended. Mr Muirhead, president of the society, occupied the chair, and the audience was addressed by Mr Mitchell, Glasgow, Rev. P. M'Dowall, Alloa, Rev. James Ballantyne, Edinburgh, Mr Russell, Mr Carmichael, etc.

LESLIE.

The Rev. Mr Russell of Dunfermline, preached in the East U. P. Church here on Sabbath, 13th Feb. The audience, which was large, although the inclemency of the weather prevented many from being present, listened with great attention to the able discourse.

BRECHIN.

The Rev. Dr Joseph Brown of Dalkeith delivered two lectures on 'The Slavery of Intemperance, with hints from Uncle Tom's Cabin,' on 10th and 11th Jan. in the Rev. Mr Gibson's church. The lectures were characterised by great power and originality, and produced a deep impression. Both were listened to by numerous and respectable audiences. At the close a proposal to form a juvenile society, was approved of, and has since been carried into effect.

* * *Remainder of News unavoidably postponed.*

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THE
ABSTAINER'S JOURNAL.

APRIL, 1853.

Miscellaneous Contributions.

FORBES M'KENZIE'S BILL AND THE SABBATH TRAFFIC.

SINCE the days when Burns wrote his 'Scotch Drink' and uttered his 'Earnest Cry and Prayer,' there have been many state tinkering at the spirit trade, or at what he has facetiously termed 'Auld Scotland's Kettle.' Another of these state tinkering we have in the Bill of Mr Forbes M'Kenzie, at present before the House of Commons. We have had many noble undertakings designed as an appropriate inauguration of the present half century, such as our own great Exhibition; but we hesitate not to affirm that one of the most important of these has been the passing of what is now well known as the Maine Law, by which the serpent in several states of America has been disarmed of his sting, and reduced to the harmless position of a chemical agent, or drug. There is at this moment a general uprising in the States against the traffic in intoxicating drinks. On the 18th of August last, an Act of the legislature of New Brunswick (one of our own British provinces) entitled 'An Act to prevent the traffic in intoxicating liquors,' was confirmed by an order of her Majesty in council, and is consequently now in operation. At the last annual meeting of the Evangelical Church Union at Bremen, the discussion of the temperance question occupied a considerable portion of two days, and one important conclusion was, that it seemed deserving of consideration

whether the meeting ought not to appeal in its corporate capacity to the different German governments in favour of a stricter control than at present exists, both over the production and the sale of intoxicating liquors.

In the midst of this wide-spread desire for legislative enactment in the liquor traffic, Mr M'Kenzie's Bill opportunely makes its appearance, and whilst it must be admitted by all thorough temperance reformers as but a feeble remedy for a monstrous evil, compared with Neal Dow's Maine Law, or the New Brunswick Act, or the document lately issued by the United Kingdom Alliance, which may now be denominated the 'Manchester school' of the temperance movement, still this new attempt at tinkering 'Auld Scotland's Kettle,' notwithstanding all its defects, is in some respects a decided improvement on any previous 'clonting' of the Scotch 'stell.' In the absence of a better, and from the fear that a more stringent measure would not be adopted, it is devoutly to be wished that this Bill may pass, were it for no other reason than the bearing it has upon the Sabbath traffic; for one important provision in the Bill is, the shutting up of all public-houses during the whole of that day. This is at least taking one day—a day that should be devoted to the highest interests of our being—out of the seven

days' traffic. By all means, therefore, let this Bill come into operation, and the sooner the better. Better this than nothing. If we cannot get all the '*five points*,' let us take one at a time. If we cannot get the traffic in the meantime abolished during all the days of the week, a consummation which will yet be reached in '*the good time coming*,' let us take one day out of the traffic, and look for more by and by; lest by insisting on more at present, we may gain nothing.

That the abolition of the Sabbath traffic, for which this Bill provides, would confer a great boon upon Scotland, is very obvious from the fearful desecration of the Sabbath, arising from the sale of intoxicating liquors. For example, on the communion Sabbath in April last, in Edinburgh, there were 490 open public-houses; on the first Sabbath of November there were 245, and on the first Sabbath of the following month there were 246. But no one but an eye-witness can form any conception of the fearful amount of mischief done by these open hells on the day of rest. Let eye-witnesses, therefore, speak upon this subject, and the importance of Mr M'Kenzie's Bill, defective as it is in other points, cannot fail to be appreciated. All the cases now to be cited were witnessed within the last two or three Sabbaths. Let any one but go to the Canongate, the Cowgate, or the West Port on a Sabbath evening at this season of the year, and witness the open public-houses, with their flaming gas-lights, their attractive paint, and glare, and glitter, frequented by hundreds, and if he has a spark of christian patriotism within him, he will be glad to accept of any measure that will abolish this traffic on the Lord's-day. One witness states—'The publican seemed bent on making the most of the time allowed him by law; for at five minutes before one he threw open his door, and the work of degradation and cupidity commenced. Ere the hour had struck, the death-like

rattle of his measures could be heard in the street. From the old man of three-score, down to the helpless child of five or six years, on they crowded, all bent on the same errand—whisky. Men, women, and children, to the number of seventy, entered that public-house in an hour and seven minutes. All this was between church hours, close to the house of God.' In another case, between the hours of four and nine o'clock, 311 entered; in another, between the hours of four and nine, 300 entered, among whom we noticed a number of servant girls with their bibles in their hands. These girls, instead of being at evening worship, as their bibles would indicate, entered the public-house at half-past six, and remained till a quarter-past seven o'clock. Two others entered with their bibles in their hands at twenty minutes to eleven o'clock. In another case, from one till two o'clock, 107 entered. Of these, seventeen were boys and girls under fourteen years of age, and nineteen were under eight years of age. In still another case, from one till two o'clock, there entered 193; and in the same house, between the hours of four and nine, 729; making a total of 922, of which 73 per cent were in rags. And finally, in another case, between the hours of four and nine, there entered a public-house 237 men, 350 women, and 200 boys and girls, making a total of 787. Let it be borne in mind that all this occurred on Sabbath in Edinburgh, and not far from places of worship. It is surely high time that this traffic was abolished, and this is one step in advance which would be gained by the passing of M'Kenzie's Bill. It would drive perhaps, at least within the parliamentary bounds of Edinburgh alone, 100 low class publicans out of the trade altogether—it would remove a vast amount of temptation that stares the reckless and the dissipated every Lord's-day in the face; and if, in addition to the shutting up of public-houses during the whole of that day, they

were compelled to close at eight o'clock every week-day evening, and if employers would universally pay their workers on Tuesday instead of Saturday, there would be a great improvement in point of sobriety, not only on Sabbath, but on every working day of the week.

We may perhaps recur in our next number to this Sabbath question. In the meantime we cannot but express great disappointment that this Bill has not at once and for ever entirely dissociated the grocery business from the spirit trade. It provides, indeed, that no liquors shall be drunk on the premises of a grocer or a victual dealer; but then he may sell as much by retail or over the counter as he pleases, and that either by penny glass or imperial gallon. Why have the two things not been for ever disjoined? This is but a poor modification of a great evil. Surely Mr M'Kenzie does not know what many a poor honest working man knows to his cost, that many a reckless slattern of a wife, tempted by the whisky measures of her grocer, proceeds from less to more, till the whisky drunk over the counter, or carried home to the fireside gathering of 'neebor wives,' appears in the weekly or monthly pass book, according as the husband's pay may be, as flour, butter, starch, or blue. Truly has Burns said—

And cheek-for-chow a chuffie rintner
Colleagueuing join,
Picking her pouch as bare as winter,
Of a' kind coin.

Now this Bill does not in the slightest degree touch this crying evil. It will, however, break up many a cozie little coterie of kindred souls that have been wont to gather in back rooms and parlours of a grocery establishment, where it was thought far more respectable to discuss the affairs of church or state—of pulpit, presbytery, or press—the signs of the market, as well as the signs of the times, than in any common public-house. If this Bill pass, as we hope it will, pray, what is to become of these christian topers,

these cozy conclaves, and these back parlour coteries, that time out of mind have found a back door retreat in this and the other grocery establishment? The thing is too serious for joking, and all that we can say at present is,

'O, wad ye tak a thoct and men'!

ye would find more comfort, dignity, and respectability even in the commonest working man's coffee-house.

There is one very glaring defect, however, in this Bill as it relates to the Sabbath traffic, and one which ought at once to be remedied, namely, in the definition of terms it is stated that the expression, 'inn and hotel,' shall refer to a house containing, at least, two sleeping apartments set apart for the accommodation of travellers. It is of course provided that all such houses be open on Sabbath; but as two sleeping apartments are to constitute a hotel, it is very obvious that such a silly provision as this will open a very wide door for the very abuse which this Bill is designed to remove, and that town and country would be very thickly sown with hotels. This phrase should therefore be restricted to a house having at least eight or ten sleeping apartments. If the unfortunate clause is not altered, the improvement contemplated for Sabbath will, to a great extent, be neutralised.

There are some other defects, but at the same time, also redeeming features in this Bill that we intended to notice, but for this we have not space at present. The shutting up of public-houses on the Lord's-day is the principal boon which it would confer, and this we would most thankfully receive as an instalment of a still more sweeping measure, and of still greater good that must come. 'Coming events cast their shadows before.' Mr M'Kenzie's Bill is but one step towards the ultimate adoption of a British Maine Law. As such we hail it, and earnestly bid all temperance reformers help to get it passed, not as a final, but simply as an

initiatory measure. We shall have more stringent and effective legislation by and by.

'Once the welcome light has broken,
Who shall say,
What the unimagined glories of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe;
And our earnest must not slacken
Into play;
Men of thought and men of action,
Clear the way.'

THE WRECK OF THE 'HORN.'

QUITE a sensation was caused in Dundee and neighbourhood, about the time of the return of the whale ships, last year, by the news of the wreck of the 'Horn.' The name was a familiar one, indeed, was quite a household word. Since first she sailed for the Arctic seas, a generation had passed away. Many with families now around them had not been born when first she set out on her dangerous voyage. Boys, who had oft been down to see the whale ships out, and had come and told their parents of how the 'Horn' got to the roads, called up, in these same parents' memories that they themselves, when boys, had told the same. For five and thirty years the 'Horn' had gone and come, while other vessels had been wrecked, and still she was as hale and strong apparently as ever. It seemed as if she bore a charm about her, so to out-brave all dangers; and it looked as if sheer age alone would cause her to be withdrawn from the hazards of the frozen regions. When we heard the news of her being wrecked, a question naturally started to our lips, *where* had it taken place? and as we put it, our imagination carried us away to scenes of wild and terrific grandeur, amidst storms, and snow, and ice, far off within the Arctic circle. But the answer to the question brought us nearer home, and told us that it was but in St Andrew's Bay the wreck had

happened—within but a few miles of the port to which she was steering. By some miscalculation, caused by the thickness of the night, the captain found himself close on the breakers, when he imagined he had plenty of sea room. Ere he could make to sea, the vessel struck; and while all on board escaped, the 'Horn' herself became a total wreck.

This wreck has brought vividly before us the important thought, that it is no security that a person may not become a wreck at last, that he has come through many a danger.

How often, in pleading with persons to become total abstainers from all that intoxicates, are we met with such a reply as this: 'We have all our life kept sober—we have never gone to excess. We have mixed with society of various kinds, and stood many a bruise. We have been exposed to many a temptation, and; we have not become drunkards, and we feel sure we never will; and if you knew all we have come through, all we have resisted, you would be as satisfied on that score as we are—at all events, if you were not very unreasonable; and if we stood *before*, we do not see that there is any danger of us *now*!' Well, we *may* be thought a little unreasonable; and yet, friend, we are not so certain of your safety as you yourself seem to be. Here was a gallant vessel that had often been in the midst of terrific dangers—that had been exposed to storms, had been crushed by ice, had been moored to icebergs, and this for five and thirty years; and even at the beginning of that period she had long sailed the ocean, and had been but refitted for whaling expeditions; and yet, at last, though she had an experienced commander who knew the coast, and though she was fully manned with a willing crew, her end was to become a total wreck *close upon port*. This occurred, too, when there was little or no apprehension of danger—when there was in reality no danger

compared with what she had often come through; and when a companion vessel, which had sailed and returned with her, and was under a far less experienced commander, came up the river next morning quite safe. Many a one who has long resisted temptation has fallen at last by temptation far less strong than once he resisted—has been wrecked in circumstances in which it might have been thought he was in comparative safety. For instance, persons who sold intoxicating drinks, and who, amidst all the temptations to which they were exposed, never could be said to be other than sober men, have, after they retired from the traffic, fallen victims. Others who, when young men, were often in society—exposed to its fascinations and subjected to its allurements—who often sat in the company where the wine, and ardent spirits, and the song inflamed them, and who never could be called drunkards—have, in declining years, acquired a love for drink, and have sunk into their graves, wrecks in body and in mind. Had it been said to them that they might, after so long, become wrecks, such as they did become, they would most likely have met the supposition as you do, and have pointed to their former course as confirming their confidence. *But they fell.*

Cases come up before our mind in rapid succession, and pass in mournful review. Here is one who sold the liquor, and was long a sober man, but died a victim. There follows another, once an elder in a christian church, long respected, whose intemperance, after a long life of sobriety, threw a dark shadow over his old age, and enveloped his death in a cloud of gloom. There is another, a member with him of the same session, who often remonstrated as he saw his companion running into danger, but who himself has fallen. Another comes, not in office in the church, but still greatly

esteemed by all who knew him, sitting in one of the chief seats of the synagogue, and liberal in his gifts for the support and diffusion of the gospel; but he is gone, and his end was *not* peace. Still, there comes another, and another, and another, all cases confirmatory of the fact, that *no one has been so long so sober as to be out of danger, while he continues to use intoxicating drink.* But here, amongst the crowd, there passes one, bearing the appearance of a wrecked, a ruined minister of the gospel. Yes, there is a noble forehead. Once there was light in that eye, and from these lips poured words of majesty, of tenderness, and love. More we shall not, dare not say than this, that long, and powerfully, and with success, he preached the glorious gospel; but over him drink got the mastery, until at last, under its influence, he lay down by the wayside, and there death found him, and seized him for his prey.

O say not, friend, you have so long partaken, and so long kept sober, that now there is no danger of *you* falling a victim—of *you* becoming a wreck. So long as the ship is on the ocean she is in danger. The christian cannot say at any time that he may not fall into sin, however long and faithfully he may have followed Christ. Till he has entered the haven of eternal rest, he ought never to be off his guard. And far less is he safe who uses that which has caused so many to make shipwreck of their faith, not merely amidst the peculiar temptations of youth, or the dangers of maturer years, but even when danger seemed to be over, and they likely to enter in peace into the haven. The 'Horn,' that for so many years had gone and come in safety, through so many dangers, was at last, when all danger seemed over, wrecked within a few miles of her destined port.

THE LATE ELECTION OF THE TOWN COUNCIL OF CRAIL.

As elsewhere noticed, in the recent election of certain members of Parliament, there have been witnessed scenes of intimidation, bribery, drinking, and debauchery, that baffle description. Practices as discreditable seem to be regarded in some places as indispensable to the election of even municipal authorities. Witness, for example, the proceedings connected with the late contest between the two rival parties, who assume all the responsibility of nominating and appointing persons to look after the civil interests of Crail's Royal Burgh. From the large number of those interested in the spirit trade, as it is termed, it does not appear possible, in this part of the globe, to begin, prosecute, or carry forward any undertaking to perfection, where due homage is not in the first place paid to jolly Bacchus, either in his more gorgeous or in his meaner shrine. Meet the friends of the people must in some place, if they are to meet at all; and, however much they might differ about burgh politics, Whigs and Tories all agree in this respect, that they must discuss municipal interests over the intoxicating cup. The two parties then in the recent contest, regarding each other with feelings similar to those cherished by Burns' two dogs, resolved to gratify their leading propensities; the one of more gentle blood at the inn, and the

other of more plebeian pretensions at one of the 'wee tippling-houses.'

On reviewing the manner in which this election has been conducted, there are many things which might bring the blush to the cheek.

Much has of late been said about the propriety of settling disputes without having recourse to the sword; may not politics be settled without having recourse to that which begets redness of eyes, and inflicts wounds without cause? Can it be true, that in such a town as Crail no fit place is to be found for convening a small number of electors, except the inn or tippling-house? Whither have the town-halls and school-rooms, not to speak of churches, fled?

It is, moreover, lamentable to think, that a party styling themselves the friends of order, and professing such a horror at the demoralising effects of intoxicating habits, and the too large number of tippling-houses, as to petition the Justices of the Peace to reduce their number, should act as if at a fashionable inn the serpent that has elsewhere wounded and destroyed so many, might be safely taken to their bosoms.

Pity it is, that such things should require to be recorded; but to prevent the repetition of scenes so discreditable, let the friends of temperance, who are the true friends of order, promote with renewed energy the cause which they have undertaken.

Narrative Sketch.

THE BRIGHT HALF-CROWN.

BY UNCLE TOM.

MR PERKINS was what the world calls 'a most excellent man.' He not only lived in a very nice house, very nicely furnished, and dressed very well, allowing his wife and daughters the nicest shawls that could be had, but attended church

with great regularity, and was far from being niggardly in his contributions to objects of a religious or charitable nature.

He was, in short, considered a very *exemplary and respectable* man, in the town in which he lived.

There was one thing, indeed, which he would not honour with his patronage or approbation, and that was 'total abstinence from intoxicating drink.' At first he attended several lectures on the subject, but after a while he gave up doing so. 'He had heard enough on the subject,' he said. 'He thought they went too far, and meddled with what did not concern them, when they attempted to interfere with the sale of other people's goods, and so he would not encourage them. Besides, these teetotalers were a set of vulgar fellows with whom he did not wish to associate; and as for total abstinence itself, it might be good enough for drunkards and poor people who could not afford to drink, but he saw no reason why such a system should be adopted by well-doing respectable persons like himself.'

Mr Perkins was a general merchant, that is, he dealt in a variety of articles, as is frequently the case in provincial towns, such as that in which he resided.

Among the large stock of merchandise which his shop contained, there was one article *which was not usually set forth in his advertisements*, for what reason, is not very well known. It was generally understood, that such an article *was* there, and it was suspected by those who pretended to know something about it, that it was the most profitable article he had in his shop.

One Saturday evening, just as Mr Perkins was about to shut up and return to his comfortable dwelling, a man, or rather the *wreck* of a man, stepped into the shop, bearing in his hand a large jug. The shopboy, without saying a word, took it from him, turned into a dark nook for a few moments, and brought it again to the counter, evidently much heavier than before.

Just as the man was about to take it up, Mr Perkins who had been watching the whole proceedings, laid his hand upon the jug, and said, 'Mr Drew, you know we don't trust any more.' The man instantly took from his pocket a bright half-crown, which he threw upon the counter. 'There, what do you say to that?' With a softened look, Mr Perkins took up the piece of money, examined it on both sides, rung it on the counter; it was good money—it was good beyond a doubt. 'Where did you get it?' said he. 'That's none of your business,' said the poor victim of strong drink, for such he was; and lifting up his jug, and walking off quickly, he muttered, 'I got it hard enough.'

Daniel Drew had that afternoon sold his little daughter's woollen shawl, the gift of her Sabbath school teacher, to a near neighbour, usually spoken of as a *worthy respectable woman*. He told her he was obliged to part with it to get bread for his family, and she took it at a half-a-crown, 'merely to oblige' him, though she knew it was worth more than double the money, and she could not help thinking what a cheap thing it would be to give to her own orphan niece, who had been cast somewhat destitute upon her hands.

Next morning, Mr Perkins went to church and heard a missionary sermon, which awakened all his sympathies. So ably were the miseries of the heathen depicted, that he felt anxious for the service to be ended, that he might have an opportunity of contributing his donation to the cause. But, alas! when the time came, he found he had left his pocket-book at home—left it in his other coat, as many people do when they go to church. He felt much disappointed, when, lo! he discovered in his vest pocket, the half-crown of the preceding evening, which he had deposited there, on receiving it from his customer Daniel Drew.

He placed it upon the plate, with something very like a self-satisfied air, and then looked round to see whether any of his neighbours gave as much.

He was just leaving the church, when he overheard some one say, 'So poor Drew has come to an end at last! He was found this morning about a mile down the road, with his head completely smashed, apparently by a wheel having passed over it.'

Mr Perkins thought of the bright half-crown he had put in the plate; but under the uneasy sensations which that thought produced, he consoled himself by resolving to 'do something' for Daniel Drew's wife and children.

Are such occurrences as those now narrated, rare? We fear they are but too frequent; and 'excellent men,' 'respectable members of society,' men 'very charitable,' 'very liberal,' are to be found living in 'nice houses,' clothing themselves and families in 'fine apparel,' and earning for themselves the 'praise of men,' not upon the profits of honest industry, or unimpeachable trading, but at the expense of broken-hearted wives, and starved, half-clad, uneducated children. And this is not only *tolerated* in society; the *traffic* itself, so fruitful of evil, is *patronised*

and supported by multitudes, not actually engaged in it; by many claiming and acknowledged to be leaders and examples in the cause of religion and benevolence, but who have not yet reached that measure of the spirit of self-denial, which would lead

them in practice to respond to the inspired maxim of a devoted servant of Christ, 'It is not good to drink wine, nor *anything* whereby a brother stumbleth, or is offended, or is made weak.'

The Temperance Pulpit.

STRONG DRINK AND THE READY TO PERISH.

PROV. xxxi. 6.

'Give strong drink unto him that is ready to perish.'

PERHAPS some may think this a text which total abstiners had better let alone. It may seem to furnish an argument against our principles. We have, indeed, recently seen it cited as scripture authority for the common use of intoxicating drinks. We are convinced, those who thus cite it, wrest it from its proper meaning, and we shall here endeavour to show that moderate drinkers receive in this passage no countenance for their customs. For this purpose, remark—

The strong drink spoken of. On this we shall not take the ground that some of our friends occupy, and affirm that intoxicating drink is not here meant. We shall concede what we think truth demands, that *Shechar* here denotes what is intoxicating. This noun, along with the verb to which it is related, is generally used in connection with warnings against, or descriptions of, inebriation. It would appear then, usually at least, to denote intoxicating drinks, whether brewed from grain, or made of dates, or of boiled fruits. 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.' This concession may be caught by moderate drinkers as favouring their practice, but let them not be too fast. For observe again,—*The persons to whom strong drink is to be given.* It is the 'ready to perish, and those that be of heavy heart.' Those are, the wretched and sorrowful, the down-trodden and the drawn unto death. As far as this text indicates, these alone are to have strong drink given them. Let, then, our moderate drinking friends say if they can put in their plea for using strong drinks, on this ground. Are they really 'ready to perish?' Are they truly 'those that be of heavy hearts?' If they are not, they have no business with this text, as a warrant for their taking

wine or strong drink. They must leave it to whomsoever it may concern; it does not belong to them. And looking on many of them, we must say, we do not think them so sadly woe-begone. We see their rubicund faces, and their joyous looks, as they sit around the social board. We discern in them no appearance of those who are ready to perish, and must therefore protest against their taking what it seems is to be given to those that be of heavy hearts. Surely persons, who, as if afraid of going beyond the divine word, ask us, where is your scripture for total abstinence? will respect this text, and when in full comfort, will conscientiously refrain from what is intended for the ready to perish. Notice again,—*The purpose for which strong drink is to be taken.* 'Let him drink, and forget his poverty, and remember his misery no more.' Few venture to quote this part of the passage, when appealing to the previous clauses as a warrant for drinking usages. This looks so like a mistaken sentiment of man; it appears so utterly unlike a direction approved by God, that some perhaps would rather wish it were not in the text at all. But there it is, and it spoils entirely the authority sought in this scripture for drinking intoxicating drinks. We have found one writer bold enough to appeal to it with this view. Yet let us see how it sustains such a plea. On this supposition, here is a reason assigned for taking strong drink—a man is to drink that he may forget his poverty, and remember his misery no more. Must we hold this, then, to be the will of God, that in affliction and grief a man is to drink till his memory of trouble is drowned, and till he remember his pain no more? Are we to reckon this the divine cure for misery here revealed? You see that widowed mother

mourning the death of her only son, and are you to tell her, as your message to her from God, that she should drink whisky, or brandy, or wine, that she may remember her misery no more? Shall we regard this an appointment of the same book as contains these counsels of love: 'Call upon me in the day of trouble, and I will deliver thee.' 'Cast thy burden on the Lord, and he will sustain thee.' Who burns not, that the book of truth should be supposed to teach such a God-dishonouring sentiment as this—that wretched and sorrowful human beings should drink that they may forget their misery? Yet this is the sentiment of the text, on the principles of those who appeal to it as scripture authority for using strong drink. Consider finally—

The connection of the words as a key to their true meaning. 'It is not for kings, O Lemuel! it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted.' This looks wonderfully like a sound total abstinence counsel, and we would not expect the individual who uttered this, to couple with it an exhortation to give or use strong drinks. This leads us to remark, that there is an evident contrast in the passage,—a contrast between what is the wisdom of kings, and what is the usual course of the miserable among men. This course of the miserable is not referred to for approval, but simply for illustration and warning. This, says the speaker, is your wisdom as a king, not to drink wine; give or leave that to those who are ready to perish. They are wont to take strong drink to drown the memory of their grief; they drink, thinking they will remember their misery no more. Thus we hold, that men are spoken of here, *on their own principles of action*. The speaker does not utter a command to give strong drink as according to the will of God, but merely states a fact as to a common practice among men; and along with this is coupled a counsel to the king,

to have no fellowship with the unhappy in this delusion. So we find in other parts of scripture, the errors of the unfaithful adduced as a warning to the upright, to have no communion with them in their mistaken courses. Thus God commands, 'Though thou Israel play the harlot, yet let not Judah offend.' 'Ephraim is joined to his idols, let him alone;' have no fellowship with him in his sinful ways. Thus, too, Jesus addresses the Pharisees, 'Give alms of such things as ye have, and behold, all things are clean unto you.' This he says, not as approving their conduct, but he speaks to them on their own principles of action; and by his mode of address, he severely rebukes them for their hypocritical deeds. In like manner, does this inspired counsellor exhort king Lemuel to have no fellowship with what is deceitful; but to give up strong drink to the ready to perish, as a thing which he should not taste. And then looking on a common custom of the wretched—without, however, approving it—the wise monitor continues, 'Let him drink that he may forget his poverty, and remember his misery no more.'

Where, now, in this passage is there the remotest countenance for the common use of intoxicating drinks? Is this not, on the contrary, an exhortation against it? It is implied, indeed, in this text, that the distressed and unhappy do drink that they may forget their misery; but this conduct is disapproved, in so far as counsel is given that it should not be followed. As total abstainers, we are acting out the spirit of this wise counsel. We believe it is not for us to drink wine, lest we forget the law of our God. We give up strong drink to those who are ready to perish. We warn them of their folly, when they think they will thereby drown the memory of their misery. But if they will not forbear, we remember our text; and have no fellowship with them. Whether we are not right, both in our exposition and our practice, *Judge ye*.

The Abstinence Journal.

GLASGOW, APRIL, 1853.

ELECTIONEERING DEPRAVITY.

If proof were wanting that every element of human depravity is intensified and rendered more hideous through means of

strong drink, it is to be found in the disclosures just made before the Parliamentary committees which have been sitting

upon the cases of bribery in connection with last election. Let us give a specimen :—

At LANCASTER a pawnbroker named Shepherd was installed at the top of the Bridge Inn, in a sort of parlour, where, on the day of election, the freemen were ushered into his presence, and received money, and afterwards drink. The voters were introduced into this room, and, on giving their promise to vote for Mr Armstrong, received £5, either in a note or in sovereigns, — whichever they preferred. Another agent named Wyse, not only gave money, but ordered suppers or drink at the various district townships, thus securing also the votes of the landlords. At one of these suppers 100 voters were gratuitously seated round the table.

At CANTERBURY tickets were served out, which, 'at any of the Tory houses,' were equivalent to from one to two shillings' worth of liquor.

At BLACKBURN, 'drink was ordered,' said the landlady of the Waterloo, 'by Mr Copeland and young Henry Eccles. *There was no limit.* People kept coming into the bar, and said Mr H. Eccles sent them, and then they got drink. There was drink of all sorts, but most of brandy. That occurred all day, the day before the nomination day, on that day, and the polling day.' Mr Eccles, it appears, 'without the smallest idea of what it is for,' signed a check for £2,000. He has since lost his seat.

The CLITHEROE case furnished a fine specimen of what is called in slang phrase, 'bottling;' that is, keeping a gang of voters drinking or drunk up to the polling day, and then driving them to the voting booth only with powers of articulation left sufficient to belch out the name of the man who furnishes the debauch as a fit and proper person to represent them in Parliament. Henry Haworth deposed to having been treated six or seven times at a shooting-box of Mr Margetson's, at Harden. He remained there with others from the Monday till the Wednesday (the polling day); a coach came for them on that day and took them away. A Lancashire farmer had received an order for three hundred fighting men to do the rough work of the election, with the instruction 'that the best fighting men and poachers would be preferred.' At the 'Craven Heifer,' on the nomination day, and for some days before, two thousand men ate and

drank as much and as fast as the landlord could supply them. They were introduced in parties, with orders from known friends of the cause—which cause or what cause it matters not to inquire.

Before the BRIDGNORTH Committee, a quondam publican named Tipton frankly stated that he considered his constitutional privilege as merely subservient to the payment of his score. At a former election the Pigot party had run up a bill at his house for £34 10s, of which £22 had been paid, leaving a balance of £12 10s. At the last election he went upon the broad and intelligible principle that whoever paid his bill should have his vote.

Could anything half so discreditable have possibly occurred in a perfectly sober community? Who, but the frequenters of our beer and whisky-shops would so demean themselves, as barter the most glorious rights of free-born Britons for a few days' gratification of their beastly appetite? The fact is not without its moral. To talk of national education while the beer-shops of England and the whisky-shops of Scotland are left free to brutalise the population, betokens a spirit ill in keeping with the lessons taught us by a dire experience. Will the friends of the people look at it? Here are the interests of a great nation placed at the mercy of a brood of pot-house frequenters. The enjoyment, then, of our constitutional privileges demands not only the unseating of the unprincipled men who could purchase a place in the House at the price of their country's disgrace, but the adoption of radical measures for the elevation of those debased communities which they have made subservient to their purpose, and those measures must of necessity comprehend a suppression of the making, selling, and drinking of the brutalising draught.

GLASGOW OR EDINBURGH— WHICH IS THE MOST DRUNKEN?

THE closer our social drinking system is inspected, the more hideous it appears. Certain returns supplied to Parliament

on the motion of Mr Hume, reveal most startling facts with respect to the comparative sobriety of London, Edinburgh, and Glasgow:—

Taking the last year embraced in the return—and it seems to be a fair average of the whole—we find that in 1851 the number of persons taken into custody by the police for being drunk and disorderly, in London, was 30,421, the population being 2,526,873. In Edinburgh, the number was 2793, the population being 166,000. In Glasgow, the number was 14,870, the population being 333,657. In other words, the proportion of persons apprehended for being drunk and disorderly, is in London about 1 in 83, in Edinburgh about 1 in 60, in Glasgow about 1 in 22 of the population. This seems an ugly conclusion for Glasgow; and we are sorry to say that, on further inquiry, the matter only looks worse and worse. While of 30,421 persons taken into custody in London for drunkenness and disorderly conduct, the number convicted was no more than 12,278, in Glasgow, there were 9095 convictions out of 14,870 apprehensions. The convictions in Edinburgh were to the apprehensions as 1880 to 2793. That is, to put it in a plainer way, the proportion of persons convicted of being drunk and disorderly is in London about 1 in 200, in Edinburgh about 1 in 90, in Glasgow about 1 in 37 of the population.

The *Scotsman*, partaking of the silly rivalry which subsists between our two great Scottish cities, has made these returns the ground of certain sneering remarks at the forwardness of Glasgow in every benevolent and religious movement, and infers that in view of such facts her religion can be nothing better than hypocrisy and cant. The insinuation has brought about his ears a perfect swarm of indignant editors and insulted town-councillors, who, very jealous for the credit of their city, have explained, and qualified, and affected injured innocence. The conduct of both is equally in vain. Captain Smart, of the Glasgow Police, has furnished a statement which goes, so far, to make matters appear somewhat better. He states that if he had had time and

means to show how many cases were multiplied by a very small number of drunken ne'er-do-weels, he 'has no doubt that it would have reduced the number by one-half.' 'A great many of these persons,' he says, '(the habitual drunkards) have been in the police offices a dozen times a-year, and they count a new person each time; for example, Mary Smith, *alias* "the Deil," has been in the Central Office, on an average, twenty times a-year, during the five years of the return, and Mary, in consequence, is made to figure as 100 persons.' But grant even this to be true, is it not also true, that not the half of either the Edinburgh or Glasgow drunkards ever fall into the hands of the police, so that, after all, the Parliamentary Returns may be regarded as giving no exaggerated view of Scottish intemperance? There thus remains the ugly fact—that *in Edinburgh one in sixty, and in Glasgow one in twenty-two of the population, were in the year 1851 drunk and disorderly.*

What a tale does each unit in those fearful summations represent! A son, it may be, who having disappointed all his mother's hopes, adds disgrace to her desolations; or perhaps a daughter, in whom the maddening bowl has extinguished that modesty which is the glory of her sex; or a husband, who has insulted and wronged the woman whom every motive bound him to honour and cherish; or it may be, even a wife to whom her distracted partner finds himself joined in a more revolting union than were the criminals of old to the foetid corpse. Think of fourteen thousand eight hundred and seventy such cases in Glasgow, and in Edinburgh two thousand seven hundred and ninety-three, if you would compute the wretchedness, crime, and vice which our national love of liquor is inflicting upon the two chief cities of Scotland. Magistrates and County Justices, will you, on the licensing day, look

these facts in the face? Are you prepared to let loose anew on the community a class of men, whose calling is more diabolical than that of the Thugs of India? To your hands is committed the charge of the horrid monster who has perpetrated all this wrong. Fearful is the responsibility under which your office lays you. Ministers of the gospel, shall these things be held up to the scorn of the cause you are consecrated to protect, and your pulpits remain silent? Allied with the civil authorities, and backed by all the good and the true, you might roll back this tide of iniquity. Talk of the dangers of Popery! Talk of the evils of Infidelity! Talk of the sins of Sabbath profanation! The drink that flows around your own tables is doing a work of death and damnation that no other device of the devil's den ever boasted.

LEGALISED MURDER.

THE conviction of John Williams of murder at the High Court of Justiciary, adds another dark chapter to the doings of strong drink. Andrew Mather, a man of sixty-four, keeper of the Cleekhimin toll bar in the parish of Lauder, accompanied a friend of the name of Aitchison to the inn about nine o'clock, on the night previous to the murder. But let the innkeeper tell her own story:—

'Agnes Turnbull, innkeeper at Cleekhimin Inn, deposed that the prisoner had been at her house on several occasions before December last, and that she had forbidden him to come again. After nine on Saturday, December 4, Mather and Aitchison came to her inn, and she agreed to lodge Aitchison for the night. Aitchison was a little the worse of drink, but Mather was quite sober. They called for some drink. Aitchison paid for the first gill, which Mather and Aitchison, her daughter, herself, and Mrs Jeffrey shared in. Thomas Jeffrey, son of Mrs Jeffrey, came in and got a share with the rest of the second gill, which he offered to give, but Mather insisted on paying for it. Soon after, Peter Anderson and Williams came

in. She ordered Williams not to come in; but Anderson insisted he should come in for a bottle of ale, and she allowed him. Anderson had had drink. The prisoner drank all the ale himself, but Anderson paid for it. An argument got up on the subject of religion and churches. Mather went away at half-past eleven. Witness went to the door with Mather, and accompanied him about thirty yards on the road, carrying a light. He was quite sober. He wrapped his plaid over his head and breast for the night air. Anderson remained sitting up, and called for another gill, but did not drink it.'

The daughter of the murdered man completes the story:—

'After midnight she became anxious about her father's return, and called upon her sister to rise and accompany her to look for him. They went together, along the road towards Cleekhimin. Her sister found a hat on the road, which they recognised to be their father's. She then saw some object on the side of the road. On going forward, they saw that a plaid was wrapt round a man, and they could not see who it was. She then recognised it as her father, by the clogs on his feet. Her sister took hold of the plaid, and pulled it off, and a man under it started up. There was more than one person under the plaid—one body lying above another; and, on taking off the plaid, one of them started up. He said, "Whisht!" Did not hear him say any more. Observed her father's clothes all torn, and his breast almost naked. His body was warm. Both ran to the Lylestone houses, which were nearly opposite, and alarmed the people there. A cart was got, and her father's body was taken to the toll-house. There was a great deal of blood about it, and it was disfigured with wounds. Recognised the prisoner as the person who was lying on her father's body.'

The sentence of death was pronounced against the prisoner; and now the gallows at Greenlaw has added another victim to the thousands already offered on the altar of Bacchus. And yet this is but one case selected from a fearful catalogue of a month's crimes. Read any paper, and the mind cannot but be appalled at the list of horrid deeds which alcohol monthly

perpetrates. Not a night draws its curtains, but under their concealment some villain goes forth, primed with whisky, to the commission of some deed of blood; and never does the sun rise, but to reveal some fresh atrocity. Williams, wholly unconscious of what he is about, grapples in the dark with his boon companion, and after various unskilful blows, chances upon a vital part. Had he known what he was about, would he have lain himself to sleep on the mangled corpse? And next the law, to be avenged, hangs the man who drank its own legalised liquor. Now what is society the better or the safer of having strangled this drunkard? We express no opinion as to the right or wrong of capital punishment, but we have a strong opinion that more essential service had been done to society, had the licence been taken from Cleekhimin Inn, and from every other place in the district of a similar description. The law may keep the gallows going day by day, but so long as it keeps places open for the manufacture of murderers, it affords but sorry protection to the community. Had there been no such place as Cleekhimin Inn in the parish of Lauder, this foul deed had not outraged humanity; but if such places are still to be tolerated, we need not complain if they should continue to bring forth their legitimate fruits. If further proof be needed, we have it.

Within a few yards of the hall in which the wretched criminal was condemned to die, and within a few hours of his execution, a similar deed has been perpetrated. On the morning of Sabbath, the 13th ult., a scuffle was heard in an apartment occupied by a man named Davidson and his wife, residing in Hume's Close, Canon-gate, Edinburgh. On entering, the man was found dead, having been stabbed through the heart. Neither being undressed, indicates that they had not gone to bed, and the opinion is, that, as was their wont, they had been drinking. The woman has been apprehended. Now, why hang those who commit murder under the influence of liquor? What good does it do? A human being inflamed with drink is deterred by no fear of consequences. The law must strike back of this, as the Yankies would say. Let the dram-shops be abolished, and there will be less work for the gallows. We observe a laudable desire upon the part of a paternal government to discover and prevent the causes of accidents upon our railways. Why not be equally wise in preventing deeds of a more revolting character? The cause is obvious. One sweeping act, rigorously applied, would do more for the country's weal than years of legislation on national education, sanitary reform, and criminal jurisprudence.

P o e t r y.

S O N G.

AIR—'The Lass o' Gowrie.'

WHAT spot is like ane's ain hearthstane!
For love and truth I ken o' nane!

There happy thochts skip round the brain,
Like fairies bright and airy.

Then, Willie dear, why stray frae me!
Nae place like hame can pleasure gie;

I ken weel, by your cheerless e'e,
Nane's kinder than your Mary!

Why wander up and wander down,
Why seek your joys through half the toun!
Leave, Willie, leave ilk wicked loun,

That wi' his wiles wad snare ye.
True joy, like yon sweet blushing flow'r,
Blossoms best within hame-sheltered bow'r
Away frae wardly skaith and stour,
Beside your wife—your Mary!

I lo'e ye mair than I can tell!
 Ye are my life, my dearer sel'!
 Oh, Willie, break the wine-cup's spell,
 That frae your hame wad tear ye.

Joys mair than a' bright gowd can bring—
 Joys sparklin' pure as mountain spring—
 Joys that for aye will round you cling,
 You'll find at hame wi' Mary!

WALNEERG.

Selections.

DISSIPATION OF ENGLISH WORKMEN.

THOUGH the open exhibitions of helpless intoxication are now by no means so common as I can remember them to have been in my boyish days, partly owing to the spread of total abstinence principles, and partly to the prompt and certain interference of an ever-present police; yet there are but too good grounds for believing that the check thus given to the last stage of intemperance is but trifling, when viewed in connection with the universal sway of this degrading and soul-killing vice. It has been estimated by those who have had better opportunities of judging than have occurred to the writer of this paper, that, of the labourers, artizans, and industrious classes of all grades in this country, seventy out of every hundred spend their evenings at the public-house, —resort to it regularly and systematically as their appointed place of recreation and enjoyment. If this be true (and the result of my own observation would tend to increase the per-centage, rather than diminish it), then here are at once nearly three-fourths of the whole immense host of British workmen voluntarily separating themselves from the available means of mental improvement and religious instruction, it being preposterous to suppose that the nightly inmate of the drunkard's den can entertain any true regard for the one or the other. What a terrific picture is this! And in what trumpet tones it tells of the actual state of christianity among the vast masses that compose the very base of the social pyramid, and who are at once the originating and upholding cause of the commercial prosperity of our land. Viewed as a whole, the spectacle is most humiliating and discouraging; but the contemplation of its harrowing details is more distressing still. When I look back through the vista of weary years, and imagination restores the old companions of my toil, the long-familiar faces return again, and fill once more the old places which have for ever ceased to know them. As their half-forgotten

forms rise and flit before me, I recognise again the bloated countenance, the leaden hazy eye, the animal lower lip, lax and livid, of the habitual drunkard; and can but mourn as I call to mind how many of those who, but for one fatal error, might have obtained independence or achieved a name, have been dragged down into premature graves by the loathsome vice of intoxication. At times, too, in my walks, early or late, to and from the scenes of my daily labours, the friendless widow or the helpless orphans of men who drink deep for death, and found him in the drunkard's bowl, will cross my path— forlorn, miserable, and struggling beings, who, but for this one desolating vice, might yet have been the joyful wife and offspring of a husband and sire, surrounded with comfort and respect.

Perhaps the most repulsive and hopeless results of the perpetual public-house resort above alluded to, are evidenced in the persons and practices of a very numerous branch of the working classes, who yet never work. Ruined by drunkenness, or expelled from the workshop through the incapacity or irregularity which that vice so frequently occasions, they have shaken hands with shame, and constituted themselves a perpetual tax upon the labour of their fellows; and, in the character of tramps, they lead a migratory existence, chequered with every variety of misery and destitution—of sensual indulgence and debasing enjoyment. The whole talent of this worthless tribe (and it is not much) is devoted to the laudable object of fingering money without earning it. From one year's end to the other, and from year to year, they wander through town and country, and by means of some worn-out document in the shape of a certificate, introduce themselves into the workshops where their respective crafts are pursued, and mulct the sober and industrious labourers of a portion of their pay. It is but little they collect in the course of the year; but that

little is all too much, and serves to chain them to their vagabond life, with which they are, for the most part, so thoroughly enamoured, that nothing short of actual starvation would induce them to abandon it. Some of these have travelled every turnpike-road in England, and, in association with migratory paupers and thieves, have made acquaintance with every refuge of beggary and destitution with which this country is plagued. It is consistent with my own knowledge, that some, who, but for intemperance and the laziness it superinduces, might have been in circumstances of comfort and usefulness, have spent so many years upon the tramp as to have actually forgotten the right use of the implements employed in the business to which they served an apprenticeship. It is a marvel that the sober and industrious workman blinds himself wilfully to the character of this huge shoal of perambulating scoundrels, and persists, as he invariably does, in perpetuating their system of plunder by getting up a subscription to relieve them and 'send them on the way,' the 'way,' with cash in hand, being uniformly to the beer-house or the gin-shop. If such fellows as we have described have the misfortune to meet with the employment they are professedly seeking, their usual practice is to borrow a little money in advance, on the plea of securing a lodging, and then to disappear immediately from the neighbourhood.—*The Shadow of Death.* By Charles Smith, printer.

AMUSEMENTS OF THE POOR.

ANOTHER feature of the time is the regard paid to the amusements of the poor, and the exertions made to provide them with recreation—a department long perilously neglected by the severer reformers and the better churches. One of the grand instruments under which reactions against both civil and religious liberty have been originated, and ultimately accomplished, has been the natural love of amusement which obtains among the masses, and which, in the previous paroxysm of reform, had been unwisely left as an unoccupied post, to be seized hold of by the enemy. Well did the old ambitious Romans and Greeks, who set themselves to subvert the institutions of their country, know the potency of this element, and powerfully did they appeal to it; and carefully is it calculated upon, and sedulously is it courted, by the Greek and Roman Churches of the present day.

Nor is the 'hero of a hundred fetes' unacquainted with its efficacy. It was one of the grand defects of what is known as the 'Second Reformation'—a defect which did not obtain equally in the 'First,' and which, had men such as Milton been consulted, or men such as Cromwell imitated, would have attached just as little to the 'Second'—that it made no allowance for the popular love of amusement. It closed up the theatres; and after inhibiting the bear-gardens, made, in some instances, grease of the bears; but it substituted nought in lieu of them; and hence, 'when the second Charles assumed the sway,' the wild reaction fit, so happily indicated by the striking figure of Cowper—

'Like a bow, long forced into a curve,
The mind, released from too constrained a
nerve,
Flew to its first position, with a spring
That made the vaulted roofs of Pleasure ring.'

—*Edinburgh Witness*, Jan. 8.

EXAMPLE OF WILLIAM III.

MOST of the crime and sorrow of the present day, and, indeed, the greatest misfortune that ever befel this country, originated from the example given by William III. and his Dutch courtiers, as imbibers of ardent spirits. In fact, the laws of England, from an early period, sternly prohibited the conversion of malt into alcohol, excepting a small portion for medical purposes. Queen Elizabeth (and the act, it is said, originated from her own virtue of temperance) strictly enforced this statute, and treated the infringement of it as a moral dereliction. And those were the times when breaking laws made for the health and happiness of the people were not visited by fines which were easily spared by fraudulent mammon profits, but by personal infliction on the delinquents.

. . . In the days when the lower class of the people were not worshippers at the gin temple, such restraints had some effect on the fearful crime of robbing the poor; which is little heeded at the present day, although fraught with the worst elements of evil. But the consummation of all injury to the people, was the encouragement that King William III. was pleased to give to the newly-born manufactories of spirituous liquors. Strange it is, after noting such stringent laws against converting food into 'fire-water,' that a sovereign of Great Britain could come repeatedly to his senate, to earnestly recommend to legislators its encourage-

ment! Yet this respectable request of royalty stares the reader in the face in every Manuscript Journal of Parliament.

. . . The alteration of the wise restrictive law of Elizabeth was not done in ignorance: more than one luminary of the church and law remonstrated. These are the words of Whiston:—‘An Act of Parliament has abrogated a very good law for discouraging the poor from drinking gin; nay, they have in reality encouraged them to drunkenness, and to the murder of themselves by such drinking.’ Judge Hale, who earnestly supported the amended law, and opposed its abrogation, declared ‘that millions of persons would kill themselves by these fatal liquors.’ The prediction of the legal sage has indeed been fearfully verified owing to the acts of this unpaternal reign.—*Strickland's Queens of England*, vol. xi., pp. 258–260.

THINGS TO BE AVOIDED.

ALL things are inexpedient which are found to be unprofitable; not those alone which may issue in direct and positive injury, but those which are not subservient to the great ends of practical religion; all which would render it, in any degree, more difficult to fulfil the duties of a christian in the world, and in the family, and amidst the privacies of a devout retirement; all which would bring down a shade of gloom upon his spirit as he draws near to God, and inflict upon his conscience the most slight and momentary pang; all which he could not receive in the silence of midnight, and in the direct view of eternity, with purest satisfaction and calmness; all that would make him look with an emo-

tion of surprise and reluctance upon the messenger that should beckon him away from the scenes and avocations of time into those of eternity. Whatever hinders his preparation for the exercises of religion, for the duties of common life, for the endurance of the cross, for the resistance of temptation, and for his entrance even in its very performance or enjoyment into the world above, is then manifestly unprofitable and inexpedient. That, too, is inexpedient which would restrict the usefulness either of our direct exertions, or our general example, impairing the uniformity, the completeness, and accuracy of our representations in practice of all that constitutes true christian character. For the same reason we must avoid what would, in any measure, interfere with the fullest and most unembarrassed discharge of every obligation, whether official or personal. If we should thereby be rendered the less confident or the less sorrowful in reproving sin, in urging to a course of self-denial, and a life of holiness, in exhorting to spirituality of mind, and superiority to the pursuits and pleasures of the world, if, when we enter upon such a duty, we should feel the blush mantling our cheek for any measure of incompatibility between our exhortations and rebukes of others, and the tenor of our own behaviour, if we should feel ourselves exposed to the cutting inquiry, ‘Thou that teachest another, teachest thou not thyself?’ then surely such practice is, to the last degree, unprofitable and inexpedient.—*Sermons on Ordinary Occasions by R. S. M'All, LL.D.*, pp. 295, 296.

ODDS AND ENDS.

THE WAY TO GET TO THE DRUNKARD'S HEART.—I remember we were called one Saturday afternoon, rather urgently, into Bristol. As we neared the gate of the ‘Fire Engine’ public-house, we perceived that the road was literally blocked up by ‘return’ waggons and horses, the drivers of which were in the public-house. A boy was sent for the drivers. ‘Why, is that you, B—?’ exclaimed Mr Budgett, as a stout-built fellow, with a face like a sweep, came rushing out of the house, grasping his heavy whip in the one hand, and hastily

drawing the back of the other over his mouth fresh from the can—‘I’m sorry to see you there; here, come round to me;’ then lowering his voice, he said, ‘B—, my poor fellow, you have a wife and children at home. Have they anything to eat?’ ‘Not much, I be afeared, sir,’ said the man, trying to force a smile on his countenance, though he evidently felt ashamed. ‘Well, tell me,’ continued Mr Budgett, ‘how much have you spent?’ ‘Why, threepence; but I had it gee’d me by the lady ‘at hat t’ call.’ ‘Well, never mind who gave it to you, but tell me what

you spent as you went into Bristol this morning?' 'Why, threepence.' 'Well, the lady didn't give you that; but no matter how you came by the money, so that it was honestly obtained. What I want you to think about is this: By your own showing, you have spent sixpence to-day on beer; if you have done the same every day this week, and I fear you have, then you have three shillings in your pocket less than you might have had. Now, as you go along, just consider how many little things that three shillings would have bought for the real comfort of your wife, yourself, and your children. You say you fear they have but little to eat at home now, and you have spent sixpence on yourself. Is that kind? Nay, don't make any excuse. I know you feel you have done wrong. Don't, my poor fellow, repeat it. One word more: if you persist in this habit, you will become a *drunkard*; and the bible tells you, "Drunkards shall not inherit the kingdom of God." It will lead you into all wickedness; and the bible tells you, "The wicked shall be turned into hell." B——,' he added very solemnly, 'think of this; tell your companions there what I have said to you, that He may make you a more thoughtful and a better man.' Poor B—— listened; the assumed smile disappeared; his face sank almost into his bosom; and he became evidently ashamed to look at us. At the close of Mr Budgett's remarks, he touched his hat in a respectful manner, and said with much apparent feeling, 'Thank you, sir; it's very good for gentlemen such as you to talk this ways to poor men like me.'—*The Successful Merchant*, by William Arthur.

THE SHODDY MILL.—Have you ever seen a shoddy mill? It is a curious sight. You find a multitude of rags and tatters gathered from all the winds; here a patch of Irish freize, there a shred of tartan, scraps of women's shawls, of men's pantaloons, of flannels, horse rugs, stockings, threads, snips, and morsels, blue, black, green, and all hues, English, Welsh, German, a strange heap of the off-cast and the defiled, hopeless things that no housewife could work up, that no shivering wretch could look to for comfort. Yet there they are for restoration. See how that teetted and terrible machine makes them look more hopeless still, rends up even rags, tears up tatters, champs, wrests, slashes, and flings them out at last, fibres and shocking dust. But next comes the oil can,

and oil, abundant oil, with working and turning, till the heap begins to look like some caricature of wool. Then the spinning frame; and, lo! the tatters form to yarn once more; then the loom, where the tatters turn to blankets, druggets, pilot cloth, and even what would pass under your eyes as decent broad cloth. This shoddy covers many a respectable floor, flourishes in palitals of low caste, and goes out in blue blankets to New Zealand to clothe the Maories. Now, society has its shoddy, its off-cast rags, its hopeless tatters, polluted and displeasing to look upon, and very undesirable to touch. The respectable world has passed them by; they have lain in corners and grown viler, till they corrupted away, the receptacles being ever filled up with new off-casts. But God's gospel in the hearts of men has set them to search for their refuse, and to work them up again into the texture of society.—*The Successful Merchant*, by Wm. Arthur, A.M., pp. 301, 302.

HIP, HIP, HURRAH!—At the close of the reign of Charles the Second, the Guildhall, and the halls of his great companies, were enlivened by many sumptuous banquets. During these repasts, odes, composed by the poet laureate of the corporation, in praise of the king, the duke, and the mayor, were sung to music. The drinking was deep, the shouting loud. An observant Tory (North's Exam.), who often shared in these revels, has remarked that the practice of huzzaing after drinking healths dates from this joyous period.—*Macaulay's History of England*, vol. i., p. 353.

INFLUENCE OF MUSIC.—The effect of introducing music into one of the villages of German Switzerland upon the entire moral character of the people was immediate and striking. They relinquished drinking, riot, and debauchery, and all disreputable amusements, to join in musical recreation. And villages before noted for nothing but ill, became distinguished for sobriety, order, and purity.—*Woodbridge's Annals of Education*.

VERY BITTER BEER.—A very greatly increased consumption of bitter ale will be the consequence of the reduction of the malt tax; for all the beer we drink will be embittered by the reflection that we are saddled, in consequence, with an additional house duty.—*Punch*.

QUESTION ON THE BUDGET.—It is even said that the diminution of the malt tax will not cheapen beer at all. Well, perhaps so. Possibly the brewers could

tell you that malt has less to do with beer than you suppose.—*Ibid.*

ANTIPATHY TO SPIDERS.—Few people like spiders. No doubt these insects must have their merits and their uses, since none of God's creatures are made in vain; all living things are endowed with instinct more or less admirable; but the spider's plotting, creeping ways, and a sort of wicked expression about him, lead one to dislike him as a near neighbour. In a battle between a spider and a fly, one always sides with the fly; and yet of the two the last is certainly the most troublesome insect to man. But the fly is frank and free in all his doings; he seeks his food openly, and he pursues his pastimes openly; suspicions of others, or covert designs against them, are quite unknown to him, and there is something almost confiding in the way in which he sails around you, when a single stroke of your hand might destroy him. The spider, on the contrary, lives by snares and plots; he is at the same time very designing and very suspicious, both cowardly and fierce; he always moves stealthily, as though among enemies, retreating before the least appearance of danger, solitary and morose, holding no communion with his fellows. His whole appearance corresponds with his character, and it is not surprising, therefore, that while the fly is more mischievous to us than the spider, we yet look upon the first with more favour than the last; for it is a natural impulse of the human heart to prefer that which is open and confiding to that which is wily and suspicious, even in the brute creation. The cunning and designing man himself will, at times, find a feeling of respect and regard for the guileless and generous stealing over him, his heart, as it were, giving the lie to his life.—*Miss Cooper's Rural Hours.*

QUEER TRAFFIC.—We have been thinking how it would take should some enterprising genius open a splendid shop in some great thoroughfare for the sale of cholera, consumption, apoplexy, liver disease, convulsions, etc. Of course the shop should be splendidly adorned with Parisian furniture and upholstery, with gorgeous paintings, mirrors, etc., and the various articles on sale should be served up with princely magnificence. Does any one imagine that such a business would not be prosperous and profitable? We know better. We have seen it tried. There is not a day in which all these diseases are not bought and sold in New

York, with the single precaution of changing the name of the article. Your Broadway saloon keeper will sell an apoplexy to his customer, merely calling it turtle soup and punch, and it is paid for cheerfully and swallowed greedily. And thus under the name of gin slings, brandy smashers, mint juleps, sherry cobblers, and the like, he will supply his visitors with every disease known to the medical faculty, and so effectually that the whole faculty cannot cure them. Isn't it true that some things can be done as well as others?—*N. Y. Organ.*

THE WORD TOBACCO.—We have long wondered whence came the word Tobacco. President Hitchcock, a very learned man, in his history of the Zoological Temperance Convention, says, Mr Simialar, or **THE LONG ARMED APE**, commended to the Convention this extraordinary plant, with the history of the name. The following is his account, with which our young readers will be much amused:—The Long Armed Ape, Mr Simialar, here took the floor, and called attention to another substance in very common use among men, of which other animals knew nothing, save himself and a few others. He said it was somewhat allied to alcohol, and the two were almost always used by the same individuals in alternate order, so as to produce an agreeable variety. For the use of the one always sharpened the appetite for the other. The substance was called Tobacco; a name which an ingenious friend of his, who was a good Greek scholar, had derived from the name of Bacchus, the god of wine. For in declining that name, according to the rules of the Greek grammar, it ran thus: Nominative, *O Bakchos*; Genitive, *Tou Bakchou*; Dative, *To Bakcho*. The literal meaning of which latter case, is, something offered to the person or thing spoken of: viz., in this case, as he understood it, Tobacco means a certain weed dedicated to Bacchus, and it was truly a most acceptable offering, for scarcely nothing else promoted his cause so much. And next to alcohol it was a most charming substance. The exhilaration was not, indeed, quite as strong as from alcohol; but it continued longer, and, indeed, a man might use it constantly, except when asleep, with the most agreeable results.

FATAL EFFECTS OF AUSTRALIAN GOLD.—A man named Tierney, residing at Nenagh, after eating his dinner, went up stairs, but being under the influence of liquor, was in the act of going out for the

purpose of drinking more, when his wife caught hold of him, in order to prevent him doing so, when he made a sudden effort to extricate himself from her grasp, which he succeeded in doing, but losing his balance, fell down stairs and broke his neck. He had just received a check for £20 from a daughter who some time since emigrated to the gold fields of Australia. —*Liverpool Mercury*.

A GOOD EXAMPLE.—Viscount Ingestre lectured recently at the Mechanics' Institute, Wolverhampton, on 'Social Evils,' and at the head of seven of these of which he spoke he placed 'Facilities for Intemperance,' showing the enormous expenditure of our population in intoxicating drinks, and what good might be done with the money if otherwise employed. He forcibly depicted, too, the want of cleanliness in the dwelling-houses of large numbers of the working classes.

A DISQUALIFICATION FOR CURATES.—The Rev. Hugh Stowell, in the course of a lecture on 'Habit,' which he gave the members of the Manchester Young Men's Christian Association lately, denounced the practice of tobacco-smoking in unmeasured terms. He said, 'Never myself will I hire a curate who indulges in it. I never now make inquiries for a curate, but I invariably inquire is he a smoker of tobacco; if he is, I instantly reject his application.' [A case, to our knowledge, recently occurred of a most excellent man, and a very able minister, a candidate for a vacant pulpit, being rejected, from his being seen walking along the streets smoking. ED.]—*British Banner*.

THE DAILY USE OF WINE.—'Wine may be a good medicine occasionally, but its daily use, like that of opium and tobacco, becomes pernicious. The allegory of Prometheus is strongly illustrative of its injurious qualities. The mortality in Edinburgh this year exceeds all my former experience; and probably may be in some measure attributable to the reduced duty on wine. Although I never indulged much in its use, yet whenever I took it I always felt it was a poison; and now that I have wholly abandoned it, I daily gain strength and appetite.'—*Extract from a letter of an old West Indian Physician*.

I CAN'T GET ON.—'I can't get on, sir.' 'What hinders you?' 'Don't know.' 'How much rent do you pay?' 'Three-and-sixpence a week.' 'What does smoking cost you?' 'Tenpence halfpenny a week.' 'And beer?' 'One-and-sixpence;

one week with another my pipe and beer cost me two shillings and sixpence a week.' 'Then give up your pipe and pot, and put the two shillings and sixpence into your pocket. That's the way to get on.'

A YANKEE MODE OF SETTLING A BILL.—Four sharpers, having treated themselves to a sumptuous dinner at the Hotel Montrenil, were at a loss how to settle for it, and hit on the following plan:—They called the waiter, and asked for the bill. One thrust his hand into his pocket as if to draw out his purse; the second prevented him, declaring he would pay; the third did the same; the fourth forbade the waiter taking any money from either of them, but all three persisted. As none would yield, one said, 'The best way to decide is to blindfold the waiter, and whoever he first catches shall settle the bill.' This proposition was accepted, and while the waiter was groping his way round the room, they slipped out of the house one after another.

THE RECLAIMED DRUNKARD'S GIFT.—A religious society in Yorkshire had twenty guineas brought to them by a man in low circumstances of life. Doubting whether it was consistent with his duty to his family and the world to contribute such a sum, they hesitated to receive it, when he answered to the following effect: 'Before I knew the grace of our Lord, I was a poor drunkard; I never could save a shilling; my family were in beggary and rags; but, since it has pleased God to renew me by his grace, we have been industrious and frugal; we have not spent many idle shillings, and we have been enabled to put something into the bank, and this I freely offer to the blessed cause of our Lord and Saviour.' This was the second donation from the individual to the same amount.—*Sunday School Teacher's Magazine*.

A CONSOLATORY PRECEDENT.—'All degrees of nations begin with living in pig-sties. The king or the priest first gets out of them, then the noble, then the pauper, in proportion as each class becomes more and more opulent. Better tastes arise from better circumstances; and the luxury of one period is the wretchedness and poverty of another.'—*Sidney Smith*.

'A healthy body is good; but a soul in right health is the thing beyond all others to be prayed for; the blesseddest thing this earth receives of heaven.'—*Carlyle*.

Operations of the Scottish Temperance League.

LABOURS OF THE AGENTS.

MONTHLY LIST OF PLACES VISITED.

Mr EASTON.—Ferryden, Montrose, Aberdeen, Kintore, Woodside, Inverury, Ellon, Stuartfield, Peterhead, Fraserburgh, Rosehearty, New Pitsligo, Newbyth, Cuminston.

Mr ANDERSON.—Chirside, Auchencrow, Ayton, Coldingham, Eyemouth, Berwick, Alnwick, Newcastle, Haydon-Bridge, Langley Mill, Haltwhistle, Alton, North Shields, South Shields, Templetown.

Mr M'FARLANE.—Galston, Darvel, Newmilns, Mauchline, Catrine, Muirkirk, New Cumnock, Old Cumnock, Kirkconnell, Sanquhar, Thornhill, Minnyhive,

Closeburn, Dumfries, Castle-Douglas, Kirkcudbright.

Mr DUNCAN.—Auchenbowie, Stirling, St Ninians, Alva, Alloa, Oakley, Dunfermline, Tillicoultry, Crossgates, Milesmark, Inverkeithing, Kinnesswood, Kinross, Cowdenbeath, Lochgelly, Kirkcaldy, Kinghorn, Burntisland, Thornton, West Wemyss.

Mr THOMAS REID.—Ewart Park, Millfield, Wooler, Cornhill, Coldstream, Berwick, Norham, Ferrick, Holy Island.

Mr NIMMO.—Pollokshaws, Stenhousemuir, Grangemouth, Dumbarton, Chapelhall, Helensburgh, Anderston, Gorbals, Catrine, Cumnock, Hamilton, Strachur, Inverary.

Temperance News.

SCOTLAND.

UNIVERSITY OF EDINBURGH.

The Edinburgh University Abstiners' Society held its first meeting on Wednesday 9th March, in the Religious Institution Rooms, York Place. After addresses by several gentlemen, the constitution and rules were agreed to, and office-bearers elected. It was explained that while the fundamental rule involved abstinence, it committed the society neither to the long nor the short pledge, each member being left to follow his own convictions in this respect. It was further stated, that operations—begun in January last—had been so far successful that fifty-four members had joined the society.

EDINBURGH.

An extraordinary amount of interest has been created by the delivery at the weekly meetings of the Edinburgh Total Abstinence Society of a course of lectures on 'Uncle Tom's Cabin,' by the Rev. Dr Joseph Brown, Dalkeith. A number of valuable sermons have also been delivered by clergymen. A decided and successful effort has been made to collect the statistics of Sabbath drunkenness, the result of which will be reported in an early number. Letters and articles on this subject have appeared in several of the Edinburgh newspapers, and have attracted much attention.

GLASGOW.

The committee of the Glasgow United Abstinence Association have appointed five additional missionaries. The staff now includes nine, the names of the gentlemen being as follows:—Mr James Mitchell, Glas-

gow (superintendent); Messrs Peter Ferguson, David Dunn, and Walter M'Alister, Glasgow; Messrs George Greer and Robert Smith, Airdrie; Mr James Smith, Saltcoats; Mr James Malcom, Paisley; Mr Robert Brown, Kilmarnock. A district of the city has been allotted to each missionary, and it is hoped that much good will result from their labours. The society has at present eight weekly meetings.

The *Scottish Guardian* of 18th March contains the last report of the Glasgow Free Church Abstiners' Society. It states that a new branch was lately formed at Finnieston, and that others are in course of formation. The society has at present a missionary agent. Sermons were preached during the year by the Revs. Wm. Arnot and W. B. Clark. The number of members on the roll is stated at 4240.

DUNDEE.

It will be gratifying to the friends of the temperance cause to learn that a division which has for some time existed in its ranks here, has now been happily healed, and there is now only one society in town instead of two. The cause of the breach, the question of female advocacy, and which led to the formation two years ago of the Dundee Teetotal Society, had long ceased to exist; indeed, had been very little acted upon; consequently, its leading members, considering the evils arising from an unnecessary and unseemly division, became desirous of securing an amicable re-union with the parent. With this view a meeting of the teetotal society, called by the president in terms of a numerously-signed requisition, was held in the Watt Institution Hall on the 28th January; Mr Allan, the

president, in the chair; when a resolution in favour of a re-union with the Dundee society for the suppression of intemperance, was moved by Mr James Webster, seconded by Dr John Lothian, and carried by acclamation, and a deputation appointed to carry the same into effect. The proposal came before the committee of the latter society on Friday evening, 4th Feb.; Bailie Rough, presiding, when the re-union was consummated in the most harmonious manner. The name of the Dundee Teetotal Society is therefore now extinct, being absorbed in that of the parent society, to which its members and two district meetings, one in Barrack Street, the other in Rankin's Court, now belong. It is to be hoped this happy consummation will give additional impetus to the movement here, which never was in a more prosperous state. The Dundee Society for the Suppression of Intemperance has now eight districts, in which nine meetings are regularly held every week, attended by large, and in some instances, crowded audiences. The numbers joining the association since the New-Year, are greater than at any previous period of its history, and are even of a more respectable and influential class than hitherto. It is evident, also, that if drunkenness is not diminished to the extent that could be desired, at least, public opinion and feeling loathe it more and more every day; and the abstinence movement is looked to with increasing favour, as furnishing the most legitimate and effective means of its speedy and summary expulsion, with a long train of evils, from our land.

KIRKCALDY.

The annual meeting of the Kirkcaldy total abstinence society was held in Rose Street chapel, on the evening of Tuesday, 8th Feb., when the minutes for the past year were read, and the annual report submitted. From the report we learn that four sermons have been delivered, seventeen soirees and 110 meetings held, at which 233 addresses were delivered, and 444 members enrolled. These include eleven lectures by agents of the Scottish Temperance League, one by Mr Kellogg, two by Mr Grubb, one by the Rev. Mr Ballantyne, and one by Mr Vincent. A short discussion took place after the reading of the minutes, and a motion was proposed, blaming the committee for inviting only long pledge advocates to the meetings as speakers on behalf of the society, when upon a division, 87 supported the committee, and only 5 voted against them. Office-bearers were then elected, and a vote of thanks was given to Mr Hogarth, the retiring president. A statement was read from Mr Adamson, superintendent of county police, from which it appears that, in the year ending Sept., 1852, there were no fewer than 286 convictions for crimes

committed in the Kirkcaldy district. That out of 203 convicted for assaults, and breaches of the peace, 173 were the worse of drink at the time they committed the offences, and 30 only were sober—of 59 cases of theft, 53 were committed for the purpose of obtaining drink, so that of 262 cases of assault, breach of the peace, and theft, 203 were caused directly by intemperance. There only remains 24 cases of crime to be accounted for, and many of these may be presumed also to have arisen through intemperance. The Kirkcaldy district contains a population of 51,278.

KELSO.

On Friday, 4th March, being the day set apart for hiring hinds, the plan of opening refreshment rooms for the supply of tea, coffee, bread, beef, pies, etc., which had been successfully followed at Dunse, Cupar, and other places, was adopted by Mr Thomas Rutherford, and met with eminent success. The refreshments were served in the Town Hall, by permission of the Duke of Roxburgh, and the rooms were visited not only by the parties for whom the refreshments were more especially intended, but by the leading gentry of the town and neighbourhood, some of whom, indeed, guaranteed Mr Rutherford against loss. About 1,460 persons partook of refreshments. There were consumed 228 lbs. of beef and mutton, divided into 600 portions; 130 quartern loaves; between 200 and 300 pies; 750 cups of coffee, with considerable quantities of soup, lemonade, ginger beer, raspberry vinegar, etc. The demand for the more substantial articles was so great that they were all consumed before three o'clock. It was calculated that it would have taken nearly double the quantity of beef, mutton, pies, and soup to have met the demand.

EDROM.

The Edrom total abstinence society held a soiree in the school room, on Friday evening, 28th Jan. The school was well filled, there being upwards of seventy persons present. The chair was occupied by Mr Anderson, inspector of works, Blackadder. After tea, addresses were delivered by Messrs Beattie, Cairns, Cockburn, Young, and Williamson. This society is at present in a healthy state.

ALLANTON.

A soiree in connection with the abstinence society of this place was held on the evening of Wednesday, 23d February. Although the weather and roads were very unfavourable there were 150 persons present. After tea, Mr Anderson, who occupied the chair, gave a very appropriate speech. The speakers on the occasion were Messrs Cockburn, Young, and Smeaton of Dunse, with Mr Beattie, temperance agent for Berwickshire.

MUIRKIRK.

The annual soiree of the Muirkirk Total Abstinence Society was held in the U. P. Church here, on Wednesday, 9th February. The house was completely filled with a respectable and attentive audience. The Rev. David Young occupied the chair. After prayer by the Rev. M. Dickie, Cumnock, and an address by Mr J. Hodge, on the 'Antiquity of Total Abstinence,' the secretary read the report, which gave great cause to the friends of temperance to thank God and take courage. Addresses were then delivered by the Rev. M. Dickie, and Mr Laing (the latter in poetry.) An excellent band from Cumnock also contributed not a little to the improvement of the meeting by their spirit-stirring strains.

LOGIE-ALMOND.

On the evening of Wednesday, 16th March, a soiree, in connection with the total abstinence society in this quarter was held in the Free Church, Chapelhill. Although the night was very stormy and extremely cold; there were upwards of 230 persons present; Mr John Henderson in the chair. The meeting was addressed by the Rev. J. M'Leish, Methven, Rev. J. Pillaus, Mr D. Irons, Mr Wm. M'Intosh, Perth, and by Mr James Peddie, Logie-Almond.

BRIDGE OF WEIR.

On the evening of Friday, the 18th March, the members of the Bridge of Weir Total Abstinence Society held a soiree in the Old School-room. Mr James Boag, president of the society, in the chair. After tea the chairman addressed the meeting, and was followed by Mr William Laird. A statement of the Penny Savings Bank was laid before the meeting, showing that it commenced on the 13th March, 1852, and had, till 13th March, 1853, deposited £69 6s 10d; withdrawn £7 6s 7d; leaving in the Government Security Bank £62 0s 3d.

SHOTTS IRON WORKS.

The annual soiree of the Total Abstinence Society here, was held on the evening of Tuesday, 22d Feb., in the Congregational Chapel—Mr John Allardice, president, in the chair. After a few appropriate remarks by the chairman, Mr John Nimmo, of the Scottish Temperance League, delivered a powerful address, showing the propriety of abstaining from all alcoholic liquors. The Rev. John Guthrie of Greenock gave an interesting account of the rise and progress of American slavery. The evening's entertainment was much enhanced by a copious interspersion of anthems. Temperance and anti-slavery pieces, executed by Messrs J. Loudon and W. Wilson, with their respec-

tive bands, were greeted with universal applause.

CRIEFF.

The fifteenth anniversary of the Crieff Total Abstinence Society, was celebrated by a public soiree on the 23d Feb., which was well conducted and ably addressed by various speakers. We are glad to find that the good cause continues to flourish in that town. There are on the roll 300 adults, and 350 juveniles.

LERNWICK.

From the annual report with which we have been favoured, we observe, that notwithstanding some withdrawals in consequence of internal dissension, the society has, during the year 1852, increased to the extent of 95; of whom, 42 were juveniles. Much good was accomplished by the visits of Mr Easton, and Rev. R. G. Mason.

UNST.

On 10th Jan. a meeting was held in the Free Church, which was attended by several hundreds from various parts of the island, and addressed by three ministers and two local preachers. At the close of the meeting a number became abstainers, and a committee was formed to promote the interests of the society throughout the island.

ASYLUM FOR INTEMPERATE FEMALE'S.

A portion of the spacious premises of the Glasgow Night Asylum has been set apart for the reformation of females addicted to intemperance, where they will be removed from temptation and placed under the treatment of a kind and judicious matron. The directors, we understand, have been induced to adopt this measure by the success of an experiment which has been for some time in progress on a limited scale. The terms of admission are such as to meet the circumstances of the better-conditioned of the working-classes, and to render this department of the institution self-supporting. We lament to think there are many families which will be thankful to avail themselves of such a refuge. Its advantages ought to be made known wherever there is occasion for them. Our best wishes are with the directors in their benevolent project.—*Glasgow Chronicle.*

THE DUNSE REFRESHMENT ROOMS.

Tuesday, 15th March, being the Hind's Hiring Market here, the Temperance Refreshment Rooms were opened under the same auspices as on former occasions, in the Town Hall, and met with great encouragement. There must have been, in all, above 1000 persons who visited the rooms. The evil prevented and the benefits conferred by such arrangements are immense.

ENGLAND.

LONDON.

Want of space has hitherto prevented us from inserting the following very important letter :—

'The Crystal Palace Company,

'3 Adelaide Place,

'London-bridge, Dec. 14, 1852.

'Sir,—I have the honour to acknowledge the receipt of your favour of the 13th inst., which, as chairman of a temperance meeting to be held to-morrow at Exeter Hall, you ask me whether the Crystal Palace Company ever did or do now contemplate supplying the public at their refreshment rooms with any intoxicating liquors or strong drinks whatever, at any time or under any circumstances. I have great pleasure in being able to give the most distinct reply to your question. The directors of the Crystal Palace will not allow, and have never intended to allow, the sale of intoxicating liquors or strong drinks, at any time or under any circumstances in their grounds. The directors of the Crystal Palace Company feel that they would have failed in duty to the public as well as in duty to themselves and to the objects they profess, had they not from the outset acted upon this determination. It has been held as a reproach that the people of England are incapable of employing their leisure hours without having recourse to the bottle. The directors are of opinion that the people would never have been subjected to the reproach had care been taken to have furnished them with a higher and more ennobling recreation. The masses have invariably shown that they prefer the highest enjoyments to the lowest, and when the directors had established their plans for securing the former at the Crystal Palace, they took care effectually to exclude the latter by asking the Prime Minister when he granted a charter to insert a clause forbidding for ever the sale of stimulating drinks within the park and building of the Crystal Palace Company. That clause has been duly inserted and runs as follows :—“And we do hereby declare that this our royal charter is granted on the condition following, that is to say, that no spirituous or other fermented or intoxicating liquors shall be furnished to the persons visiting the said buildings or ground of the said company.”

'I am, sir, your obedient servant,

'GEORGE GROVE, Secretary.

'George Cruikshank, Esq.,

'48 Mornington Place.

BRISTOL.

The annual festival of this society, was held on Monday, 27th Dec., at the Broadmead-rooms, where 600 members and friends sat down to tea. We learn from the report read by R. Charleton, Esq., that during the past year upwards of 300 public meetings

(including 130 in the open air), have been held in the city and its neighbourhood. More than 1,000 signatures have been added to the pledge during the past year; and within the same period about 80,000 copies of the *Bristol Temperance Herald* have been put in circulation. In addition to the *Heralds*, there have been issued from the depot upwards of 340,000 pages of temperance tracts; 44,000 Band of Hope publications; and 2,000 plates representing the 'progress of intemperance.' The Bristol and Somerset Temperance Association has continued its usual operations through the past year, supplying about forty societies with the periodical services of our agent.

LEICESTER.

The report for 1851-2 just issued, satisfactorily shows that the operations of the Leicester Temperance Society continue to be conducted with vigour and success. 132 public meetings; fourteen of them in the open air, have been held during the year, at which the average attendance has been about 250, giving an aggregate of 33,000 personal visits to the meetings. The society's missionary has visited 3699 families, distributed 5982 publications, attended to seventy-eight police cases, and taken 334 pledges. The collector has taken 261 pledges, and collected in small periodical subscriptions £73 3s 11½d. The Ladies' Committee superintend a loan tract distribution scheme, and have kept in circulation 2,000 tracts during the year. The expenditure from 1st Oct. 1851, till 30th Sept., 1852, was £277 3s 2d.

SALFORD.

The foundation stone of a new building to be called the Salford Athenæum and Temperance Hall, was laid on Monday, 7th Feb., in the borough of Salford, near Manchester, by Mr E. R. Langworthy, who presented the site, in addition to £100 towards the cost of the building. Mr Brotherton, M.P., Mr Frank Ashton, the Mayor, Alderman Harvey, and others, took part in the proceedings.

PRESTON.

Dr F. R. Lees has delivered three lectures on subjects connected with the temperance question, the chairmen at the respective meetings being, Lawrence Heyworth, Esq., Mr Thistlethwaite, and Mr Livesey.

LINCOLNSHIRE.

The Committee of the Lincolnshire Association for the Promotion of Temperance state, in their first report, that returns, comprising upwards of 2000 pledged abstainers, have been received during the year; that their agent has, in the same period, delivered 133 lectures in different parts of the country; and that publications, embodying their views, have been widely circulated.

IRELAND.

FATHER MATHEW.

Although Father Mathew has not been able, latterly, to hold those demonstrations which have hitherto given so great an impetus to the sacred cause with which his name is inseparably identified, it must prove a source of much satisfaction to the public to learn, that since the Very Rev. Gentleman's return from the United States, his efforts to suppress intemperance have been, with the divine blessing, attended with success. This, we with pleasure perceive, by the bridewell reports; and we are happy to state, that the indefatigable apostle attends each morning until twelve o'clock, to administer the pledge at Lehenagh, the residence of his brother, and that he is to be found at his post all day on Sunday.—*Cork Reporter*.

FOREIGN.

UNITED STATES.

The Maine Law and its advocates are creating no little excitement throughout the country. In the State of Maine, where this law originated, its repeal was made the chief issue at the late elections; but the people sustained it by an overwhelming majority. Massachusetts, Rhode Island, and Vermont have also enacted this law, and great efforts are making to secure its adoption throughout the nation. New Brunswick in B.A. has passed a similar law, and it has received Her Majesty's approval, and will soon go into operation. Nova Scotia is agitating the question as to its adoption, and in Canada the leading politicians favour it, as well as most of the friends of sobriety.—*F. W. Kellogg*.

GERMANY.

At a conference of the German Evangelical Union, held at Bremen in September last, the subject of temperance was introduced, and occupied a considerable portion of two days; the conclusion came to being, that in consideration of the lamentably ever-increasing enslavement of the lower orders to the demon of brandy drinking, it became the stringent duty of all friends to religion and humanity to second the efforts of the temperance societies, and by this, and all other advisable means, to endeavour to drive brandy from its present fatal establishment as the customary drink of the people; that hence it seemed highly desirable to increase the number and stimulate the activity of the temperance societies; and, lastly, that it seemed deserving of consideration, whether the meeting ought not to appeal, in its corporate capacity, to the different German governments in favour of a stricter control than at present exists, both over the production and the sale of spirituous liquors.

LAPLAND.

Lawrence Heyworth, Esq., M.P. for

Derby, in a public meeting lately held at Manchester, stated that his son, whilst travelling in Lapland, found many teetotalers; in one parish the minister and all the parishioners were total abstainers.

BERLIN.

The Berlin temperance or 'Anti-Alcohol-poison Society' held a meeting lately, when M. Lehman preached on the pernicious effects of spirit drinking. Among the useful publications recommended by Professor Kranichfeld was a tract by the Reverend Pastor Thummel, of Bermen, entitled 'It (alcoholic spirit) is Satan's Blood.'

MELBOURNE.

A correspondent of the *Cambridge Independent*, writing from Melbourne, says,—'The numbers that attend the funerals in a state of intoxication is abominable; on three occasions I have seen the corpse dropped from off the bier; and also upon inquiry as to the deceased, I have found him to be some unfortunate, unknown to those present individually, but they were fully aware that it was his prosperity that destroyed him; many a time may be seen only the minister, clerk, and sexton at the grave—no friends to follow. On other occasions the reply respecting the deceased has been, "he was a lucky digger, and he has been drunk ever since he came from the Mount;" "he died in a drunken fit," "fell from his horse when drunk;" "he fell from his dray drunk, and the wheel passed over him;" "he came from the Mount with diarrhoea or dysentery."

JOHN B. GOUGH.

Respecting this celebrated temperance orator, a lady in Canada thus writes to a friend in Edinburgh, under date 23d Nov., 1852: 'I have heard some of the most celebrated men of the day, both at home and in America, but I never heard such eloquence as his. It would be a great day for the temperance cause at home if Mr Gough could be prevailed upon to cross the Atlantic. When it was announced that he was to lecture in Toronto, I went to hear him. My first impressions of him were anything but favourable, but he had not spoken a dozen words when I found out my mistake. On that night I began to think seriously of teetotalism; and for seventeen nights in succession I attended his lectures, the admission to which was sixpence each. On the last night I was one of 753 who became teetotalers.'

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FRIDAY, 1st April, 1853.

THE
ABSTAINER'S JOURNAL.

MAY, 1853.

Miscellaneous Contributions.

'BLACKWOOD' ON 'TEMPERANCE AND TEETOTAL SOCIETIES.'

'WHAT is in a name?' is a pretty old question, but it forces itself on us at many a turn still. Now, while we understand the philosophy of the adage that 'a rose by any other name would smell as sweet,' we know also that a name is often much and sometimes everything. We could not help thinking so, as we turned over certain pages of *Blackwood's Magazine* for April. *Blackwood* has been for a period nearing half a century a household word, and synonyme for literary attraction of a first-class order. Who has not heard of the *Noctes*, or luxuriated in the 'numerous prose' of Christopher North? And who that has felt the spell of *Maga*, but inclines instinctively to gentle judgment of *Blackwood*? The name has a potent witchery still even over political foes, though in rigorous moods the reader is compelled to feel that its prescriptive charm is not by any means sustained by the current merits of its later issues. In fact, all know and feel—excepting always those to whom *Blackwood* is a political gospel, and who may never know—that *Blackwood* is changed. It is the play of Hamlet with the part of Hamlet left out. The sunshine and unity of genius which marked every number under the former regime is gone. Good and clever writing there is still, but side by side with it, dreary compositions, which on no pretence would Wilson

have tolerated. Not only is the radiance wanting which shone in its pages, tempering its severity, adorning its wit, enriching its wisdom; there is a want of that tone of generous and serious philanthropy, which, amid the frolics of light writing and the necessities of party warfare, did not fail to mark its pages in other days. Nor can we help noting a dulness and sourness in some of its writers, which all the prestige of the journal can never render palatable, nor all the seasoning and pepper of others compensate. We are sorry for the accomplished gentleman reputed its literary editor, whose better taste must be somewhat tried by the ponderous articles which, from time to time, if one may guess, policy and the pressure of the publishing interest compel him to insert. '*Blackwood*' has its circle of old-world readers, denizens of Sleepy Hollow, to feed monthly, and they must have their dishes and doses done to their mind. While under the glamour of Christopher's eloquence, they were often made to swallow what they little understood; but now that they are more awake, it is impossible. And so, we imagine, to keep this class of readers sweet by an occasional concoction of ignorance and bigotry, an efficient staff of old wives has to be retained, upon whom the magazine may depend for the necessary pabulum of lead. One of these ancient

persons has obviously taken the box-seat of *Blackwood* in the April number, and through many a bog and brake does he drive the ill-fated journal. We fancy the editor taking a long breath after the feat is done, and resuming the whip in 'John Rintoul' with an inward vow that this shall serve the antediluvians for some time to come. Such a rabid and toothless attack we have not lately read, as that on 'Temperance and Teetotal Societies.' When *Blackwood* was brought to us by a friend, that we might see the said article, our first thought was, 'Well, now, that is rather a pity; because if *Blackwood* has managed the thing cleverly, it may do a little temporary damage to our cause in some quarters;' but when we read column after column full of nothing but mortal insipidity, and when we finished the whole twenty-one pages of the article—which from a sense of duty we did, to be able to make some honest strictures—we felt quite relieved, and pronounced it a Priam's dart *telum imbelle sine ictu*. We felt that it could do no harm to any candid mind, being too clearly an effusion of spleen,—and no harm to any intelligent mind, being notoriously a tirade of ignorance. As to merriment, we could not see how any, but those who laugh in the wrong place, were likely to be excited by the flat writing and clumsy points of such a paper. Its philosophy is as poor as its wit is small; and while professions of interest in the welfare of men and countrymen are of course made, they are few, we believe, who will set down the writer as one destined to prove a martyr in the cause of human amelioration. To speak of his 'charity' and his theology, we would need to say that the former is very great—towards all who are not abstainers; and that the latter consists in believing in a 'temperance society: the best in the kingdom—the Church of England.'

To follow him through all his rambling and incoherent strictures, we can hardly

promise. Even did the article deserve this, space forbids, and our readers would hardly thank us to slay the slain. The old worn-out fallacies are again paraded; the dead and buried corpses of many objections are dug up and galvanised into hideous life by the resurrectionist of *Blackwood*. But we must present a specimen of the style in which the temperance movement is discussed by the great literary oracle of anti-progress. And here is the *ex cathedra* opinion of *Blackwood* on the members of temperance societies. Premising that there are always 'tares among the wheat,' we are informed that—

'Professors of peace become the disturbers of the world; the lovers of liberty, tyrants and enslavers of nations; and, to descend to the insignificant, members of temperance societies, the most intemperate of men. We say, to descend to the insignificant, not because we think their doings are unimportant, but because their extravagant assumptions make them too ridiculous to attract much serious attention, and as yet they have little influence over general society.'

Again—

'We have read many of their publications; we have seen in them, often in subtle disguise, disaffection to the institutions of our country, disloyalty, and dissent. Where these are, we expect to find more hatred than love, and a lamentable lack of that charity which "thinketh no evil," and is "the bond of peace." Under an affected philanthropy, a universal pity for all who are not like themselves, we see sweeping and severe condemnations—denunciations against all who dare to combat the most problematical of their opinions. We are sorry to say that there is the coarseness of a vulgar hatred in their very commiseration; and we have no doubt they would—that is, the more virulent of them—after putting down their weaker brethren, establish, if they could, in this our land, an Inquisition as detestable as any which religious bigotry has inflicted upon mankind.'

'The besetting sin of these temperance and teetotal societies is their utter deficiency of that greatest of the virtues, "charity." . . . They would invade every home, nay, the very sanctity of religion. . . . Rankness springs up under the

cloven foot wherever it treads. Rampant pride sets up itself as a god of vengeance,' etc.

'Members of temperance societies' should be pretty well annihilated after all this, and yet more is heaped on the unfortunates. But lest readers may think *Blackwood* too cruel, it ought to be known that the above remarks are applicable only to 'some;' for when, says the gentle censor—

'We compare some of their agents to "tares among the wheat," we are acknowledging that there *is* wheat—we are admitting that there *is* good seed, and the probability that it will not all be choked.'

For this we should be duly thankful. We are not *all* dissenters and traitors, and cloven-footed. Our Mentor 'contends not for a moment against the *good* (how liberal!) the societies do, but against the manifest evils which *fearfully preponderate* over the good. Let temperance societies *wisely* direct their movements, and they shall have our (*Blackwood's*) best wishes and support.' We have thought it right to give the above admissions, because they are about the sum total made in the whole article, and let it be known the *italics* are ours. And on all this we have but to remark, first, that since there is 'good' connected with our societies, it might not have been unbecoming in *Blackwood*, just for fair play, to have given some specimens of it. Was it necessary that a tenth part of the journal should be given to the subject of 'temperance,' and, with the exception of perhaps ten lines of 'faint praise,' the whole paper devoted to blackening the fame of its friends? Is this very honest or very generous? But perhaps there is to be another article bringing out our good points. If so, it is still rather too bad to leave poor wretches in suspense. Might this not have been hinted? And— and might not the paper have been written throughout in the spirit of the admission? We venture to say few will read it and not think that its strictures apply

to temperance men and societies generally, rather than to 'some.' A stranger would be fully entitled to believe that we were indiscriminately a parcel of vagabonds; and the saving clause about the 'wheat' would be regarded as the unavoidable qualification which every man must make when speaking of tens of thousands of his fellow-men—the conventional courtesy of all decent speakers and writers. But if he wished to find out how the tares might be discriminated from the wheat—the great point with a practical philosopher and true philanthropist—he would certainly find no help from the bigoted generalisations and reckless aspersions of *Blackwood*. Passing, however, to notice some of the accusations, we find that the writer has learned what abstinence is, chiefly, if not exclusively, from English sources. As Scotch, we might therefore plead out, but we think our English friends have slight reason indeed to flinch from any of their impugned positions. With a political touchiness which is amusing, and a misconception of facts and perversion of statements which indicates the blindness of prejudice and the imbecility of a weak cause, the knight-errant of the drinking customs comes full tilt against shadows, and to mistake windmills for giants is, in his state of mind, a matter of course. Thus stumbling along on Rozinante, he cries—

'We have this moment hit upon the following passage in the *British Temperance Advocate* for August, 1852:—"The Grand-duke of Tuscany has enacted, that all young men leading an irregular life, or who have contracted habits of rioting and debauchery, shall be subjected to military discipline. Would that we had some such law for the English 'fast!'" In the same number of the *Advocate*, we find the inconsistent deprecation of punishment: "Floggings, tread-mills, solitary cells, chains, hulks, penal colonies, and hangmen, are rude, cruel, and irrational methods of reforming human hearts." Here is commiseration for the vagabonds, the usual recipients of floggings, etc., but who are the "fast" men? who are they to

whom this cant word is applied? Youthful members of our universities, and of our fashionable clubs. These, indeed, are a class out of the pale of commiseration, irreclaimable reprobates, truly meriting "floggings," and other not less penetrating arguments of "Tuscan military discipline." Do we not recognise the incipient will that would set up an "Inquisition," issue commissions to our universities, and send their "alguazils" into our colleges and club-houses to hunt out and carry off to some *auto-da-fé* the "fast men," every drinker of champagne, and, for lack of other victims, the consumers of the thinnest potatoes of diluted small-beer? But the damnatory obituary of this August number shows what parties would be most in request by the alguazils of the Temperance Inquisition. It is headed "Wm. M'Vitie, a weaver, died last week at Carlisle, in consequence of drinking to excess—free drink, given by the *Tory canvassers*." We have not heard of any Tory canvassers having been indicted for the murder, which we may be sure they would have been at Carlisle, had any been so guilty; and we hope we are not uncharitable in discrediting the account as a *telling fabrication*. To suppose it, true, would be at least as uncharitable as to believe it to be false.

If this is not heated imagination, we are at a loss to know what is. A semi-jocular remark, that 'fast' youth might be the better of a little external restraint, is converted into 'the incipient will that would set up an Inquisition!' And then to print that William M'Vitie died of drink given by the Tory canvassers! is not that a clear proof that abstainers at large are Chartists in disguise? Our honest friend, the *British Temperance Advocate*, would, we dare say, have said *Whig* instead of Tory, had that happened to be truth; for *Tros Tyriusve*, etc., is our common motto; but (query) would *Blackwood* then have been angry, or would this champion of 'charity,' that 'greatest of the virtues,' have added as his commentary, 'we hope we are not uncharitable in discrediting the account as a *telling fabrication*?' The phrase, 'we have this moment bit upon,' is clear evidence that the unhappy writer is not conversant with the abstinence

literature he affects to judge, and has just been hunting up some paragraphs on which, as pegs, to fasten his animadversions. The same ignorance is unskilfully acknowledged in other parts of the article, as when he innocently says, 'We are not well versed in statistics, etc. We are not aware that this country is much worse than many others on the score of intoxication, etc. They (teetotalers) proclaim war against the innocent as against the guilty. If you drink anything but water, you are a drunkard,' etc. These and a multitude of similar remarks make it plain that the writer either has not patience, honesty, or sense enough to understand the position and principles of the abstinence movement, which he yet has the effrontery to stigmatise. It is simply not true that we regard all 'brewers and wine merchants' as 'poisoners and murderers.' It is simply not true that we regard 'every man who drinks anything but water a drunkard.' We do not deny the medicinal uses of alcoholic liquors in given cases, as is senselessly supposed when we find the writer, 'struck with the fact, *upsetting their theory*, that an artist of great eminence was seized in the night with spasms, and *positively died*, when a glass of brandy-and-water would have saved him.' We will admit, if it is any satisfaction to the writer, that teetotalers 'positively die' as well as others, and that if 'a man eat beef like a glutton, and fall down in a fit of apoplexy, beef is *not* therefore a poison;' and to the pleasant question, 'Is the butcher to be indicted for murder because his neighbour Guttle has stuffed himself with veal into the undertaker's hands?' we gravely answer, No. To all the fine things about moderation, use and not abuse, etc. etc., we cordially assent. We know them. They were not discovered by *Blackwood*. They are the common property of all intelligent men. They are the alphabet of the moralist, and for the writer laboriously to

establish and affirm these, is very gratuitous. If he had sent us a list of the premises he wished conceded, we dare say we should have saved him half his trouble by admitting the most of them. But after all this, the questions remain—questions left untouched by the writer, unless a few random and vague assertions be taken for argument—what are the *scientific* facts as to the action of intoxicating drinks on the system? what are the *statistical* facts as to the prevalence of intemperance? what are the *moral* facts as to the connection between the prevalence of this vice and the existence of our drinking customs; what are the secondary causes of our land's intemperance? what the duty of citizens and christians in regard to the known or probable causes and occasions of the evil? These are some questions which abstainers have mooted and pressed, and which are not so much as touched by reference to the power of religion, in relation to which we hold the same views as those professed by the writer; or by quotation of the maxim, be 'temperate in all things.' And the man who persists in thrusting such remarks upon us, betrays total ignorance of the points at issue, as well as when he conveniently places 'beef' and strong drink in the same category, without so much as appearing to know or imagine that *two* opinions are possible on the subject.

The writer has several raving columns on the 'pledge,' and seeks to fasten a charge of intolerance on abstainers because of some strictures of the *Temperance Chronicle* on the conduct of a solicitor's clerk, who withdrew his name from 'the pledge,' while still 'most heartily approving of total abstinence,' because to retain it was 'not only unpleasant' among friends 'fond of a moderate social glass,' but acted 'hostilely' to his 'interests.' The *Chronicle* condemns this course as not very brave, and so will most unprejudiced persons, notwithstanding that *Blackwood* seems to

palliate, if not admire. Following this is a doleful lamentation. 'English character is,' it seems, 'deteriorating under the influence or tuition of societies and leagues.' 'Of drunkenness, before the rise of temperance societies,' the writer 'can trace gradual improvement.' 'We indeed suspect,' it is sorrowfully added, 'that their doings retard the cure, while they are implanting, we verily believe, a worse evil—sowing enmity of man against man, and making bigots, by their alliances, in religion and politics—creating the worst self-pride, and its concomitant intolerance.'

All this is the language of one who feels sore at the thought of 'leagues;' and *Blackwood* probably has some cause; but we protest against this insinuated identification of abstainers with politics. The peevishness, injustice, and impotence of this kind of aspersion is plain. We feel as if Grandfather Smallweed were throwing his pillow at us. But because the jaundiced vision of the writer sees 'politics' in every popular movement, that is no reason for any sane person thinking so. 'Truly thou art a dog of an exquisite nose!' we might say to this sensitive spirit, to detect 'bigotry, politics, and worst self-pride,' in a movement which aims to make persons sober, and to expel one cause of wretchedness and crime from the midst of society. To scent heresy in the doctrine of the earth's revolution, was surely not much more extraordinary than to scent politics in the artless and loving effort of the wife to reclaim the husband of her bosom from his cups, or in similar efforts to win the fallen mother to a sense of 'compassion for the son of her womb.' Were we as angry as the writer, we might apply his own words to himself, and say, 'This bigotry is disgusting and ridiculous; it keeps no measure with truth.' This was the vulgar cry of an earlier period, to which our ears have been now long unaccustomed. Yet, amid the light and 'charity' of these days, we

have the old hooting noise suddenly revived by an owl in *Blackwood*. In crying 'politics' at us, or seeing them in us, may the writer not fear that he reveals a weakness of his own? and may we not again apostrophise him somewhat in his own strain. Alas! temperancer, for you are a member of 'that temperance society—the best in the kingdom—the Church of England'—and man of 'charity,' whatever you may say on the score of politics about your neighbour, the honest Ebenezer Styles, 'Mutato nomine de te Fabula narratur.'

Very severe is this member of the best temperance society in the kingdom on the differences of opinion which he thinks exist among abstainers upon the wine question. Now, we have no wish to criticise *his* society; but when he sets it up in favourable contrast with ours, we are entitled to say a word. As abstainers, we have among us members of the Church of England as staunch probably as the self-constituted hero of *Blackwood*; but we never heard them pit their church as a temperance society against ours, and certainly they would be the last to think a friend of the church at liberty to throw stones at us on the ground of internal differences, considering the well-known state of their 'glass-house.' The zealous writer has forgot himself very slightly here; and besides, it is not true that there is the practical 'intolerance' among any who differ, which he affirms, nor are there anything like important practical differences at all in our ranks. But the May Meetings afford our judicious critic much fine sport. The writings on which he comments in cold blood are doubtless a little warm and rhetorical; but we would certainly prefer the alternative of uttering, under a pressure of feeling, some rather ecstatic phrases, than appear incapable of appreciating objects so humane, and results so full of moral interest as those sketched by our friends. In so far as vulgarity,

conceit, self-righteousness, characterise any writings or speeches of abstainers, we repudiate them as much as any. To ascribe these qualities to abstainers as a body, or to any but a minority or *tail*, such as may be found hanging to all movements, we hesitate not, by whomsoever done, to pronounce an act of unscrupulous defamation. Our intercourse with abstainers has probably been as close and extensive as *Blackwood's*, and having, we trust, some grains of regard to morality and religion, as well as that very pious organ, we are fully as able to judge on this subject as any of its staff, not excepting the member of that 'temperance society—the best in the kingdom—the Church of England.'

Spontaneous combustion is disposed of in one sentence—"Can it be true?" and Mr Dickens is implicitly blamed for adopting it in 'Bleak House.' A story that a child was scalded to death with hot gravy, is quoted as another of the improbable tales of teetotal 'obituaries.' The wine of Cana is at once assumed to have been alcoholic; and the fact that old bottles burst, seems taken as proof that no unfermented liquor was known. The reproach of the Pharisees that Jesus was 'a glutton and a wine-bibber,' is brought apparently as evidence to the same effect, although the connection is so loose, that we dare not be positive as to the meaning. Next follows a silly attempt to show that teetotalers are a class who wish to get rid of taxes and saddle them all on 'property.' This last word will show the nightmare which afflicts the journalist.

The concluding half of the article is chiefly occupied with an attempt to cast ridicule on 'bands of hope,' and the criminal and Sabbath school statistics of Mr Smithies, Mr Teare, and others, adduced to illustrate the connection between crime and the drinking customs, and the insufficiency of mere instruction to secure our youth against their snares.

The candid writer goes to work thus:—He first receives as correct the statements of Mr Smithies, that certain numbers of children and adults found in prison or tried for crime had been Sabbath scholars, and humorously brands the Sabbath schools where they had been taught as 'drunkard manufactories;' warning the reader not to believe that 'Church of England' schools are included in the number, but that the schools in question 'belong to the various denominations of dissent,' leaving us in doubt which he most hates—dissent or teetotalism. His remarks on the tricks which prisoners play when examined, are so far true; but when intended to discredit the undoubted value of prison statistics which, making every allowance for 'tricks,' absolutely demonstrate to all willing to be convinced, the close connection between drink and crime, they become as feeble as they are trite. The fact brought out in Sabbath school statistics is this—a fact which the writer does not face—that the many favourable influences of the Sabbath school are to tens of thousands neutralised by the drinking customs of the day, so that in spite of knowledge and good intention, many are irreparably ruined. The quotation which he makes relative to 'the *singing saloons* in Rochdale,' with the absurd intention of disparaging the musical attractions provided by certain abstinence societies for children, attractions, *unaccompanied by strong drink*, bears out the very fact contended for by abstainers; and it is unaccountable that such a blunder should have been made even by our ignorant reviewer. Does he not know that it is just these singing saloons, where boys and girls may find 'pipes' and 'liquor,' that abstainers deprecate as temptations, maintained at the doors of our Sabbath schools, chapels, and churches, and fitted to neutralise their combined influences? Is it credible that the writer really believes that to teach

children 'hymns,' such as he quotes, 'There is a happy land, far, far away!' has a tendency to induce them, on leaving the school, to enter the drinking saloons for the sake of more music? If so, we have to observe that, even supposing this danger, abstainers are not to blame for it. Were their wishes realised, no such drinking saloons would exist where children could then enter. The blame lies, therefore, with those who keep them up. But once more, if hymns are so dangerous, abstainers have no necessary connection with hymns; and if critics will decry these as implements of dissent, there is no justice in mixing up their merits or demerits with that of total abstinence. Let Mr Smithies' theory of what Sabbath schools should be, be right or wrong, the principles of the abstinence movement are not at all involved.

The lengthened disquisition on hymns, in which, as on other points, from a sense of 'duty,' the writer employs 'every vein of seriousness and ridicule,' with us goes for nothing. We wash our hands. 'Processions,' and 'hymns,' and 'banners,' are not essential to our movement, but accidental to it; and while we have our own opinion of these adjuncts, and believe that, properly managed, they are legitimate and have value, we protest against the injustice or the stupidity which would make the abstinence movement stand or fall by their merits. Good or bad, no such results could arise as that of Sabbath scholars, after leaving school or place of worship, turning into the 'Eagle,' and taking some 'mixed liquor,' if 'Eagles' were not in their way, and 'mixed liquor' invitingly accessible. The existence of such temptations is not any consequence, it will be allowed, of *our* movement; and surely if Sabbath scholars *were* trained to habits of abstinence, and protected from such exposure, *fewer* of them would find their way to our prisons, and penitentiaries, and haunts of vice,

than on the present system;—and this is the sum, we take it, of the statements made by Mr Smithies and Mr Teare, which seem to afford quite a fund of merriment to the Zoilns of *Blackwood*; and here we would be inclined to ask, now that his fit may be presumed to be over, whether he will deny it? But really, looking into the matter, we are half inclined to doubt whether it is 'Temperance and Teetotal Societies' which the writer exclusively levels at in the strictures. We have heard of a sly rascal who engaged in a game of football with one whom he owed a grudge, that under cover of kicking the ball he might by 'accident' have a little revenge by hitting his neighbour's shins. We are somewhat tempted to think that *Blackwood* is playing a game not unlike. At all events, his hack is squinting, and hinting, and hitting in a style which suggests an *animus* additional to spite against teetotalism. It is not the Sabbath school system he condemns. He wishes this 'clearly understood.' 'Nor let it be supposed' that it is 'temperance societies such as they *may* be, and as some possibly are.' *Possibly* are! What more? 'We would do our utmost to suppress drunkenness,'—for the writer is a strenuous person, it will be seen. 'Nay, we (always meaning by this usual plural the individual writer) belong ourselves to a temperance society. Be not surprised, good reader. Yes! a temperance society; and, as we believe, the best in the kingdom—the Church of England.' Now, Mr Smithies, attend—the secret is coming out. 'We would recommend him (*you*, Mr Smithies) to try *our* schools.' Just so; there is the kick on the *shins* at last; and all this rout and noise about 'hymns,' and 'music,' and 'Sabbath scholars' turning into the 'Eagle,' is pretty much a fling at dissent as well as at teetotalism, which is adroitly made the innocent football. Now, of course, dissenters, poor wretches, can expect no quarter; but was

it very civil of *Blackwood* to the Church of Scotland and the ditto of Ireland to allow it to go forth that of temperance societies the Church of England was the 'best' in the kingdom? Positively we feel as Scotchmen this is too bad. We write in no ecclesiastical capacity whatever; but since a temperance society is produced as the 'best,' we who have our predilections in favour of another may be allowed to inquire whether this 'best' temperance society has no Sabbath scholars who frequent 'Eagles,' and take some 'mixed liquor?' We crave to know what effect this 'best' society, which is ramified through the length and breadth of merry England, and is incalculably potent, has had in 'suppressing drunkenness?' We beg to be informed whether drunkenness has not risen to its present magnitude in spite of '*our* schools,' and this 'best' society; and if so, what inveterate anility it is which can set up this institute, which has had England to itself since the days of Queen Bess at least, and has *not* prevented the rise and present enormous dimensions of English drunkenness, as its *cure*; or which would run down if it could the only society in modern times which *has* been effectual, in all places and circumstances where fair play has been afforded its operations, in quelling the evil? This 'best' society, we are told, 'does not teach abstinence from anything but evil. It is a safeguard in education, as far as teaching can go, against drunkenness, against every vice, against every crime.' The ideas of the author of such remarks too clearly run in a rut, out of which no tuition will easily bring them. It is laid down in his mind as a first principle, that intoxicating drinks are 'good,' not only as *every* 'creature of God is good,' but for the purposes to which they are generally applied; and it is another first principle with him obviously, that the growth of drunkenness is in no way traceable to the

nature of these liquors, or the 'drinking usages.' He seems to lay all this down as unconsciously as though it had never been contradicted, and as though it were not his 'duty' to confute the propositions of abstinensers on these points before he could fairly charge them with doing aught else than 'teaching total abstinence from what was evil.' It would be a pleasure to meet objections advanced in a calm and scientific spirit, but it would be doing more than even the influence of *Blackwood* renders necessary, laboriously to refute assumptions which are not supported, but go in the teeth of evidence, and to *argue* down calumnious attacks. Teetotalism has tabled its statistics and doctrines; let *Blackwood* take them up if he can. If these are false, let it be proved; but while they are not disproved, nor even the attempt made, it is cheap to make them the topic of a running commentary of very vulgar ridicule.

Very likely statistics are not in *Blackwood's* line. The writer would probably shrink from them, for he is 'not well-versed in statistics,' but it might be a good employment for his leisure, before he venture to write again on temperance, to master a few facts, and ponder their lessons. At a public meeting held on the 11th April in Edinburgh, Dr Guthrie, whom even *Blackwood* need not be ashamed to respect, alluding to the statistics published by the Edinburgh Total Abstinence Society, said—

'They were the most shocking tables he had ever seen published, and he could compare them to nothing but to the roll of the prophet—"written outside and inside with mourning, and lamentation, and woe." On Sabbath, the 6th of March, 41,796 visits were paid from sunrise to sundown, in Edinburgh, to public-houses. He mentioned this fact from his pulpit the other Sabbath, and the statement was met by a sort of subdued expression of astonishment. People could not persuade themselves that it was true, and assured him that there must have been some mistake. He told them that 41,000 visits did not mean as many persons, but that some of the parties

might have been once or twice, or oftener, at the public-house that day; though, even taking the statement with this explanation, it was a very shocking one, and, he had no doubt, perfectly correct. Of these 41,796 visitors to the Edinburgh public-houses on the 6th of March, he observed that there were 22,202 males, 11,931 females, and more melancholy still, 4631 children under fourteen years of age. There were also, not of children, but of *infants under eight years of age*, no fewer than 3032, and he had heard one of the men who helped to make up these statistics state that, in one of these horrible shops, the access to which was by three steps from the street, he saw a poor, wretched infant come tottering along the street with a bottle in its hands—and such a poor, weakly, sickly child was it, that it reached the bottle to the top-most step, and then crawled up the steps which it had not the strength to ascend. If facts such as these did not make men do something to put down such an evil, he would only say that he knew little of their hearts and consciences.'

We will not do the writer the injustice to believe that he will laugh at this, or affect not to perceive in these facts, which are, as he may satisfy himself, only a sample of what is transpiring in every large town and city of the kingdom, a very startling and grave social phenomenon. And we think that, duly impressed with its lessons, he will not so readily consider himself at liberty to denounce or vilify societies and individuals whose *sole* object, whatever he slanderously pretend or insinuate, is to prevent and remove this flagrant and loathsome evil from the land, however much he may choose to differ from any of their modes of operation. And considering his anxiety about the 'wheat,' he will be more cautious how he handle the imaginary 'tares,' lest haply, in the language of the parable which he appears to respect, he 'pluck up the wheat with them.' We had begun to think that the day of foul-mouthed aspersion was nearly by, but it has been reserved for *Blackwood* to gather all the dirt and Billingsgate of former years, and fling them at the heads of abstainers. Whether it is meant to pursue this honourable vocation we know not.

One thing we know, that the abstinence cause has gained a vantage ground and a strength of character which will render any such attempts vain, from whatever quarter they come, and certain to recoil on their authors. We should rejoice to see *Blackwood* with us, but we are not alarmed at his resistance, while it is conducted in the present style. We take it as a proof of our progress that the very *re-reward* of the opposing army has been called into action against us. Besides, *Blackwood* is fairly on the ice, and committed to one of our points at least:—

‘We join them (abstainers) fully in any proper appeals to the Government. Beer-houses and gin-palaces, as they are now, are moral pest-houses: they want severe regulation. We know not how to think decently of this our Government, while notorious haunts of thieves, prostitutes, murderers, are almost protected, and brutalities increase. The police reports make up a history of disgrace to any Government. The fact is, the whole law of punishment has been relaxed. We carry notions of liberty to an absurdity—we would almost say, to a crime. Such brutes as Cannon, and others like him, ought to be—nor are we ashamed to write the word—slaves: they put themselves out of humanity’s pale. Culprits of almost all descriptions are cowards. The old bodily punishments were not altogether unsalutary—at least, they tended to keep society in some safety. A good bastinado would often have more terror than a prison—ay, even more than transportation. But when we read of the “garotte” in the streets—the stabbings, the cruel mutilations, butcheries sometimes short of death, and sometimes not, and are certain that the names and haunts of these monsters who commit the savagery are well known, and see the comparative impunity that meets them—we feel that something is wanted in our home government. Here, at least, we have a right to demand protection. Beer-houses and gin-palaces foster these scoundrels and their crimes, without doubt.’

We read of Saul among the prophets, but here is something nearly as remarkable—*Blackwood* among social reformers. The Maine Law is not so visionary an object after all. Here is *Blackwood* half way to it. These sentences seem to have been

penned under qualms, and our irate friend appears to soften even to us, as if he had gone rather far; for having, in good Irish style, thrashed with all his might, he suddenly, at parting, pulls up, and offers to shake hands, thus—‘Let Temperance Societies wisely direct their movements, and they shall have our *best wishes and support*.’

Now, what does all this mean? Simply that the writer is not very sure about his article, and on ‘calm review,’ before sending it finally to the stereotyper, wishes to put in a saving clause. His good nature has got the better of him after the heat of the writing is past, and his little bit of conscience tells him that it will never do—for these beer-houses are facts, and these squalid mothers and children are no fancy pictures—to cut abstainers altogether; for they *are* doing good, and, for aught that may appear, he not being ‘well versed’ in the particulars, they may be right; and so, his eye happening perhaps to catch a glimpse of his own wife and prosperous family serving two or three tattered orphans at the door, the victims of strong drink, he seizes the pen and writes up the margin of his crowded sheet, ‘Let temperance societies *wisely*,’ etc. etc., best wishes and support.’

The writer dwells on ‘charity.’ We hope he will allow that *we* have exemplified this virtue towards him. There is another virtue, however—faithfulness; and in the exercise of this, we add only one observation more, which is, that, in our opinion, a serious view of human life renders it an impropriety and an immorality to treat a philanthropic cause, and even its supposed absurdities, in the unscrupulous manner of this article. We are not insensible to defects and extravagances connected with our movement, nor do we hold that these are sanctified by good intentions. But we do certainly hold that the existence of the latter, combined with the undoubted beneficial results which have accrued, should secure

the cause of total abstinence, on all hands, from wilful caricature and indiscriminate assault. Nor can any literary organ, however high its pretensions, become the medium of such vituperation and injustice, without incurring the censure of the virtuous, and, what may be as keenly felt, their neglect. We regret that *Blackwood* should have so far lowered its tone, and lost its dignity, as to admit for any purpose the spume of intolerance, imbecility, and abuse, which meets the reader on the threshold of the *April* number. We hope that if temperance is referred to at any future time, it will be in a more intelligent spirit, and a more manly vein.

SUCCESSFUL EFFORT AGAINST LICENSED TOLL-HOUSES.

THE licensing of toll-houses to sell intoxicating drink is, we are persuaded, one of the many pernicious parts of our monster licence system. It is a great mistake to suppose that the miseries of drunkenness are chiefly confined to our large towns, and that the rural districts know little or nothing of them. The truth must be confessed with sorrow, that intemperance prevails to a mournful extent among the labouring classes in the country as well as in cities, and we believe that licensed toll-houses are, above all, the places where the sons of toil in husbandry are allured to this vice. These houses are placed by the road-side. They must be passed and repassed by farm servants in the duties of their calling, while driving the products of the soil to market. The toll-keeper is usually ready on such occasions with the offer of his snuff-box for a friendly pinch, and not seldom with his whisky bottle, for the first dram. The unsuspecting hinds are thus drawn into the house to drink, and numbers of them here take the first step to confirmed habits of intemperance. 'I solemnly promised to my wife,' said a

plain countryman once to us, when wishing to join the abstinence society, 'that I would return home sober that day, but, you see, when we reached the toll, the lads proposed just a single glass to warm us. This I could not resist, and when once we were fairly down, we sat and drank till we had all too much.' And the worst of it is, we ran up a score more than we could pay, but the toll-man said it did not matter, he would get it when we came in again. I am determined though, after this, he shall get no more from me.'

The toll-house, too, is frequently the principal spring which furnishes the adjoining hamlet with *aqua vite*, to make the female tea party free and easy, when they meet to discuss the weighty details of the country gossip, and to consider whose character, among their acquaintance, most needs mending. We have heard of a sedate-looking housewife entering a toll-house near a lovely rural village for a supply of whisky, for a tea party to be held in her house that evening. This had now become an essential requisite of such meetings in the place, and it was thought that not a few of the cronies loved the after glass better than 'the cup which cheers but not inebriates.' When the bottle at this time was replenished, the hostess of the toll-bar filled a glass of her best, to encourage the new comer to come again on the same errand. The stranger simply tasted the fiery potion, and set down the glass on the table. This was what her neighbours seldom or never did; the woman of the toll looked on her with blank surprise, and said, 'How lang hae ye been in ——?' 'A twallmonth,' was the reply. 'A twallmonth in ——,' rejoined the hostess, 'and canna drink a glass o' whisky yet! Na, but that beats everything!'

Thus it is that these licensed toll-houses spread the blighting influence of intemperance through the rural retreats of our land, defacing the fairest scenes of nature

with the presence of drunkards, and raising up a barrier to improvement, where the industry of the husbandman is otherwise giving clearest signs of social progression. They are often placed in remote situations, where neither the eye of the police, nor the healthful influence of public opinion can effectually reach them. The lovers of pleasure can retire to them on Sabbath without restraint, drinking can be continued in them through all hours of the day and night. They are ever in the way of the traveller to tempt him to his ruin, and especially on Fair-days, those of them that lie near market towns are the scenes of indescribable riot and intoxication.

These considerations have induced the friends of temperance in Berwickshire to make a special effort to have the licences withdrawn from all toll-houses in that county. It was suggested to the farmers in the district to petition the road trustees to this effect. A large number of them did so. The committee of the Dunse Total Abstinence Society also presented a petition. They urged these, among other reasons for the withdrawal of these licences—that the increase of poor-rates caused by intemperance is an argument against licensing toll-houses, since the sober part of the community are thereby subjected to greater burdens than they ought to be called to bear—that, though an increased revenue is derived from tolls by licences, it appears a most grave objection to this mode of realising a revenue, that it seeks a pecuniary profit by what endangers public morals—that were those licences withdrawn, the amount of crime would be diminished, and the expense of prosecution materially lessened, so that the decrease in the revenue would probably be more than counterbalanced by a relief from general and local taxes,—and that a great moral impression could not fail to be produced, by seeing, that a public body of such eminent influence as this Trust, hereby

show a determination to do what they could to put down a mighty social evil in the land.

We rejoice to know that this effort has been completely successful. The gentlemen of the Middle Road Trust respectfully received the petition mentioned, and after mature consideration, *unanimously agreed to withdraw the licences from all the toll houses under their jurisdiction.* The result is most important in its bearing on the statistics of intemperance. The adherents of the abstinence movement are often accused of exaggerating the evil they seek to suppress, as if they took pleasure in making out their countrymen to be more drunken than they really are. Let those who prefer this unfounded accusation, hear the facts respecting these licences now withdrawn, and say if they were at all prepared for the fearful state of things they reveal. The day has now passed for letting the toll-houses in question by public rump, and what is the result? There was on the occasion a keen competition. Three of the tolls on the same line of road, formerly without licence, rose in annual rent, one £23, another £21, another £10, indicating an increase of traffic in the district. But all the four tolls from which the licences were at this time withdrawn fell in annual rental as follows:—*Clockmill Toll*, near Dunse, rent for past year, £261; for present, £207; decrease, £54. *Chirnside Toll*, rent for past year, £174; for present, £102; decrease, £72. *Starch House Toll*, on the Border of England, rent for past year, £277; for present, £190; decrease, £87. *Paxton Toll*, also on the Border, rent for past year, £290; for present, £165; decrease, £125. The decrease on the whole four, in consequence of losing the licence, is £338, which, according to the ratio of increase of the others on the same lines of transit, they ought to have risen in rental at least £80, so that the real diminution of income, on account of withdrawing the

licences, may be computed at about £418.

This, then, is a practical illustration of the money value of a spirit licence, in a toll-house. By having a licence to sell intoxicating drink, a man at Paxton is able to give £125 more rent a-year for a toll, than he can venture to offer when that licence is withdrawn; another man at Chirnside, is able to give £72 more. What a revelation do these facts furnish of the quantity of spirits sold in these places in the course of a year! The localities referred to are entirely agricultural, by no means thickly populated. Yet here we have two public-houses realising an annual profit on the sale of strong drink,—the one of £125, the other of £72. We are not concerned to inquire who buys all this drink, or where it goes. But we ask, Is not this a most startling disclosure, that such an amount of intoxicating liquor should, in these places, be disposed of? Suppose here, that the profit on the article sold is at the rate of twenty-five per cent., then we have drink sold in one of these toll-houses to the amount of above £500, and of £228 in another, and this in remote and thinly-peopled districts.

With these unexpected results before the mind, let the question be duly weighed, What is the effect of all this drink sold in these localities? Enter in thought the homes of the neighbourhood, and you see the drunken husband or wife, or son or daughter—the misery and shame of the domestic circle. Pass into the churches of the neighbourhood, and you see perhaps the man or woman sitting at the Lord's table whom you observed staggering in intoxication only a day before, and whom you will behold a day after, raving under the influence of strong drink. Go to that poor-law board in the

neighbourhood, and you hear the harrowing details, of the destitution of a widow with her numerous family, recounted as claims for parochial relief, but you are told at the same time that the deceased father drank himself to death in an adjoining public-house. Yet once more, venture into that condemned cell in the prison of the neighbourhood, and you look on a wretched criminal there, sentenced to be executed on the scaffold in a few hours; you may learn that the murder for which he must die arose out of a drunken brawl in a country public-house, and that the few pence of profit going into the pocket of the publican have occasioned the loss of two men's lives, and cost the country for the prosecution and punishment of crime perhaps not less than six hundred pounds.

These facts call on the advocates of the temperance reformation to be diligent in using every available means for the suppression of drunkenness. While we assail the great citadel of intemperance by proclaiming our principles as abstainers, let us strike down any buttress that we see can be taken away. Public opinion is, we think, fast growing against our present licence system; let us give our influence to swell the power of the current, and as far as it accords with the end we seek, work through it for the weal of our country. Landed proprietors, so far as our observation extends, are looking on existing intemperance with growing concern, and, as the case here mentioned proves, not a few of them give practical evidence of willingness to diminish temptation to drunkenness. The fact is auspicious and encouraging. Every licence withdrawn from a toll or other public-house is another fountain of death dried up—it is another step gained in the progress of moral and social reform.

Narrative Sketch.

THE TEMPERANCE ISLAND.

The gentle island and the genial soil,
The friendly hearts, the feasts without a toil,
The courteous manners, but from nature caught,
The wealth unhoarded and the love unbought.

BYRON.

ABOUT sixty years ago, a number of English merchants interested in the prosperity of our West India possessions, fitted out an expedition with the view of introducing the bread fruit tree into the islands of those seas. The ship *Bounty*, laden with the plants, and under the command of Lieutenant Bligh, was on her way from Otaheiti. Exasperated by the overbearing conduct of the commander, Fletcher Christian, the mate, assisted by several of the inferior officers and men, seized the commander, and forcing him along with nineteen others into a small boat, set them adrift upon the wide ocean. After suffering the greatest privations, and performing a voyage of four thousand miles, they came safely to anchor in Coupang Bay, where they were received with great hospitality. No sooner was the Government made acquainted with this act of piracy and mutiny, than the *Pandora* frigate was despatched in search of the offenders. Although this vessel was wrecked, the captain succeeded in apprehending fourteen of the mutineers; four of whom were drowned in the wreck and ten brought safe to England; three of whom were afterwards hung on board the ship *Brunswick*, in Portsmouth harbour.

Upwards of twenty years had passed away, and the eventful story of the *Bounty* had ceased to occupy a thought in the public mind. About this time an American trading vessel, chancing to approach one of those numerous islands in the Pacific, against whose steep and iron-bound shores the ocean continually breaks, discovered the mutineers' retreat. Interesting as was this discovery, it attracted little notice. However, in the year 1814, as two frigates, the *Briton* and the *Tagus*, were cruising, they approached the island home of this romantic people. Captain Pipon of the latter ship, supposing he had made a new discovery, ran in for the land. To his surprise he perceived a few huts neatly built amidst plantations laid out with considerable taste. Presently a few natives were observed approaching with their canoes on their shoulders, and immediately

one of the little vessels darting through the heavy surf and making for the ships. Greater still was the surprise when, on coming alongside, the voyagers were hailed in good English, 'Wont you heave us a rope?' The first that sprung on deck was a youth of noble bearing, and son of the late Fletcher Christian by an Otaheitian mother. On inquiry, it appeared that after setting Captain Bligh and his party adrift, the father of this youth and leader of the mutiny took the *Bounty* to Otaheiti, where a great part of the crew left her; part of whom were afterwards apprehended, while he and eight others, who each took wives, and six natives, shortly afterwards proceeded to Pitcairn's Island, ran the ship ashore, and broke her up.

In consequence of the gross oppression to which the mutineers subjected the Otaheitians, revolt succeeded revolt, until the sole survivors consisted of a man named Smith, and eight or nine women with several children. This man subsequently assumed the name of John Adams, and became patriarch of the colony. At the time of the arrival of the *Briton* and the *Tagus*, the inhabitants of the island had increased to nearly fifty persons. The young men were finely formed but most whimsically dressed, some having long coats without trowsers, and others trowsers without coats, and others again waistcoats without either. The young women were singularly handsome and modestly attired. Both engaged in the labours of cultivating the field, and attending to the pigs and poultry. The men are stated to be from five feet eight inches to six feet high, and of great muscular strength, and accustomed to perform with ease feats of great prowess. In the water they are as much at home as on land, frequently swimming the circuit of their island, which is a distance of at least seven miles. Their diet being of the simplest character, and their only beverage being water, they are subject to few diseases. The little village of Pitcairn is described as built on a piece of ground sloping towards the sea, and consisting of five houses, that of

Adams occupying a prominent position, and the whole concealed from view by banana and cocoa trees.

John Adams being a man of a pious disposition, set himself diligently to the work of educating the children. Although on his landing on the island he could only read, he afterwards acquired the art of writing, framed a code of laws, and celebrated marriage and baptism according to the rites of the Church of England. The only books preserved from the Bounty were the Bible and the Prayer Book; and aided by these, they met regularly on Sabbath for the observance of divine worship. A whaling ship having touched at the island, one of the sailors, named John Buffet, was so enamoured of the romantic life of its inhabitants that he resolved to join them. In this person John Adams found a congenial spirit and an able coadjutor, cheerfully he assumed the offices of teacher and minister; and so blessed were their joint labours, that the little colony soon became characterised by a higher degree of religion, order and morality, than what obtains in the most privileged states.

Years passed away, till in 1825 Captain Beechy in the Blossom, bound on a voyage of discovery, paid them a visit. He and his party were received with a cordial welcome. The table was spread in the house of Christian, son of the chief mutineer, and grace was emphatically said by John Buffet. One thing struck the visitors, the women were only permitted to take a place at the table in the event of there being room. On the custom being called in question, it was defended on the ground that, as man was made before woman, he was entitled to be served first. At night comfortable beds were prepared for the party, and they were lulled to sleep by the melody of the evening hymn; which after the lights were put out, was chanted by the whole family in the middle of the apartment. As morning dawned, the voice of praise again greeted their ears, while by their bed-sides they found placed some ripe fruits, and their hats crowned with flowery chaplets. Sabbath was strictly observed as a day of devotion. Having proceeded to church, within which was gathered the entire community, the service was commenced by singing a hymn, after which prayers were read by Adams, while Buffet read the lesson. A sermon followed, which was well delivered by Buffet; and in order to impress it properly on the minds of his

hearers, repeated it three times, the whole being concluded with praise. An instance of their piety was afforded some years after, when Captain Waldegrave arrived with supplies for them from England, 'I have brought you clothes and other articles which King George has sent you,' said he. 'But,' said Kitty Quintal, one of the women, 'we want food for our souls.'

A sad calamity befel this interesting people in 1829, when their chief was removed by death. Their harmony, contentment, and virtuous conduct, are to be ascribed to John Adams. The dwellers on this lone islet in the drear expanse of the South Pacific, now number eighty-six females and eighty-eight males, or nearly two hundred persons in all. They still speak the language and profess the faith of the English nation. Last year there arrived at Southampton an ambassador from this interesting community to our Government to obtain further means of religious instruction, and to secure, if possible, more frequent visits to the island of English ships.

But a fact remains to be stated to which the extraordinary character of this people is doubtless in no small degree traceable. M'Koy, one of the mutineers, had formerly been employed in a Scotch distillery, and being an intemperate man, set about making experiments, and unfortunately succeeded in producing an intoxicating liquor. This success induced a companion, named Quintal, to turn his kettle into a still. The consequence was that both were habitually drunk, and M'Koy, one day in a fit of delirium, threw himself from a cliff and was killed on the spot. His companion's conduct was so horribly savage that John Adams, along with another, considered it necessary for the preservation of the general safety, to put him to death by felling him with a hatchet. The conduct of M'Koy and Quintal so shocked the rest of the community, that they resolved never again to touch intoxicating liquors, and to this day they have kept their resolution. The only spirituous liquors allowed to be landed on their shores are a few bottles of wine and brandy for the medicine chest of the doctor.

Were these simple islanders not wise in joining in a confederacy of entire and perpetual abstinence? The visitor of their secluded ocean home will search in vain amid its deep ravines, and towering mountains, and lofty trees, for an hospital, a workhouse, or a barred and grated gaol. Had they, like many who make greater

pretensions to sagacity, said, 'Our companions have done very wrong in abusing themselves; but that is no reason why we should deny ourselves a moderate degree of the excitement in which they grossly exceeded,' would this community this day present to the most highly civilised nations a model of a christian state? Did they then do wrong in at once and for ever renouncing the use of a liquid in which evils so terrible had originated? and do we do right in sustaining the system which they eschewed, after having learned its nature by a more dire experience? Who in the face of the many forms, and virtuous con-

duct, and prayerful life of those interesting people, will maintain that intoxicating liquors is essential to health or happiness? Often has God employed the simple to confound the wise: and now in that remarkable colony, he is presenting to the whole world a pattern of public and universal sobriety. He that would seduce that people from their habits of rigid temperance, would perpetrate a fouler deed than that which blackens the murderer's heart. Are those then sinless, who, by sustaining the drinking customs, help to make the sober intemperate, and keep the intemperate drunken?

The Abstainer's Journal.

GLASGOW, MAY, 1853.

SABBATH LIQUOR TRAFFIC IN EDINBURGH.

SCARCELY have we recovered from the dismay occasioned by Mr Huine's statistics, than there is disclosed to us a deeper deep in our social depravity. The committee of the Edinburgh Society, startled with the amount of drinking in a single shop, resolved to take a survey of the entire city. Nearly two hundred abstainers volunteered their aid to accomplish this difficult and even dangerous work. In more than one instance the surveyors were threatened with bodily harm, in others they were exposed to all kinds of insult upon the part of the publicans; in some cases the pencil could not keep pace with the rushing stream of drouthy customers, and the ingenious plan of dropping peas into one pocket to represent men, and into another to represent women, had to be resorted to, relays being supplied at intervals. Thanks to the perseverance and courage of the noble-hearted men who could thus go down into the pit of abomination and destruction, that they might inform their fellow-citizens of the dangerous mine beneath their feet. The announcement of the result has taken the whole city by surprise, as if some conspiracy to murder its inhabitants had been suddenly disclosed. The meet-

ing held to expose and denounce the system, at which upwards of two thousand of the citizens attended, was one of the most influential and enthusiastic ever convened in connection with the temperance movement.

What, then, are the results of this survey? It has been proven that on Sabbath the 6th of March, between the hours of one and two mid-day, and four and eleven evening, 312 public-houses were open, and that there entered them 22,202 men, 11,931 women, 7663 children, in all, 41,796 persons; and that in addition to this, there entered forty-nine taverns on the same day, 6609 visitors, making an aggregate of FORTY-EIGHT THOUSAND FOUR HUNDRED AND FIVE. And even this is below the mark. Some houses had so many back doors so peculiarly situated, that their survey was necessarily imperfect; others closed to evade the scrutiny. Besides, it is well known that, notwithstanding the vigilance of our police, the traffic is carried on by not a few houses even during the hours forbidden by law. Various are the devices resorted to. One house with a rising ground behind it was discovered with a hole in the roof, through which, from morn till eve, a bottle was

let down and drawn up again, much after the fashion of a well with a bucket. Then it is well known that at least a hundred unlicensed houses ply their traffic through the entire Sabbath, so that perhaps the Edinburgh dram-shops have not fewer than SIXTY THOUSAND FREQUENTERS EVERY SABBATH. That is the entire non-church going population of Edinburgh; so that while three-fourths of the population are at the house of God, the remaining fourth are at the devil's sanctuary. Even the city authorities were not prepared for the amount of traffic carried on by single houses. To one there were 1123 visitors, to another 955, and to a third 922, while others ranged between 500 and 600. So incredulous have been those who had the means of knowing best, that the Lord Provost, with his usual attention to public interests, had a testing survey taken on Sabbath, 17th April, and the result has even been worse than the former. On the following day, at a meeting of the governors of George Heriot's Hospital, he stated—

'That, in order to verify the accuracy of the statistics published of the Total Abstinence Society, he had selected five of the worst cases in their list, and requested the superintendent of police to look out for confidential officers to watch these houses yesterday (Sunday.) He also asked the Committee of the Total Abstinence Society to send some respectable men along with these officers, in order that they might mutually check each other. He (the Lord Provost) had got the result handed to him, and he found from it, that while the Committee had stated in their returns that 4286 persons entered into these five houses in one day, the actual numbers that entered the previous day (Sunday) were certified to be 4576; so that there was an increase of 290 to the number of persons who entered these houses, as compared to the day when the Total Abstinence Society took their statistics,—thus showing the number rather to be under than over-stated by them (Hear, hear.) This presented a fearful state of matters: but some parties were somewhat doubtful as to its truthfulness, and in reference particularly to the

statement in the statistics referred to, that 320 persons had been seen entering into one house at the top of the Canongate in one hour, between one and two o'clock, many respectable parties had told him that they could not believe it—that the thing was an impossibility. Well, this particular house was watched yesterday (Sunday), and he had the authority of the superintendent of police for stating, that 323 individuals entered within the hour, and no fewer than 1253 during the day, instead of 1123, as in the published statistics. (Hear.)'

Thus, to these fearful statistics, we have the seal of the highest civic authority.

Two or three facts brought out by this survey are worthy of special notice. First, the large number of women, amounting to 11,931, who, in defiance of all decency, visited, during one Lord's-day, the most disreputable places in our metropolis. What a depth of social debasement does that fact reveal! Were anything needed to make the virtuous and sober women of Scotland abstainers, surely that fact should do it. Where did many of these first acquire the taste for liquor? At the tables of sober and respectable masters and mistresses. Another melancholy feature of this subject is, the number of young children who that dreary day were kept 'trudging between the dram-shop and home, laden with whisky in all kinds of vessels.' Of these, 3032 were below eight, and 4631 were between eight and fourteen years of age. One poor creature was observed making for a door with a bottle in its arms, almost as big as itself, and on reaching the steps the little thing, being unable to mount them, placed the bottle upon the topmost one, and then on hands and knees scrambled up after it. Those who took the survey witnessed the sad process of parents teaching the art of drunkenness to those who shall curse our land some twenty years hence, if success to our cause does not interpose. In the mother's arms or by her side they got a little drop, or in imitation of those to whom the young look for guidance, they

entered and ordered drink for themselves, or on their way from the dram-shop to their wretched homes, drank a little by stealth. Will Sabbath school teachers look at this? Is it enough that they instil into the opening mind the precious truths of the gospel? Already is that susceptible nature debased and doubly fortified against their endeavours. More than half as many children as go to all the Sabbath schools in Edinburgh, visit the dram-shop on that holy day to buy and drink. Ought not every teacher to be an abstainer, and every class to be a little temperance society? Then let masters look after these *two and twenty thousand men* who debase their minds, and waste their strength, and squander their money on the day of holy rest. Why not pay them their wages on the Tuesday or Wednesday, and follow the practice of some employers, of tolerating not for a day a dissipated workman on their establishment?

Another fact brought out by these statistics is, that houses called *taverns* and *hotels*, and avowedly for the accommodation of travellers, are rather places of a somewhat more genteel dissipation, 6609 persons having visited the 49 houses licensed as such, on the day specified, the maximum reached by one house being 663. Sabbath-day drinking, then, is not limited to the inmates of our cellars and garrets: but writers' clerks, shopkeepers, and merchants betake themselves on the day of holy rest to these haunts of vulgarity and drunkenness. The entire cost of gratifying the appetite of these Sabbatarian bibers cannot be less than £100,000. Bailie Gray, some years ago, estimated it at £112,000, and his estimate was founded, we understand, upon information provided him by the publicans themselves.

Taking, then, the population of Edinburgh, as given in last census, at 160,084, we have a fourth part of that population

frequenting its Sabbath open dram-shops. *Fifty thousand Sabbath-day visitors* to the dram-shops of Edinburgh! That fact ought of itself to convert the whole christian church to teetotalism.

Is this foul abomination, then, to continue to rear its horrid front in the midst of the religion, refinement, and benevolence of the Scottish metropolis? The question has been answered by the British Parliament. Forbes Mackenzie's Bill has passed the Committee of that House, and ere long will have passed into law. By the provisions of this Bill, all dram-shops are to be closed on Sunday. The measure will at least be an experiment as to what we may expect from legislative interference, and as such its operations will be watched with no ordinary interest.

WHISKY-DEALING ELDERS.

At the last meeting of the United Presbyterian Presbytery of Glasgow, a Mr Chalmers, a member of the session of the Montrose Street Church in that city, presented an overture for transmission to the Synod against admitting to the office of the Eldership those who dealt in intoxicating liquors. The matter gave rise to considerable discussion, during which some rather queer things were said, and the motion to transmit was carried by only a small majority. Now, while we entirely concur with Mr Chalmers in his views, we have doubts if synodical deeds are to be the means of giving them effect. The means upon which we would chiefly rely is enlightened christian sentiment. Let yet more effective measures be adopted for pervading the church with even a more healthful feeling upon the subject, and then let the re-invigorated body, by its own spontaneous motion, shake off and keep off all unseemly excrescences. Even as it is, we believe there are few churches in the land that would call to their spiritual oversight those who stand more intimately related to our nation's drunkenness

than any other class. Sure at least we are of this, that no church could do so without sacrificing in some degree its moral power.

Our venerable and worthy friend Dr Beattie, in the exuberance of that kind-heartedness for which he is distinguished, seems, under the excitement of the moment, to have permitted all his sympathies to flow out towards the class assailed. It is a weak but amiable point in human nature, that the greatest criminals have sometimes more sympathy than their victims. Or perhaps to some minds the Doctor's feelings will appear more analogous to the clerical pro-slavery feeling of America, which has all its commiseration for the slaveholder, and all its maledictions for those who would rescue their victims from the oppressor's grasp. Of this we are sure, such sentiments are not suited to the atmosphere of a church which numbers many of its best ministers and most devoted members among the leaders in the temperance ranks. We do not, however, intend animadverting upon the Doctor's speech. Perhaps less than fifty years after this, it will be read as we now read the sayings uttered by certain worthies some half century ago, some of whom continue even unto this day, respecting the wild extravagance of the missionary enterprise. We merely put the speech upon record as a curious historical document:—

Dr BEATTIE said, in one sense he very deeply regretted that the overture had been brought forward, but in another sense he did not regard it with that feeling. He believed for some time that the Church was approaching a crisis on this question. He had felt that it was utterly impossible for individuals holding high total abstinence opinions, and those holding other views, that they could continue to hold fellowship with each other. He approved of those who held total abstinence opinions; but his liberty was not to be judged by others. They held that certain men were living in great sin, and yet they were in fellowship with

them. It was time that some understanding were come to on this matter. He thought the overture should be sent to the Synod, which ought to speak out honestly and decidedly on the subject, which it had not yet done. He would not go over the extremely objectionable language of Mr Chalmers; 'whisky-dealing elder' was not the language for one man to use in speaking about another. It was taking for granted that those men were anxious to push their whisky into the hands of their brethren, which was untrue—it was bearing an evil report against our neighbour. When elders were to be elected the Bible must be gone to for the rule; and no such thing was to be found in the Bible as a reference to callings. He found the Apostle had laid down the rule that any man was eligible to be an elder who was not guilty of polygamy, who was the husband of not more than one wife. (A laugh.) The members of the Church were not the legislators, but only the administrators of God's law. If they excluded those who dealt in spirits, what were they to do with those who drank spirits? (A laugh.) If they excluded the man who sells, they must also exclude the man who drinks. He had no objection to the question being discussed by the Synod, but he did not want to be everlastingly bored by it. He thought they should do as the session of Montrose Street Church had done—transmit the overture, not agreeing with the terms of its request.

A BOMBSHELL.

ON the occasion of presenting the Hon. Sir George Grey with a testimonial from the working classes of Northumberland, a scene was witnessed which may give point to a chapter when our cause comes to be treated historically. In the monster pavilion erected for the occasion there were, it is calculated, 1500 persons present, including a large portion of the nobility and gentry of the district, together with many persons of distinction from a distance. Among the few men of rank who have espoused our cause, Sir W. C. Trevelyan, Bart., of Wallington, Northumberland, is foremost. On this worthy baronet was conferred the honour of presiding on this

interesting occasion, and true to his principles amid beauty, and fashion, and rank, he protested against the sentiments spoken to, being signals for dram-drinking. But let the public papers describe the scene:—

The CHAIRMAN rose, and begged leave, before proceeding with the regular business, to ask their patience for a few minutes, while he sought to explain the reasons why he sought to depart from the usual forms on occasions like the present. The hon. baronet then proceeded to say, that as the social evils of too many countries arose from ignorance and the prevalence of crime and disease, all of which were induced by the habits of intemperance and the drinking customs handed down from barbarous ages, such practices were unworthy of a rational being and a christian. [The expression of these sentiments seemed to take the meeting by surprise, and to produce a visible feeling of disapprobation on all sides, accompanied with cries of 'Hear, hear,' and 'Question.'] He considered it to be the duty of all true patriots to do all in their power to remedy such evils, by discontinuing the practices which so unhappily prevailed, and among which the drinking of toasts was most objectionable on public occasions. (More disapprobation) He should, therefore, in giving the toasts allotted to him, depart from the usual custom, by asking them not to drink from their glasses. (Hisses, laughter, and cries of 'Sit down,' mingled with applause) The chairman, however, still proceeded amidst much uproar to state that he had been an abstainer for many years, but it was impossible, from the noise which prevailed, to report his further remarks, by repeated cries of 'Question,' 'Sit down,' and 'We have not come to hear a teetotal lecture,' &c. Ultimately order was restored by the hon. baronet proposing the first toast on the list, viz., 'The Queen, and long may she reign over us.' (Cheers.)

Farther on in the course of the proceedings, the Chairman's health having been proposed by Earl Grey—

After acknowledging the toast, he said, that it was a proud thing for him that day to preside over such an assembly, and he was most happy in having his name connected with reform, and in promoting the prosperity of the country. (Cheers.) They had heard much of parliamentary and other political reforms, but, in his

opinion, they erred in being too often inclined to begin at the wrong end. (Hear, hear.) He believed that if they first insisted upon social and moral reform, political reform would necessarily follow. (Cheers.) If they wished for purity at elections, they ought at once to abolish the traffic in drink, which led continually to impurity of all kinds, both political and social, moral and religious. (Shouts of 'Oh, oh, oh,' and uproar.) It was an unmitigated evil, because productive of no good result, to allow an indiscriminate traffic in ardent spirits. (Renewed uproar, hisses, and cries of 'Question, question.') He believed that a measure proposed to put such practices down, would be supported by the respectable portion of the community. (Laughter and derisive shouts.) They had then a strong government, and a reform government, and one which, he trusted, would first consider the necessity of moral and social, before political reform, and that also possessed sufficient intelligence and honesty to scorn a species of short-sighted policy, by drawing revenue from sources which demoralised the people. (Cries of 'Oh, oh,' 'What next?' and laughter.) He trusted that the government was prepared to carry out the recommendation of the select committee of the House of Commons of 1834, who recommended some general law for the progressive diminution and ultimate suppression of all the existing facilities and means of intemperance. (Fresh uproar; cries of 'Question, question,' and 'Are you not done yet?') He would like them to hear the verdict of that—(Interruption and much confusion, with cries of 'Chair, chair') After order was partially restored, the hon. baronet again proceeded, by observing that he was sorry they could not respond to that verdict, as it had been left for other countries to do it, and all he could add was, that England was left to follow the good example set them. (Oh, oh) One great and powerful nation across the Atlantic had enacted laws against trafficking in the sale of intoxicating drink. (Partial cheers and great uproar.) The States which had introduced such laws had been well rewarded, as crime had since diminished among them from 75 to 15 per cent. Previous to their introduction it had been proposed to enlarge the gaols and poor-houses, but since then they had scarcely a criminal or a pauper to put into them; and he contended that a similar result would follow in England

by similar means. The worthy chairman next referred to the Queen putting her sign manual to laws prohibiting the sale of intoxicating drinks at New Brunswick, but at this period the noise and impatience which was manifested was so great that it was impossible to hear the concluding observations, and he at length retired amidst shouts and laughter.

In that vast assembly but one voice responded to the sentiments of the noble chairman.

Mr BEAUMONT, M.P., on standing forward, was received with loud cheers. He

sympathised most sincerely in that day's proceedings, and agreed with every observation that had fallen from previous speakers, yet in none he coincided more than with what had fallen from their excellent chairman, for he fully agreed that there were other reforms of greater importance than political reforms, and that was the social and moral condition of the people of that country. (Cheers.) He was not opposed to political reforms, he still thought that it was of more importance, as tending to promote the greatest amount of happiness, that each man should first attempt to reform himself, and then afterwards attempt to reform the nation. (Cheers.)

Temperance Literature.

THE SCOTTISH REVIEW. No. II. April, 1853

WE hail the second number of this admirable periodical. Well fitted is it to sustain the high character, which the voice of the press and public opinion assigned to its predecessor. Rather than characterise its various articles, which the lowness of its price enables all our readers to do for themselves, we would indicate the place which it appears destined to take in the advancement of our cause. While ours is a movement which should reach the lowest classes of society, to effect its purpose, it must also reach the highest. And perhaps we may have too exclusively addressed ourselves to the masses, and neglected to employ the best means of influencing those minds which are after all the creators of public sentiment and the controllers of public practice. In the *Review*, however, the temperance cause asserts its right to be heard by all classes, and effectually explodes the notion which some parties have been too willing to entertain, that it addressed itself only to what they called 'the lower orders.'

But further, in the *Review*, not only do we assert our right to a hearing, but we do it in the way most likely to secure one. We here present a medium for the higher class of minds among the friends of our cause, uttering their thoughts upon all matters of importance connected with it. Many who would be unwilling to give the world a separate production, and who in

the smaller periodicals could not find space for the full and effective utterance of their thoughts, will, in connection with the *Review*, find a stimulus for their exertions, and a means of influencing the world which they will gladly employ.

It should be borne in mind, too, that there are a number of important social problems which the *Review* will help to ventilate, and the full discussion of which will be eminently favourable to temperance. The articles will not, of course, be all on one theme—a sort of continued fiddling on one string, which is an exercise, by means of which nobody (except Paganini) ever gave pleasure to the public, or won praise or pudding for themselves. But there are a thousand subjects which cannot be intelligently discussed, without aiding that cause which we have at heart. And to us, it is the ground of not a little gratification, that among those whose names have been given to the public as contributors to this periodical, we can recognise some, who, although well known as friendly to everything beneficial to men, have never been specially identified with our movement. This assures the public of the breadth of mind, and the liberality of sentiment which it will express. And we feel satisfied, that the light which such men will cast upon the great moral and social questions they are likely to ponder, will only tend to exhibit more clearly the firmness and nobility of that foundation on which the temperance cause is based.

Anniversary Proceedings of the Scottish Temperance League.

ANNIVERSARY SERMONS.

Sixteen Discourses on the Temperance Reformation were given in Glasgow on Sabbath, 24th April, the aggregate attendance at which was upwards of 12,000. The Rev. T. D. Wingate of Kilmun, officiated in St Enoch's and St David's Parish Churches; the Rev. Robert Gault, Glasgow, in East Campbell Street Free Church; the Rev. Mr Elmslie of Inch, in Renfield and Union Free Churches; the Rev. P. M'Dowall of Alloa, in Renfield Street and Wellington Street United Presbyterian Churches; the Rev. Dr Houston of Knockbracken, near Belfast, in West Campbell Street and Great Hamilton Street Reformed Presbyterian Churches; the Rev. W. Wight, Vicar of Harbury, in St Jude's Episcopal Church; the Rev. John Pillans of Perth, in West George Street and Nicholson Street Independent Chapels; the Rev. Robert Hunter, Kilwinning, in Dundas Street Evangelical Union and Ebenezer Congregational Chapels; and the Rev. James Culross, Stirling, in Hope Street and East Regent Street Baptist Chapels.

ANNUAL PUBLIC MEETING.

The Annual Public Meeting of the League was held in the City Hall on Monday night at half-past seven o'clock, under the presidency of John M'Gavin, Esq., Chairman of the Board of Directors. The area and galleries of the spacious building were filled by a highly respectable and enthusiastic audience, among whom were a considerable number of ladies. On and around the platform were the Rev. W. Wight, Vicar of Harbury; the Rev. Professor Stowe, the Rev. Charles Beecher, Rev. Dr Houston, Knockbracken, near Belfast; Rev. P. M'Dowall, Alloa; Rev. Dr Bates, Rev. Dr Jas. Paterson, Rev. Dr Lindsay, Rev. Mr Arnot, Rev. David Russell, Rev. Thos. Henderson, Rev. A. G. Forbes, Rev. Geo. Blyth, Rev. Samuel Chisholm, Rev. David M'Rae, Rev. F. Ferguson, Rev. John Williams, Rev. D. Russell, Dunfermline; Rev. E. Kennedy, Paisley; Rev. William Watson, Langholm; Rev. John Guthrie, Greenock; Rev. Wm. Reid, Rev. John Kirk, Edinburgh; W. P. Paton, Esq.; John M'Dowall, Esq.; Wm. Gourlie, jun., Esq.; Wm. Smeal, Esq.; George Gallie, Esq.; Wm. Melvin, Esq.; Archd. Livingston, Esq., etc. etc.

The Rev. Mr RUSSELL of Nicholson Street Chapel having opened the proceedings with prayer,

The CHAIRMAN read letters from Laurence Heyworth, Esq., M.P.; Rev. Henry Ward Beecher, New York, and Lewis Tappan, New York; and stated that notes of apo-

logy had also been received from Sir Walter C. Trevelyan, Bart.; Joseph Sturge, Esq., Birmingham; Joseph Eaton, Esq., Bristol; and James Haughton, Esq., Dublin. He then alluded to the operations of last year, as detailed in the Annual Report, and concluded by calling on Professor Stowe to address the meeting.

Professor STOWE, who was loudly cheered, said—I once heard of a good old orator who was accustomed to say when asked to speak—'Well, my friends, I never could begin a speech till after I had made a few remarks.' (A laugh.) Now, I am afraid I shall this evening have to make a few remarks, and then sit down without making a speech—so I hope you will excuse me. The first remark I have to make is, that the temperance cause in Scotland seems to be just exactly where the anti-slavery cause is in America. Now, if you in the temperance cause here give us a good impulse in the anti-slavery cause in America, we will give you a good impulse in the temperance cause in Scotland. (Cheers.) So that we shall help each other 'to do good and to communicate,' and thus 'to fulfil the law of Christ.' I wish this evening to explain to you, so far as I can, the causes, the nature, and the operation of the Maine Law, as it is called; and, having been engaged in the temperance movement for twenty-five years, in all its stages, from the lowest depression up to the hour of triumph, I am satisfied all true temperance movements must culminate in a Maine Law. (Cheers.) I first went to the State of Maine in 1819, before anything was said or thought on the subject of temperance, and, after living in the State for six years, while that question was in the lowest state of depression, I returned in 1850, just as it was beginning to enjoy the triumph of the Maine Law, and I lived there two years to witness the operation and effects of that law. Now, the State of Maine is inhabited chiefly by seamen, fishermen, and lumpers, that is, men who go into those vast forests, spend the winter in cutting and drawing the timber on the rivers while frozen, so that in spring, when the rivers break up, the timber will be floated down to the sea-ports, whence it is transported to all parts of the world. These being all employments entailing a great deal of hardship and exposure to bad weather, it was thought universally that distilled spirits, intoxicating drinks, were necessary for those who were exposed to such hardships; and being removed to a great extent from the restraints of domestic life, it was very natural that these indulgences should be carried to excess. And that was the fact. Throughout that State there was the excess of spirit selling and spirit drinking which, I am

sorry to say, I witnessed in Scotland both now and when I visited this kingdom in 1836. It seemed to me then, as it seems to me now, that as Scotland, in its natural features and the character of the people, bears a strong resemblance to the State of Maine, so the drunken habits of Scotland very much resemble those which prevailed in Maine: and I hope you will ere long have in Scotland a law like the Maine Law. (Cheers.) The alcohol which was used in Maine, was New England rum—a vile compound distilled from molasses, and generally from bad molasses. But so far as I can learn, and so far as I have had experience—for I lived in times of drinking, and I drank just as other people did, till I was about 25 years of age, when I became a member of a temperance association—I suppose the main point is to feel the exhilaration of intoxication. I believe that no alcoholic liquor is agreeable; like all other medicines, it is repugnant to the natural taste—the taste for it is wholly acquired; and when we speak of good and bad liquor, we mean liquor which will make drunk quickly, and liquor which will not make drunk so quickly. I am quite confident of it from my own experience. In a little town in the United States of America—one of those muddy villages which spring up like mushrooms—a liquor shop was set up at one end, and as the place got a little larger, another spirit shop was got up at the other extremity. Some of the customers at the old shop wanted to find out if the new store sold as good an article; after a pretty long sitting one evening, the decision came to was, that the liquor was not quite so good, and they would have gone back; but it was getting late, the night was wet, and there was a little stream running through the village; the crossing-log was slippery, one pitched headforemost into the stream—the others managed to drag him out by the heels, and as he cleared the mud from his mouth he said it was pretty good liquor after all. (Cheers and laughter.) When I went to Maine in 1819, it was said that the village, composed chiefly of lumber men, drank enough to float their whole timber to the sea—there was so much rum drinking—there were so many drunkards—so many paupers—all would be ruined. The people thought of a society to prevent intoxication. That was the first society I ever heard of—it was formed by about 25 or 30 individuals. The habits of drinking were bringing ruin and poverty into every town in the State. I was educated in the State of Maine, and many of my class, in which there were such men as Pierce, Longfellow, the poet, Hawthorn, and others very much distinguished—some of the very finest minds in the College, in every way equal to those I have mentioned, and perhaps

in some respects superior—amiable and intelligent young men, whose names would have shone throughout the world, were ruined by intoxicating drinks. They acquired the habit in College, and before they were 25 years of age they were miserable drunkards, beyond all hope of reclamation. Many of them died of the most loathsome diseases; others disappeared from society, and were never heard of. People began to think what they should do; 'this rum,' they said, 'will destroy us all—we must do something;' and they began a series of efforts—one experiment after another; but everything proved more or less ineffectual till they came to the Maine Law. They did make improvements—they did diminish the drinking habits—they did rescue many from a drunkard's grave; but many more were drawn into the vortex, and hundreds of families were plunged into poverty, reduced to the extremity of misery. At last the people said they would not bear it any longer. Don't suppose that this Maine Law was the act of the Legislature of the State of Maine—not so, it was the act of the people themselves, and therefore it was executed. It was supported by nine-tenths of all the women and children, and by three-fourths of all the men. (Cheers.) Therefore it went high and dry above all opposition, and vindicated its own claims to support. (Cheers.) What is the Maine Law? It is an Act to suppress drinking and tippling houses—to put an end to traffic in intoxicating drinks among the people. It has nothing to do with a man's own private affairs—it has nothing to do with the interior of any man's family—any man, wherever he can find liquor, if he chooses may purchase it and bring it into his own family, and use it there if he likes—the law does not touch it or him. It considers every man's house his castle, and if he has a mind to drink in the bosom of his family, and expose himself in that way to his own household, it does not take hold of him—it leaves him free in that respect. But if any man does bring intoxicating liquors into the State for sale—if he sells intoxicating drink, to make money by it—if he even gives it away, and takes something else to evade the law, what does the law do? It takes all his rum away, and throws it on the ground. (Cheers.) It does not touch his pocket or his person; but it says, You are not a fit person to have the possession of intoxicating drink, and we shall take it away. (Laughter.) All the testimony required is the presence of the store itself—wherever it is seen, the criminal cannot escape. There is the witness, and what do we do with the criminal? Just knock him on the head, and leave him on the ground. (A laugh.) If a man makes solemn oath that he will not sell, and does not intend to sell, any of that spirit, it leaves

him unmolested. If alcohol is introduced for the arts and manufactures,—and we know it to be necessary in many of the arts—it is not touched. If it is kept for medical purposes, like opium, calomel, or any other article of that kind,—to be used and prescribed by a physician, it is not touched. In every town there are agents appointed by the town, and paid by the town, for the sale of alcohol for these purposes—manufacturing and medical—but they are under oath and heavy bonds to sell it for no other purposes. The certificate of a respectable physician is sufficient to authorise its sale for medical purposes, and the oath of a manufacturer is required for its sale to a manufacturer. And to prevent the effects of monopoly, the agent has not the profits of the sale—the article is sold at cost, and the community or the township receives all the profit—the agent acts for the township and not for any individual. Such is the substance and purpose of the law; and it has been most perfectly effectual. (Cheers.) I never saw a law that operated so beautifully and vindicated itself so nobly as that law does. (Cheers.) But suppose it had been passed against the will of the people, it could not have been executed at all. It would have done more harm than good; but the people were persuaded such a law was necessary for their protection, and it was passed, although it required the labours of twenty-five years to bring the public mind to that position. When the law passed, the majority of the Legislature were against it. I know the Governor of the state was against it—the majority of the Senate was against it, and probably a majority of the House of Representatives was against it; but the representatives were instructed by the people to enact such a law—the law was discussed, it was examined by the people, approved by the great majority; they instructed their representatives to vote for it, and there were very few of the representatives that dared to resist the will of the people in that respect, because they knew the people were right. When it came to the Senate they dared not resist the whole of the people. But though the majority was against the bill, the Governor was not particularly popular, and they said, We will just pass this bill, and, as we know he drinks brandy, he is sure not to pass it. Well, the Senate passed it, and brought it to the Governor. He looked very glum—(laughter)—and asked, What have you passed this bill for? They handed it to him—the responsibility was thrown on him. Well, said he, if you have killed the skunk, you must skin him yourself—(much laughter)—and thus, the bill being the desire of the people, it was signed by the Governor, although, at the same time the Senate was opposed to it. (Cheers.) Then they all said, Let us judge of the law by its effects. In less than six

months the Governor was in favour of the law, when he witnessed its effects. So, also, were the majority of the Senate; and at next meeting of the Legislature, when a tremendous effort was made by one-fourth, who were opposed to it, to get them and the Legislature against it, the majority were found stronger in its favour than before; and when, a third time, a proposition was made to amend the law, it was made even more stringent than it was at first. (Cheers.) Well then you may say this was an infringement of public right; how do they justify the entire prohibition of the sale of alcohol? They justify it in this way.—They said, We know the use of this article is dangerous, and that it did an enormous amount of mischief—we know it used to murder the young men by hundreds—we know that it introduced poverty, misery, distress, and a thousand evils into domestic life—we know that it occasioned two-thirds of all the pauperism, three-fourths of all the crime, nine-tenths of all the poverty in the state, and they did not see that it did any good to compensate for all this evil—that it could be shown though alcohol did a great deal of harm, far from the good preponderating, the more they examined into the matter, the more they saw alcoholic drinks were not necessary to persons in health, but, on the contrary, generally injurious—that they did effect an amount of evil without any corresponding good; and they said further, on the part of the public we have a right to prohibit this traffic—the same right we have for the good of society, to put down counterfeiting, smuggling, and other practices, injurious to the community at large, that produce a great deal of evil without corresponding good. They said, if a man comes into one of our towns and sets up a gambling establishment, we are perfectly justified in taking away his implements and destroying them—if a man comes and sets up a gaming establishment, we may take away his implements and destroy them, although they are his private property. If a man smuggles goods, the government is fully justified, in certain cases, in destroying them—in all these circumstances private property is taken and destroyed. On the old maxim, *salus populi suprema lex*, they found that the Maine Law was the proper form of legislation. They illustrated it in this way: The State of Maine knew there were two-thirds for it, and they said—If a man comes into one of our towns and keeps a parcel of bears in his yard, and if, when our children are going to school, these bears break out and destroy them, we will tell this man to take his bears away; and if he says these bears are my private property—I am keeping them in my private grounds—you have no business with them; but if these bears molest our children, you will find that we will take care of

them if you will not. (Cheers.) One liquor shop does more harm than twenty bears. I would rather my child were torn to pieces by bears than be made a miserable, wretched drunkard. (Renewed cheers.) But it was said that the law is not constitutional. It was brought before the Courts, and they said, after full examination—Society has a right to protect itself against evils of this kind; and as they had tried every way to regulate the traffic, as they had tried every possible expedient to bring the traffic within such bounds as not to do injury to the community without effect, and found the injury it did was measured by thousands, and the good it did measured not by units but by ciphers, no good at all but evil, and if the people chose to enact such a law, it must be in accordance with the constitution—(cheers)—and therefore it stands. (Cheers.) Within six months of its being enacted and coming into operation, its friends were two to one—(cheers)—and many towns that had instructed their representatives to vote against it, the very next year returned representatives in its favour. I will select only one instance out of many. The little town of Fairfield—a beautiful farming town, similar to many between this and Edinburgh—with a population of 2400, had eighteen dram-shops. When this law was enacted, the good people of the town went to those dram-shops, and told the men to shut up. They generally did shut up—all but four, who continued to sell in spite of the law. Then the proper officers went to these four establishments, took out every barrel and every bottle, and quietly emptied them all in the river. And what was the effect? The year before this was done they had to pay 1100 dollars in the shape of pauper tax; the year after, the pauper tax was only 300 dollars. (Cheers.) The inhabitants met—they had cleared 800 dollars by the operation of the bill, and they determined to add 600 dollars to their school fund, and keep the 200 dollars to empty any other barrels that might come in. (Loud cheers.) Property there is valued every year, and the tax comes on it according to the valuation. They found that the value had very nearly doubled since the destruction of these eighteen dram shops. (Cheers.) This is not a singular instance. In some towns pauperism had entirely ceased. (Cheers.) In others, where there had been many paupers, there was not one—even the gaols were empty, and their keepers advertised them to let. (Cheers.) A friend of mine in Portland, one of the wealthiest men in Maine, had been very much opposed to the law, having just opened a distillery worth 10,000 dollars, which then became good for nothing. No doubt he grumbled a little, but in less than six months he came forward in public meetings and stated that if he had ten dis-

tilleries he would go for that law—such was the improvement he saw around him; it would compensate for all the loss. (Cheers.) Another friend of mine in the town of Portland had a large number of dwellings; one was occupied by a man who had not paid rent for four or five years. He had an interesting wife and family, and for their sakes he allowed the man to remain another year. At the close of that year, the Maine Law had been in operation, the tenant paid him not only the year's rent but all arrears, and even offered, being a bricklayer, to build a brick cistern which would be a great improvement to the premises. The proprietor was astonished, and asked him where he got the money. Oh, said he, I can now go to my work in the morning—formerly, I saw a liquor shop at every corner, and I was tempted to taste; then I continued drinking all day, and neglected my business, my family was ruined, and I was miserable; but now there is no spirit-shop; I can go to work, I have no temptation, I can be a sober man; I thank God for that law; I hope it will never be repealed while I live. The Professor went on to detail other interesting anecdotes to the same effect, and concluded an eloquent speech, which produced a most powerful effect on the audience, in the midst of loud cheers.

The Rev. C. BEECHER met with an enthusiastic reception. His subject was the Maine Law. After combating the charge of radicalism which had been made against the advocates of this law, he went briefly to describe it, then to show that the people of Great Britain had a right to such a law, and, thirdly, that it was expedient. In following up the second part of his subject, he said it had been attested by the best medical testimony, that there was no nutrition in alcohol, and in proportion as it existed in any beverage, was the nutritious power of that beverage decreased. After alluding to the enormous consumpt of grain in the manufacture of strong drinks, he said that if it was right to forbid shooting snipe, or fishing at certain periods of the year, surely it would be right to forbid the waste of harvests which might feed a perishing world. (Applause.) He painted in dark colours the deteriorating effects of alcoholic liquors on the bodily and mental system, and denounced the traffic in terms of severity, stating that if it were abolished about £100,000,000 would be saved to this country, a sum sufficient in three years to buy up the 3,000,000 slaves of America. (Cheers.) He drew to a conclusion by asking how could the people of Great Britain get what the people of Maine had got? They would get it from Parliament, he had no doubt, when they wanted it, and to make the people want it, the churches and the ministry must take the lead. For this purpose they must abandon all use of

intoxicating drink themselves—(cheers)—otherwise they would break the force of the movement upon the working classes, and also diminish their influence with the churches in the United States towards abolishing slavery. Were they willing then to make a sacrifice for the sake of emancipation? Until they did so they would be met with the taunt from America, whether logically or not, 'physician heal thyself.' (Cheers.)

The Rev. WILLIAM WIGHT next addressed the meeting. He said that unquestionably there never was a country, either in ancient or modern times, more distinguished than our own—there never was a country under the sun where so much had been done for the elevation of the people. Yet, at the same time, it would be difficult to point to a country presenting a mass of pauperism, misery, wickedness, and crime corresponding with what we have in this highly-favoured country. Its state would be a disgrace to any country on the face of the earth. Statistics warranted the belief that surely Great Britain was a land of unparalleled wealth; yet, only a few days ago, they were informed by the *Times* newspaper that 100,000 persons rose in London in the morning who did not know where they were to get the night's shelter, or where they were to obtain their daily bread. (Hear.) Having further referred to the wretched condition of the poor in London, the speaker said that parliamentary documents informed them that there were something like 600,000 drunkards in the country, and of these 60,000 died every year. He called on the meeting to bear in mind the fact that thousands of sober people must be victimised by the system of intemperance. He considered it was right to tell the truth, the whole truth, and nothing but the truth, and referred to the walking pestilences in human form that paraded our streets at night, whose average length of life, after entering on their course of guilt, was, according to competent authorities, not more than five years. There was a time when England assumed the character of being the most religious nation on earth; but if they were to believe those who had given a great deal of attention to the subject, they must come to the conclusion that one-half of the population were practical infidels. He had travelled in various countries on the Continent, but he had never anywhere witnessed anything like the immorality of this country. Man was a physical being as well as a spiritual being—created for two worlds; and no greater mistake could be made by the religious people of this country than attending to the spiritual while they neglected his physical wants. Till the national vice of drunkenness was subdued, all attempts at the moral elevation of the country would be fruitless. He desired to impress

on the minds of the working people of this country, that if they desired to rise above their condition, there was nothing in the Constitution to prevent them. A large number of the most distinguished men in the country have risen from a humble condition of life, and if working men were true to themselves and practised self-denial, they might elevate themselves to a condition of comparative happiness. Mr Wight concluded by inveighing against the dirty habit of smoking, and stated that while not less than £7,000,000 were wasted on tobacco, barely half a million was given to evangelise the heathen.

The Rev. WM. REID, Lothian Road, Edinburgh, said—Who that has devoted himself to the great cause of human progress will deny the statement that intemperance hinders that progress? As to political progress, how is it to be attained while the present state of things continues? Look at the late Parliamentary disclosures of electioneering depravity. What although we had all the points of the Charter, while drink continues so to debase free-born Britons, that they will barter the most glorious rights of freemen, for a few days' gratification of their beastly appetite? (Applause.) As to social progress, what hope have we so long as intemperance sets its foot on the very first step at advancement, by holding its victims in brutal ignorance, prevents the acquisition of property, or squanders it where it is acquired, and by associating the mind with all that is low, hinders the attainment of that refinement which is essential to elevation? Then, as to religious progress, you may put a Bible in every house, and a missionary in every close, and a chapel in every street, and still your dram-shops will have the victory. The fact is, that the labour of city missionaries, and the money contributed in supporting them, is little better than so much labour lost, and so much money wasted, so long as our population are soaked in whisky. (Loud cheers.) You may just as well preach the gospel to madmen as preach the gospel to drunkards. Let the christians of this city look at the appalling facts brought out by the recent survey of the Sabbath traffic. Forty or fifty thousand Sabbath-day frequenters of our dram-shops! That fact should convert the whole christian church to teetotalism. But measures should be adopted to suppress the cause of all this evil. To be efficient temperance reformers we must, as an essential step, abandon all countenance to the causes and practices of intemperance. Those who come short of this may be very sincere in their desires for reformation, but they will never be very successful in their accomplishment. The remedy that will meet this evil must be adequate to preserve the sober, and nothing but abstinence can do

that. So long as a drunkard tastes, his reformation is hopeless. And it must be adequate to preserve the reclaimed, and nothing but abstinence can do that; for the drunkard's appetite dies but with death itself, and a thimbleful of whisky may, after the lapse of years, suffice to kindle it anew in all its fury. (Hear, hear.) Having adopted, then, this fundamental principle, we are in a position consistently and effectively to take practical measures for the suppression of the evil. Let all the members of the Abstinence Society do all they can by the circulation of information upon the subject, and by faithful dealings with all within the sphere of their influence. Especially let the ministers of the gospel never cease to warn their people of the evil which is withering the church's piety, and blighting all that is lovely in domestic life. But all our efforts will be comparatively ineffective so long as the dram-shops are tolerated. That the number of dram-shops has to do with the extent of drunkenness is just as plain as facts can make it. Establish a dram-shop in a sober district, and who that knows anything of cause and effect will doubt the speedy intemperance of that district? It may be that those who have acquired a love for liquor will stop at nothing by means of which this appetite may be gratified; but as our hope in this reformation rests chiefly with those who have not acquired the taste, so our wisdom suggests the destruction of every facility by means of which it may be formed. Then, along with our dram-shops I rank the licensed toll-houses. Let the noble example of the Middle Road Trust in Berwickshire be followed, and the advantages to our rural population will be immense. In the county of Berwick, in consequence of representations made to the gentlemen of the Middle Road Trust, all the licences were withdrawn from the four tolls in the district. Now, what is the consequence—a falling off in the rental of £418. That speaks of the evil that drink was doing among the rural population of that district. £418 would have been the gain to the Road Trust had these tolls been licensed as formerly; but let it be remembered that this is the district in which Williams murdered his neighbour Mather, and that the prosecution and punishment of the crime cost the county not less £600. I am glad to learn that the other day the *Dumfries Standard* advertises 18 tolls to be let in that district with the important note appended—'No spirituous liquors allowed to be sold at any of the tolls.' Nor is the advantage to be desired a mere problem. I may give an instance of a most praiseworthy description. Some time ago the carrier on a road between Edinburgh and a town in the south got into very dissipated habits, and the carts were always several hours late in

arriving at their destination. The cause was searched for, and it was found that a certain licensed toll-house by the way was the source of the mischief. The matter was brought before the Road Trust, and a certain noble Duke pled for the withdrawal of the licence; but pence triumphed over principle—the Trust could not stand the loss of the additional rent. Rather than be foiled the noble Duke rented the toll himself, and over the door the sign, 'Licensed to be sold,' gave way to the sign, 'Walter Scott, Duke of Buccleuch, tollman.' (Loud laughter.) And from that day the carrier's carts got home in good time. Now, the question is coming up of the entire abolition of the dram-shops, and of every place established for the mere gratification of the drunkard's appetite. Of course the publicans will put on the aspect of injured innocence, and loudly complain of the infringement of their rights. The whole system is a system of wholesale robbery and death. (Loud cheers.) What is the fact? When a publican receives the price of his drink, does the matter end there? Is it a matter solely between him and his customer? No such thing. I would that we had some Duncan M'Laren, who, by his figures, would show the real price of every glass of whisky to the community. Instead of pence, it would be found to cost pounds; and who pays the difference? Why, of course, the sober and industrious. (Cheers.) And yet we are not to speak of crippling these worthies in their liberties and privileges of putting their hands into our pockets and robbing us of our honest gains. They must know that liberty is not licensed, and that it is one of the essential principles of sound liberty, that we engage in no course hurtful to our neighbours. The connection between the dram-shop and our greater social evils is plain. What said the late Sheriff Spiers in his evidence before a committee of the House of Commons—'Of 50 prisoners taken at random, 49 had got the drink in public houses and only one in a private house.' What said Mr Warren, the well-known author of 'The Diary of a Late Physician,' when addressing the Hull Easter Sessions a few days ago, in his capacity as Recorder, 'A dram shop had always appeared to him, ever since he began to take an interest in criminal matters, as simply the half-way-house to Norfolk Island or the Hulks.' Any one who has doubts upon this point let him peruse the important Report by the Assembly of the Church of Scotland, published a year or two ago, upon the subject of intemperance, and he will find that a vast body of returns from the various parishes in Scotland, exhibit three points, that according to the number of the dram-shops are the drinking habits of the people; that the introduction of these houses has demoralised a sober population; and that their removal has

invariably been followed with an improvement in the social condition of the community. There is nothing, then, left for us but to follow the example of those States in America which have abolished the traffic as a great public nuisance. If Scotland but wills it, her Majesty the Queen will put her hand to the bill as cheerfully as she did it the other day to the bill which abolishes the traffic in New Brunswick. Our Government having resolved to abandon transportation as a punishment, are greatly perplexed what to do with their criminals. We rejoice in their perplexity. Let them bring in and carry through a Maine Law, and their perplexity will cease. (Hear, hear, and applause.) Abolish drunkenness, and well do we know that there would remain evils enough. We might have honest poverty, but pauperism would cease to be our national disgrace. We might have disease, but cholera and the other scourges of a vicious people would be divested of half their terrors. We might have crime, but the jail would cease to be the principal building in every town. (Applause.)

After a vote of thanks to the Chairman, the meeting separated.

THE BREAKFAST.

A Public Breakfast, in connection with the proceedings of the League, took place on Tuesday morning in the Merchants' Hall, Hutcheson Street. The spacious apartment was crowded on the occasion by a highly-respectable company, while numbers could not gain admission, and for which accommodation had to be provided in one of the ante-rooms. Thomas Knox, Esq., occupied the chair. The Rev. George Jeffrey asked a blessing; and after the party had partaken of breakfast, the Chairman rose, and congratulated the meeting on the success which had attended the temperance movement during the past year. Their success had been so great as to astonish even the most sanguine amongst them. Subscriptions, periodicals, agents, converts, had alike increased. In fact, they had had nothing but increase.

The meeting was afterwards addressed by a number of Delegates from branch societies, who gave some very encouraging details in regard to the progress of the temperance cause in their respective localities. Amongst the speakers were Rev. R. Gray Mason; Rev. Dr Houston, from Ireland; Mr Young, Dunse; Patrick Watson, Esq., Dundee; Dr McCulloch, Dumfries; Mr Whittaker, Scarborough; Mr Wm. Lindsay, Aberdeen; and Mr J. S. Marr, Edinburgh. The proceedings, which were of a very interesting character, terminated shortly before 11 o'clock.

MEETING OF MEMBERS AND DELEGATES.

The Annual Assembly of the Members of

the League and of Representatives from affiliated Societies was held on Tuesday forenoon, in the Merchants' Hall, at half-past eleven o'clock—Robert Smith, Esq., president, in the chair. Members and Delegates were present from Abercorn, Aberdeen, Airdrie, Alloa, Bannockburn, Barrhead, Beith, Bo'ness, Bradford, Bridge-of-Weir, Burntisland, Carmunnock, Crieff, Dalkeith, Darvel, Doune, Dumbarton, Dumfries, Dunblane, Dundee, Dunse, East Kilbride, Edinburgh, Falkirk, Fintry, Galashiels, Grangemouth, Greenock, Hamilton, Irvine, Jedburgh, Kilmarnock, Kilwinning, Kirkealdy, Kirkconnel, Kirkliston, Lanark, Langholm, Lochwinnoch, Logie-Almond, Mauchline, Minnyhive, Muirkirk, Newcastle-upon-Tyne, Paisley, Perth, Old Kilpatrick, Rothesay, St Boswells, Sanguhar, Stirling, Tillicoultry, and Vale of Leven. The Rev. W. Wight represented the National Temperance Society, and the Rev. R. G. Mason the British Association for the Promotion of Temperance.

The Rev. Mr BLYTH having opened the proceedings with prayer, the Chairman apologised for the absence of Mr Heyworth, M.P. for Derby, representative of the London Temperance League, and called upon the Secretary to read the Report, of which the following is a copy:—

NINTH ANNUAL REPORT

Of the Scottish Temperance League, presented by the Directors to the Annual Meeting of Members and Delegates, held in the Merchants' Hall, Glasgow, on Tuesday, 26th April, 1853.

THE Board of Directors have acted upon the recommendation made at last Annual Meeting, to consider what is the most suitable season of the year for celebrating the League's Anniversary. The present time has been selected as the best. In consequence of this change, the Report now to be presented will extend over a period of only nine and a half months.

The Publication department of the League's operations has occupied a more than ordinary share of the time and attention of your Directors. Immediately after last Annual Meeting they entered upon a careful consideration of the means which should be adopted to increase the efficiency of the League's periodical literature. After much anxious deliberation, they resolved to discontinue the *Scottish Temperance Review*, and to start in its stead two new periodicals—*The Scottish Review*, a *Quarterly Journal of Social Progress and General Literature*; and *The Abstinence's Journal*, to be published monthly. At the same time it was decided that *The Adviser* should, from 1st January, 1853, be wholly devoted to the interests of the young. The Directors entertained a confident hope that these alterations would

prove beneficial to the temperance movement, but they did not expect that the new publications would so soon attain the high position which they already occupy. The *Scottish Review* has been successful beyond precedent. It has reached a circulation of 5000 copies. A large proportion of its readers never before subscribed for a periodical advocating the principles of temperance. Nearly one hundred newspapers and magazines have voluntarily noticed it in terms of the highest commendation. The Directors expect, however, that the experience gained and the liberal support awarded, will enable them, with the assistance of an enlarged staff of able contributors, to make the publication still more useful and attractive. Neither labour nor expense will be spared to render the *Review* worthy of an elevated position amongst the first-class periodicals of the day. The other new publication—*The Abstinence Journal*—has been not less successful in the peculiar sphere which it was designed to occupy. It has a monthly circulation of 4000 copies. The change in form and character of *The Adviser* has also been attended with the most beneficial results. About 5500 copies are sold monthly. In a number of Sabbath schools it is regularly distributed in the same way as missionary and other religious magazines. This excellent method of enlisting the sympathies of youth cannot be too warmly commended to the attention of abstaining Sabbath school teachers throughout the country. The *Register and Almanac* was published as usual at the commencement of the year, and was warmly appreciated by the members of the League. Of the new publications issued, the more important are 'Augusta Howard' and 'The Coral Ring,' by Mrs Harriet Beecher Stowe, of which 10,000 copies have been sold; and a 'Testimony and Appeal in Favour of Total Abstinence,' by Edward Baines, Esq., editor of the *Leeds Mercury*, which has already been circulated to the extent of 40,000 copies. A new series of tracts for the young will shortly be published, as will also a volume of temperance memorials of the late Robert Kettle, Esq., at present being compiled by the Rev. William Reid. During the period embraced in this Report, 6,011,500 pages of temperance literature have been issued from the office, being a larger quantity than in any similar space of time since the League was instituted.

Although the publishing operations have been unusually extensive and varied, the Advocacy department has not been neglected. The number of lecturers has not at any time during the year been less than five, and was sometimes as high as nine. The agents have delivered nearly 1100 lectures, and have increased the membership of the League, as well as the subscribers to the various publications. A few sermons have been preached

in Glasgow, in addition to those given on Sabbath last, in connection with the present Anniversary. It has also been arranged that a large number of anniversary sermons be delivered in Edinburgh on the second Sabbath of May, to be followed by a public meeting on the succeeding evening.

The plan of sending deputies to the larger towns to explain the character and detail the operations of the League, has been carried out rather more extensively than in previous years. Deputations from the Board visited Edinburgh, Perth, Dundee, Aberdeen, Paisley, Greenock, Dunfermline, and Kirkcaldy. The meetings were attended with the most gratifying results. The support accorded to the League will be in proportion to the extent to which its principles and plans are thoroughly understood.

With the view of attaining the object contemplated by a resolution of last Annual Meeting, your Directors have petitioned the House of Commons for a committee of inquiry into the temperance of the United Kingdom. So much time has been absorbed by attending to other matters of pressing importance, that the recommendation in regard to the adoption of measures to induce ministers to decline signing publicans' certificates, has not received the attention to which it is entitled.

Your Directors feel gratified in being able to state that the recommendation of last Annual Meeting, to open refreshment rooms at hiring markets and fairs, has been successfully adopted at Dunse, Cupar, Penicuik, Kelso, and Falkirk. The results have been of the most cheering description. At one or two of the more populous places, not fewer than 2500 persons visited the refreshment rooms in a single day. Such counteractives to the drinking customs of society should be largely increased, in towns as well as in country districts. Their influence in undermining the drinking system will probably be more powerful than many schemes of much higher pretensions.

The League has at present 3490 members, being 430 more than at last Anniversary. The number of affiliated societies is 261, being an increase of 15. The membership is more limited than would otherwise have been the case, in consequence of several hundreds of last year's members having emigrated to Australia. Several of the more active of these have been supplied with parcels of the League's publications, which it is hoped will lead to the opening of a correspondence between the abstainers of Australia and those of this country, which may prove beneficial to both.

Notwithstanding the extra expense incurred in starting the new periodicals, the financial position of the League is rather better than at last annual balance, the deficiency having been reduced from £30 to £10. The income and expenditure have

been £125 greater in the past nine and a half months than in any entire year since the formation of the Association.

A special meeting of the League, convened at the request of fifty-one members, was held in the Assembly Hall, Falkirk, on Thursday, 17th February. The following resolution was unanimously agreed to:—"That the following be adopted as the fourth rule of the League, and that Rules IV., V., and VI., be in future numbered V., VI., and VII. :—" "That the business of the League shall be conducted by a board of directors, consisting of twelve members, one-third of whom shall retire annually in rotation; those retiring to be eligible for re-election. The board shall elect from their number a chairman and a treasurer—shall also appoint a secretary, and shall have power to fill up such vacancies as may occur till the next annual meeting thereafter. The chairman, treasurer, and secretary shall sign all cheques on the bank account of the association." It was resolved that the names of the present directors be arranged in alphabetical order; the first four on the list to retire at the present meeting, the second four next year, and the remaining four in 1855. The directors who retire at the present meeting (eligible for re-election) are Messrs Thomas Brown, George Gallie, John Jackson, and Archibald Livingston.

Your Directors are happy to state that a large proportion of the local abstinence societies of Scotland are in a flourishing condition. In Edinburgh, a vigorous agitation is kept up by means of meetings, sermons, visitation by missionaries, and otherwise. The Glasgow Society has nine missionaries, with numerous meetings and other important agencies. The friends in Berwickshire have formed a County Temperance Agency, which promises to be exceedingly useful. The denominational societies have received a few additional members; the number of ministerial abstainers throughout Scotland being now nearly 500. Associations have

been formed in connection with the Universities of Edinburgh, Glasgow, and St Andrews, which comprise an aggregate membership of 230 students. Seventy-one divinity students of the Free Church, and 103 of the United Presbyterian Church, have also joined the movement. The students of the Glasgow Free Church Normal Seminary have formed themselves into an abstinence society, and it is expected that other associations of a similar kind will shortly be instituted. It is difficult to estimate the number of adherents in other professions, but it would be unfair to measure the progress gained by the actual number who have formally identified themselves with the movement; a large number belonging to the more influential classes being practical abstainers who are not members of any society. Nor are organised efforts to eradicate the evils of intemperance confined to those who personally abstain from strong drink. Many who continue to support the ordinary drinking usages of society are energetically and earnestly prosecuting schemes for the suppression of drunkenness. Some are opening temperance refreshment rooms and reading rooms for the working classes; others are anxious that the duty on spirits should be raised, and that cheap foreign wines should be imported free of duty; and a very numerous and influential body are devising and agitating measures to regulate the traffic in intoxicating liquors. The Scottish Temperance League, while sympathising with every honest effort to suppress intemperance, will continue with unflinching firmness and untiring perseverance to press upon the public mind the great and simple principle of abstinence, which, resting upon incontrovertible facts, and confirmed by experience, they believe to be the most effective remedy for all the evils of the drinking system.

Mr SERVICE, Treasurer, then submitted the following—

ABSTRACT OF TREASURER'S ACCOUNT, from 1st JULY, 1852, till 16th APRIL, 1853.

<i>Receipts.</i>		<i>Payments.</i>	
Treasurer's Balance, . . .	£0 19 1½	Salaries and Expenses of Agents, £416 3 10	
Membership Subscriptions:—		Salaries of Secretary & Assistants, 158 18 0	
Individuals, . . .	479 17 9½	<i>Scottish Temperance Review</i> , . . .	232 1 6
Societies, . . .	136 19 0	<i>Scottish Review</i> , . . .	183 5 6
General Subscriptions and Donations, . . .	317 14 6	<i>Abstainer's Journal</i> , . . .	49 0 6
Received at Public Meetings, Lectures, and Sermons, . . .	44 7 10	<i>Adviser</i> , . . .	112 17 4
<i>Scottish Temperance Review</i> , . . .	81 6 0½	<i>Cyclopædia</i> , . . .	10 17 6
<i>Scottish Review</i> , . . .	344 12 8½	<i>Register</i> , . . .	95 17 0
<i>Abstainer's Journal</i> , . . .	93 2 9	Tracts, &c., . . .	259 5 10
<i>Adviser</i> , . . .	75 6 6½	Expenses of Annual Meetings, . . .	
<i>Cyclopædia</i> , . . .	31 15 0	Public Meetings, Sermons, &c., 72 9 1½	
<i>Register</i> , . . .	4 14 0	Travelling Expenses of Deputations, 23 6 3	
Tracts and Miscellaneous Publications, . . .	238 18 11	Miscellaneous Expenses, including Office Rent, Taxes, Stationery, Lithographing, &c., . . .	89 6 6½
		General Printing, . . .	54 4 6
		Postage, . . .	38 9 3
		Balance in Treasurer's hands, . . .	3 11 6½
	£1849 14 2½		£1849 14 2½

<i>Assets.</i>		<i>Liabilities.</i>	
Stock of Publications, . . .	£306 0 0	Prepaid Subscriptions, . . .	£69 8 0
Open Accounts, . . .	177 9 7½	Printer's Accounts, . . .	335 5 0
Treasurer's Balance, . . .	3 11 6½	Salaries due, . . .	54 15 0
Deficiency, . . .	10 16 10	Sundry small Accounts, . . .	3s 10 0
	£497 18 0		£497 18 0

GLASGOW, 22d April, 1853.—We have examined the Treasurer's Books and vouchers relative to Accounts, from 1st July, 1852, till 16th April, 1853, and declare them correct.

JAMES MORTON.
ALEXANDER M'CRAE.
JAMES WINNING.

The Rev. WM. WATSON, Langholm, moved that the Report and Treasurer's Account be approved of, which was seconded by Mr John S. Marr, Edinburgh, and unanimously agreed to.

Mr ROBT. LOCKHART, Kirkcaldy, moved—'That this meeting cordially rejoices in the extraordinary success which has attended the efforts made during the past year to improve the character of the League's periodicals, and pledges itself to co-operate with the Directors in endeavouring to give them a still more extended circulation.'

Mr M'CRAE, Paisley, seconded the motion, which was passed unanimously.

Rev. Mr BLYTH proposed the following resolution—'That while this meeting is thankful for the support which the League has hitherto received from the public, it is strongly impressed with the necessity of its funds being greatly augmented to enable the Directors to carry on their present operations, and to undertake other measures which may be found necessary to the more effectual suppression of intemperance.' The motion having been seconded by Mr Wm. Service, Sen., Culcreuch, was unanimously approved of.

Mr GEORGE YOUNG, Dunse, submitted the following resolution, which was seconded by Mr KNOX, Edinburgh, and adopted:—'That the Directors of the League be recommended to make every effort to establish an agent in every county in Scotland, whose duty it shall be to lecture, visit, and distribute tracts; and that the Directors be authorised to offer such a sum of money to a committee in each county (as they may see fit) as a stimulus for them to raise the requisite amount for an agent's salary, and other contingent expenses; it being understood that counties shall be divided or joined when found expedient.'

At the request of several friends from Edinburgh, who required to leave Glasgow at an early hour to attend the Banquet in honour of Mrs Stowe, the proposal to hold the next Annual Meeting of the League in Edinburgh was considered at this stage of the proceedings, and was unanimously agreed to.

Mr JAMES MORTON, Glasgow, moved a resolution to the effect, that measures be adopted to induce the Legislature to enforce

an existing law which holds it criminal to dispense intoxicating liquors to young persons under 14 or 16 years of age. Two amendments were proposed, which, as well as the original motion, were withdrawn. Mr JAMES CUNNINGHAM, Glasgow, gave notice that at the next Annual Meeting he would propose a resolution in favour of legislative interference for the suppression of the strong drink traffic.

Mr WM. SMEATON, Dunse, submitted a proposal to raise a special fund for the purchase of refreshment tents, to be used at hiring markets and fairs. It was agreed that the friends of temperance throughout the country be recommended to co-operate in purchasing and superintending such tents in their respective districts.

Moved by Dr M'CULLOCH, Dumfries, seconded by the Rev. Mr GREEN, Paisley, and agreed to:—'That a loyal and respectful address, accompanied by petitions from all the total abstinence societies in Scotland, be presented to her most gracious Majesty, and her Royal Consort, Prince Albert, humbly and earnestly praying them to examine the principles of total abstinence, and the facts and arguments upon which they are founded; and that the same, along with one or more of the best works on the temperance question, be presented by a deputation from the League upon the occasion of her Majesty's next visit to Scotland.'

The Office-bearers for the year 1853-54 were then elected (*see Cover*), after which the following resolutions were submitted and cordially agreed to:—

'That this meeting tenders its most cordial thanks to the Rev. Professor Stowe and the Rev. Charles Beecher, for their efficient advocacy of temperance on the occasion of their present visit to this country, and fervently trusts that they, as well as the amiable and distinguished authoress of "Uncle Tom's Cabin," may be long spared to give their powerful influence in behalf of temperance and other benevolent movements.'

'That the warmest thanks of the League be presented to the Clergymen who preached in Glasgow on Sabbath last, as well as to those who have kindly agreed to deliver discourses in Edinburgh on the second Sabbath of May.'

'That this meeting gratefully acknowledges the kindness and courtesy of the National Temperance Society and the British Association for the Promotion of Temperance in sending the Rev. Wm. Wight and the Rev. R. G. Mason to represent these valuable Institutions at the present Anniversary.'

Thanks having been voted to the President, Secretary, and Board of Directors, the proceedings were brought to a close shortly after four o'clock.

All the meetings were larger and more enthusiastic than those of any preceding year.

Temperance News.

WORLD'S TEMPERANCE CONVENTION.

It has been proposed that a World's Temperance Convention be held at New York during the Great Fair that is to come off in that city in the course of the present summer.

LICENSING SYSTEM.

On the motion of Mr W. Brown, M.P., a Select Committee has been appointed to examine the laws under which public-houses, beer-shops, dancing saloons, coffee-houses, hotels, theatres, temperance hotels, and places of public entertainment, by whatever name they may be called, are sanctioned, and are now regulated, with a view of reporting to the House whether any alteration or amendment of the law can be made for the better preservation of public morals, the protection of the revenue, and for the proper accommodation of the public, with power to send for persons, papers, and records, so far as they may deem it necessary.

TEMPERANCE REFRESHMENTS AT HIRING MARKETS.

At the Penicuik Hiring Fair, on the 18th of March, a large tent was fitted up under the superintendence of Messrs Cowan and Co., paper makers, for the supply of tea, coffee, and other wholesome refreshments. The number of visitors was large, and the arrangements gave great satisfaction. On Thursday, 7th April, the Assembly Hall at Falkirk was opened as a refreshment room by the committee of the Total Abstinence Society, under the patronage of the Earl of Zetland, and other influential parties in the neighbourhood. Between 500 and 600 persons visited the rooms, and were highly pleased.

TEMPERANCE PRIZE ESSAYS.

Some months ago, the Melrose branch of the Scottish Association for the Suppression of Drunkenness offered three prizes of £5, £3, and £2 each, for the three best essays on 'Intemperance: its Causes and Cure,' to be competed for by working men only, who had been resident in the parish of Melrose any time during 1852. The adjudicators—the Rev. Mr Russell of Yarrow, Rev. Mr Edmonstone of Ashkirk, and Alex. Pringle, Esq., Whybank—awarded the prizes to three 'factory operatives,' all of Galashiels, part of Galashiels being in the parish of

Melrose. There were fourteen competitors. Major Baillie has intimated that he will bear the expense of having the first essay printed and published.

EDINBURGH.

A public meeting was held in Bristol Street U. P. Church on Monday evening, 11th April, to petition in favour of Mr Forbes Mackenzie's Bill. The attendance was very large, and the proceedings exceedingly enthusiastic. A banquet in honour of Mrs Harriet Beecher Stowe was held in the Music Hall, on Tuesday, 26th April. The large hall was crowded; addresses were given by Professor Stowe, Rev. Charles Beecher, and others. Lengthened Reports of both meetings appeared in the local newspapers. Want of space prevents us from giving a more extended notice.

GLASGOW.

The missionaries of the United Abstinence Association, with the superintendent, nine in number, were introduced to the public at a numerously-attended soiree, held in the Merchants' Hall on Wednesday evening, 30th March.

The University Abstinence Society has broken up for the session, after having supplied each of the eighty-six members with a parcel of tracts for distribution.

Social meetings were held on 25th and 30th March, in honour of Mr John Nimmo, who sailed for Australia on Thursday, 7th April.

KIRKCALDY.

The annual soiree attended by about 800 persons, was held in Abbotshall Free Church on Tuesday, 22d March. R. Lockhart, Esq., presided, and addresses were given by the Revs. James Robbie, and Alexander Hannay, and by Messrs R. Reid, Rae, and Beattie. Sermons were preached in the Parish Church, on 20th March, by the Rev. R. G. Harper, Dunfermline; and in Union Chapel, on 17th April, by the Rev. Alex. M'Auslane, Dunfermline.

GLASGOW: Printed and Published at the Office of the Scottish Temperance League, No. 30 St Enoch Square, Parish of St Enoch's, by ROBERT RAE, residing at No. 10 Salisbury Street, Parish of Govan.

MONDAY, 2d May, 1853.

THE
ABSTAINER'S JOURNAL.

NOVEMBER, 1853.

Miscellaneous Contributions.

JOHN B. GOUGH.

CONCLUDING PART.

HOPE, however, began at length to dawn upon his path. As he walked the streets one Sunday night, a kind hand touched him, and a voice which awoke feelings to which he had been long a stranger, invited him to the temperance meeting.

'A chord had been touched,' says he, 'which vibrated to the tone of love. Hope once more dawned, and I began to think, strange as it appeared, that such things as my friend promised me *might* come to pass. On the instant I resolved to try, at least, and said to the stranger—

'Well I will sign it.

'I then proceeded to a low groggery in Lincoln Square hotel, and in the space of half an hour drank four glasses of brandy; this, in addition to what I had taken before, made me very drunk, and I staggered home as well as I could. Arrived there, I threw myself on the bed, and lay in a state of drunken insensibility until morning.

'The first thing which occurred to my mind on awakening, was the promise I had made on the evening before, to sign the pledge.

'All that day, the coming event of the evening was continually before my mind's eye, and it seemed to me as if the appetite which had so long controlled me, exerted more power over me than ever. It grew stronger than I had at any time known it,

now that I was about to rid myself of it. Until noon I struggled against its cravings, and then, unable to endure my misery any longer, I made some excuse for leaving the shop, and went nearly a mile from it in order to procure one more glass wherewith to appease the demon who so tortured me.

'The day wore wearily away, and when evening came, I determined, in spite of many a hesitation, to perform the promise I had made to the stranger the night before. The meeting was to be held at the lower Town Hall, Worcester, and thither, clad in an old brown surtout, closely buttoned up to my chin, that my ragged habiliments beneath might not be visible, I repaired. I took a place among the rest, and when an opportunity of speaking presented itself, I requested permission to be heard, which was readily granted.

'As I left the hall, agitated and enervated, I remember chuckling to myself with great gratification, "I have done it—I have done it." There was a degree of pleasure in having put my foot on the head of the tyrant who had so long led me captive at his will; but, though I had "scotched" the snake, I had not killed him.

'When I got up in the morning, my brain seemed as though it would burst with the intensity of its agony; my throat

appeared as if it were on fire, and in my stomach I experienced a dreadful burning sensation, as if the fires of the pit had been kindled there. My hands trembled so, that to raise water to my feverish lips was almost impossible. I craved, literally gasped, for my accustomed stimulus, and felt that I should die if I did not have it; but I persevered in my resolve, and withstood the temptations which assailed me on every hand.

'One afternoon, not long after I joined the society, a gentleman invited me to speak on temperance in the school-house on Burncoat-plain. That evening I shall never forget. I was not, from scarcity of funds, enabled to procure fitting habiliments in which to appear before a respectable audience, and so I was compelled to wear an old over-coat, which the state of my under-clothing obliged me to button closely up to my chin. The place assigned to me was very near a large and well-heated stove. As I spoke, I grew warm, and after using a little exertion, the heat became so insufferable, that I was drenched in perspiration. My situation was indicrous in the extreme. I could not, in consequence of the crowd, retreat from the tremendous fire, and unbuttoning my coat was out of the question altogether. What with the warmth imparted by my subject, and that which proceeded from the stove, I was fairly between two fires. When I had done my speech, I was all but done myself, for my body contained a greater quantity of caloric than it had ever possessed before or since. I question whether Monsieur Chabert, the fire king was ever subjected to a more "fiery trial."

'Not long after this, it began to be whispered about that I had some talents for public speaking, and my career as an intemperate man having been notorious, a little curiosity as to my addresses was excited. I was invited to visit Milbury, and deliver an address there. I went in company with Doctor Hnnting of Worcester.

Mr Van Wagner, better known perhaps as the Poughkeepsie blacksmith, was also to speak. I spoke for the first time from a pulpit at this place; and my address, which was listened to very attentively, occupied about a quarter of an hour or twenty minntes. At this time, nothing was farther from my intentions than becoming a public speaker. In my wildest flights I never dreamed of this. I can sincerely say that I was urged to give these early addresses solely by a hope that good through my instrumentality might be done.

'My time was now almost entirely employed in lecturing on the temperance cause; and, as good appeared to be effected by my labours, I was encouraged to proceed.

'I must now refer to a circumstance which occurred about five months after I signed the pledge, and which caused infinite pain to myself, and uneasiness to the friends of the cause. I allude to a fact notorious at the time—my violation of the pledge. This narrative purports to be a veritable record of my history, and God forbid that I should conceal or misstate any material circumstance connected with it.

'I was at this time delivering addresses in the town of Charlton, Worcester county. Labouring so indefatigably, and indeed unceasingly, almost immediately, and for some time after suddenly breaking off the use of a stimulus to which I had been accustomed for years, I became very weak in health.

'On arriving in Boston, I strolled for some time about the streets, uncertain how to employ or amuse myself. Evening drew on, and it occurred to me that I might dissipate my melancholy, and quiet myself down, by going to the theatre; I resolved to pursue this course, and accordingly entered the play-house. I had not been there long before I fell in with some old companions, with whom I had been intimate many years before. We

talked together of old times : and, at last, observing my manner, and noticing that I talked strangely and incoherently, they inquired what ailed me. I told them that I felt as if I wanted to move on, that move on I must, but cared not whither—in fact, that I was very ill. After being pressed to accompany them and take some oysters, I consented, and we all repaired to an oyster-room. It was during the time of taking this refreshment that a glass of wine or brandy was offered to me. Without thought, I drank it off. And then suddenly the terrible thought flashed across my mind that I had violated my pledge. The horror I felt at the moment, it would be impossible for me to describe. Ruin, inevitable ruin, stared me in the face. By one rash and inconsiderate act, I had undone the work of months, betrayed the confidence reposed in me by friends, and blasted every hope for the future. To say that I felt miserable, would only give a faint idea of my state. For five months I had battled with the enemy, and defied him when he appeared armed with all his terrors ; but now, when I fondly fancied him a conquered foe, and had sung in the broad face of day my pæans of victory, to hundreds and thousands of listeners, he had craftily wrought my downfall. I was like some bark—

Which stood the storm when winds were rough,
But in a sunny hour fell off ;
Like ships that have gone down at sea
When heaven was all tranquillity.

‘On my arrival home I re-signed the pledge, and commenced packing up my books and clothes, with the full determination of leaving Worcester the following Monday.

‘My friends, who did not desert me even in these dark hours of my existence, again rallied round me, and persuaded me to remain, in order to attend the temperance meeting on the Monday I had fixed as the day of my departure. My candid statement had, in a measure, revived their confidence

in me. In accordance with their desires, I did remain, and went, at the time mentioned, to the upper Town Hall, where a very large audience was assembled, who appeared to feel a great interest in the proceedings. I was almost broken-hearted, and felt as if I were insane ; but I humbly trust that I sincerely repented of the false step I had taken, and, cheered by the considerate kindness of my friends, I determined, God helping me, to be more than ever an uncompromising foe to alcohol.

‘I have laboured since 1843 in behalf of the temperance cause, having, I trust, sought and obtained assistance from on High, and rested all my hopes for success on the right foundation.

‘And now, in reviewing all the ways in which the Lord hath led me, I feel, and would express, how much I owe to Him by whose grace “I am what I am.”’

At the invitation of the London Temperance League, he has been induced to visit this country, with the view of giving it a year of his powerful advocacy. We cannot better close these extracts from his Autobiography, than by giving his own account of his last evening in America.

In his concluding lecture at Edinburgh he said, ‘The last night I spent in America, Mrs Stowe’s father and mother—the venerable Dr Beecher and his wife—came across two miles to the house of Deacon Moses Grant, to spend the night with us. The old doctor has always been my friend, and like a father to me. I sat down, and said I, “Doctor, I have paid my passage to go to England, and I feel as if I could pay just that price over again if I were detained—if something would occur to keep me back.” Why was I afraid to go, he asked. “The English people and the Scotch people want argument. I cannot argue this point, for I want logic. I am no logician, I have no education. I can only go to them, and tell them just what I believe to be the truth, in my own way, and I feel that I shall not succeed ; but I

tell you what I have done, I have got money in my possession—I had to go and borrow it—and as soon as I set my feet on England's shores, and make my first speech, if it's not well received, I shall come back again." "John, my son," he said, "don't fear; I have prayed for you, if the Lord go not up with you, to send you not over, and I mean to pray for you while you are gone. Go, and in God's name talk to the people; and if it is God's will that you do anything for his cause, leave it with him; go, and the benison of an old man go with you." (Applause.) I took him by the hand and told him, "I will go." I say to you, this may be my last address in Scotland, for it is yet to be decided whether I leave in October or remain till Midsummer. If I remain till Midsummer, and I have hopes of it, I will visit Auld Reekie again—(applause)—but this may be my last address in Scotland, and I will say to you, my heart has been cheered. *It was in Scotland I heard the first prayer at a temperance meeting since I came from America; and I believe, the reason why they hold such power in the church in the States of America is, that they have prayer—is, that they have prayed all the way up, and watered the path with tears and with faith, till they stand where they do on the temperance question. It cheered my heart, therefore, to find that there was prayer in temperance meetings in Scotland.'*

A WARNING TO WATER DRINKERS.

VERY likely a reduction in the wine duties will be the attractive feature of next session's budget. It is evident that the revenue cannot lose by the change, and a large class in the community would accept it as a great boon; those, however, who have studied the moral bearings of this question, and who are conversant with the nature and workings of intoxicating liquors, cannot but view with considerable

apprehension the progress of a movement, the avowed object of which is to effect an enormous increase in the consumpt of alcoholic drinks.

The Government, of course, look at the subject from a purely financial point of view; with them it is a question, not of morals, but of money: they will reduce the duty, if the people will increase their drinking, so as to protect the revenue from loss. In fact, the movement for a one shilling duty is based upon the assumption that the revenue would profit by the change; that the increased demand for wine would not diminish the consumpt of either beer or spirits, but that there would be, as there has always been, where the duties on articles of general use were diminished, an increased consumpt of the article liberated, without affecting the demand for other articles of the same class. Now, the revenue derived from the wine tax in 1851 was £1,777,259; so that to maintain it with a one shilling duty, would require the consumpt to be increased from 6,280,587 gallons to 35,545,180. While we have no reason to attribute to the originators and promoters of this movement worse motives than a desire to increase their trade and their gains, we unhesitatingly regard the undertaking as thoroughly antagonistic to the temperance cause; if their views are carried out, not merely will our labours prove abortive, but much of the good already accomplished will be undone. In the calculations of those who support this measure, water drinkers and the young occupy a prominent place among the future wine drinkers of our country; if they are to become such, it requires but little penetration to anticipate the consequences; if those who were once addicted to habits of intemperance, and who have, after a terrible struggle, succeeded in renouncing entirely the use of alcohol, are tempted once more to partake of it, whether under the guise of light wines or otherwise, a

return to vice and degradation will be the result. The consequences of a firebrand thrown into a powder magazine, are not more certain than are those of a reclaimed inebriate tampering with the alcoholic cup. Old habits are not uprooted when their indulgence has been abandoned, they are only dormant, and liable to be roused into action by the smallest excitement; those who have struggled manfully and successfully with the tormentor appetite, know this to be the case. These are not haphazard statements, every one actively engaged in the temperance enterprise has met with many sad illustrations of this truth. The experiment was tried on a large scale under the old temperance society. Thousands anxious to escape from the slavery of drink, abandoned ardent spirits and took to wine. And what was the result? Appetite, after a short period of cruel torture, regained the mastery, and back went every man of them to their old habits; nothing short of the starvation principle was found adequate; and those who had the courage to adopt and carry it out, have not been disappointed with the experiment.

The Select Committee on the import duties on wines, have elicited very clear evidence on these points, and with which the friends of temperance ought to be acquainted, viz., That a reduction in the wine duties would cause an increase in the consumpt of wine; that the consumpt of spirits and beer would not be diminished thereby; and that a large body of consumers would be created. The witnesses called in and examined were the wine growers, and brokers, and merchants, and retailers; for the purposes of the committee they were undoubtedly the best parties that could have been selected. In addition to their being the originators of the movement, the fact of their being engaged in the branch of trade to be dealt with, must have led them to a careful examination of the subject.

Mr J. J. Forrester, an extensive grower of wine in the north of Portugal, says, 'If the duty were reduced to one shilling, wine would then become an article, not of luxury, but an article of necessity, and almost everybody then, I think, would drink wine, and almost every one then could afford to drink it; so that I feel convinced the consumption in port wine, especially, would increase sevenfold. I consider that with a one shilling duty there would be an enormous increase of revenue.'

Mr Short, a dealer in wine, spirits, and beer, at No. 333 Strand, London, who sells by the pint, half-pint, and gill, says, 'I consider it would increase my circulation, and it would increase the revenue to more than it is now.' He stated that he disposes of about 160 pipes of wine yearly, principally port and sherry. Now, as a pipe of wine contains 3680 gills, it would appear that his single establishment sells about 1900 gills daily, in addition to beer and spirits. He says, 'If you were to see my bar, and see the people come in and drink wine; bricklayers, labourers, coal-heavers, journeymen carpenters, and men of all grades come in and take their fourpence glass of wine, and go out and say, Mr Short, what a beautiful glass of wine that is! and they go out sober—you never see anybody drunk in my house; we have a thousand people a-day in it, and not a drunken man amongst them.' From this evidence, it appears that the English taste is in favour of port and sherry, but especially the former. Port contains 23 per cent. of alcohol; two glasses of it being nearly as strong as one of spirits; so that an increase in the consumpt of this wine would necessarily be attended with a corresponding increase of intemperance and its attendant evils. Mr Short's boast, that nobody gets drunk in his house, is something of a kind with the temperance of the French; the fact is, he does not give them time to get drunk. They take their

glass of liquor at the bar, and walk out, probably going elsewhere to satisfy that craving appetite which he has been instrumental in awakening. It would be more to the purpose if he could assure us that none of his customers ever get drunk; but that he cannot do. If he does not fill them drunk, he puts them on the straight road to drunkenness, and that is quite as bad. *Respectable* publicans must not lay this flattering unction to their souls.

W. E. Tuke, Esq., Sworn, wine broker, who knows the trade since 1809, says, 'Hamburgh consumes thirty bottles of wine per head, and that, observe, in a city where the consumpt of beer and brandy is decidedly greater than it is in the city of London. If you were to reduce the duty to one shilling, I think you would, in a few years, say three years, raise a much larger amount of revenue than you do at present.' In Hamburgh the duty is about sixpence a gallon.

Mr J. Lawrie, wine merchant for 21 years, says, I think in the third year the revenue would be five or six hundred thousand pounds more than it is at present, and go on in a ratio for ten years, then be double at least what it is now.'

Mr W. B. James, wine merchant for 24 years, handed in an elaborate paper, showing how the revenue would probably be made up. He estimates that 500,000 heads of families, representing 2,500,000 individuals, pay income tax, and presently consume 6,600,000 gallons of wine; he calculates that they will increase their consumpt threefold, making 19,800,000; he supposes that 2,000,000 new drinkers will be created, consuming 9,900,000 gallons; that 2,000,000 invalids will consume 1,000,000 gallons; and that 1,000,000 artizans will indulge occasionally in a treat of wine to the extent of 500,000 gallons; making a total of 7,500,000 consumers, consuming 31,200,000 gallons.

Mr Henry, Lancaster, importer of wines, and wholesale dealer for 35 years, says,

'Men's capacity for consumption far exceeds their capacity for buying; to bring the two into juxtaposition would bring about a very large consumption.'

Mr T. G. Shaw, wine merchant for 30 years, and the author of several productions on the subject, says, 'My decided opinion is, that the present and a greater revenue would be realised very shortly. Wine is a thing that can be had exceedingly cheap, and were it not for the high duty, would be within the reach of all persons of very moderate means, and instead of being regarded as a luxury, and sipped out of small glasses after dinner, would be used as a beverage, and drunk in tumblers as beer now is. The actual consumers would drink a great deal more, and there would be a great increase in the number of consumers. Really, when you look at this country and its miserable quantity, you cannot help thinking there would be an enormous increase of wine. I believe that within ten years it might be made to produce at least six millions of revenue.' By this calculation the consumpt would be increased in ten years to 120,000,000 gallons! and this exactly corresponds with the evidence of another very high authority, the late G. R. Porter, Esq., of the Board of Trade, who stated before the Committee, that he believed the increased consumpt would be equal to one-sixth of that of France. It is indeed a recognised principle in political as well as in mercantile transactions, that as the price of any article in general use is reduced, the demand increases. The cheapest railway fares yield the largest dividends. The reduction in the prices of tea and coffee gave a great impetus to their use. In the year 1845 Sir Robert Peel reduced the duty on brandy from 22s 10d to 15s per gallon—the result was an immediate increase of sixty per cent. on the consumption, and £10,000 in the revenue. Now, of the fourpence charged by Mr Short for a glass of wine, 2½d goes

to the Government, so that, with the altered duties, he would be able to sell the glass for twopence. If such a reduction as this did not lead to a greatly increased

consumpt, then wine would stand a solitary exception to the general rule.

(To be continued.)

Narrative Sketch.

THE PENSIONER :

▲ STORY FROM REAL LIFE OF THE EVILS OF INTEMPERANCE.

CONCLUDING CHAPTER.

'THE devil is chained,' said a grey-haired man whom we visited on his death-bed; 'God holds the chain in his hand; and one hair's-breadth beyond what he is permitted, he cannot go.' After the long drunken fever of Sicily, Richmond, it will be recollected, was consigned to the quietude of a French prison; the re-exhibition of his besetting sin was suffered to lead him away into the horrors of the valley of the shadow of death, from which he escaped as if by miracle. It would be a shallow, pitiable conceit to imagine that God's hand was not in all this; and yet how the liar and the murderer from the beginning must have leered and smiled, when Richmond disposed of his coffin for the small consideration of a gill of rum!

The war being terminated, the regiment was ordered home. Rejoicing in the hope of soon beholding the loved shores of Britain, they encountered a vessel in their voyage to Portsmouth, having a board placed above the quarter-deck, with these words inscribed on it, 'Bonaparte in Paris with 130,000 men, ready for the field.' The ship's course was altered, and they bore away for Ostend, where they landed, and marched immediately to Ghent. In a fortnight more they were on the road to the field of Waterloo, which they reached about two o'clock in the afternoon of 18th June, the last day of the memorable battle. They pressed forward into the conflict, and soon a cannon shot deprived Richmond of his arm. From the field of carnage he was conveyed to Brussels, and placed in the Elizabeth convent, where there were no less than 9,000 wounded men. Amid the suggestiveness of such a scene, and the reflections which his own narrow escape might well inspire, he remained for twelve weeks under medical care, and then returned to England. Having passed

the board, he got a pension of one shilling per day. Besides this, he obtained £6 a year, out of monies that had been collected for the benefit of the sufferers, and of the relatives of those who had fallen at Waterloo. Thus, after the lapse of fifteen years, he returned to his native Paisley, with the vice of drunkenness deeply rooted in him; yet girt about with such recollections and considerations as might have availed to summon him to the most solemn watchfulness and determinations against it. 'It might have been expected,' said he, 'that a calm and serious review of the miseries and dangers through which I had passed, would now have had the effect of making me abandon my evil practices, and commence a life of temperance. My subsequent years exhibit degradation and misery as great, because brought upon me by my own misdoings. Nothing seemed sufficient to change me from a drunken to a sober man; no considerations of religion, of self-respect, of danger in this life, or retribution in the next, possessed power over me to make me resist the fell destroyer when presented to me. I continued to live on and on in my drunkenness, like the moth we see dancing around the flame of the candle, sporting with my destroyer.' This indicates that these considerations were present to his mind, and were asserting their authority over him; but in vain. The demon of drunkenness had possession of him.

He was only thirty-four years old when he returned to Paisley. He married; but no ties restrained him from drunken indulgences. We can only give a glimpse of many subsequent years. In one of his drunken rambles he walked over the quay at the Cart, and was nearly drowned. On another occasion he was taken up for being drunk and disorderly; and after

being all night in the 'lock-up,' was brought before the police court next morning. He was fined in five shillings; and having no money, and no wish to be re-committed, he offered to leave his wooden arm as a pledge that he would return and pay the money. The offer was accepted. The wooden arm was hung up amid the laughter of the court. Next morning, a paragraph having appeared in a newspaper on the ludicrous incident, headed, 'A hero from Waterloo,' smote him, hardened as he was, with a deep sense of his degradation; yet the lust of drink drove him remorselessly on. Often he sold his wife's cap for a penny. Rising one morning in the 'horrors for drink,' and having nothing of his own wherewith to procure it, he went out determined to steal for the gratification of his appetite. He went to a house where liquor was sold, and watching his opportunity, went boldly in, took a choppin measure, and turning a cran, filled it with his favourite beverage. He hurried away with his booty to a wood not far off, and there hid it; paying it frequent visits in the course of the day, till at evening not a drop of it was left. Three times his wife and family separated from him. Three times was he in the poor's-house, because, being so well known, he could not get lodgings anywhere else. He sunk into shame and infamy, into wretchedness and comparative nakedness. At last fever seized upon him, and brought him once more to the brink of the grave. Once more he was mercifully restored. His wife returned to him with womanly compassion, and removed him from the poor's-house to her own well-furnished home.

It was at this period he joined the abstinence society. His chequered life forthwith assumed a new aspect. As time rolled on he became more and more satisfied of the momentousness to him of entire abstinence from intoxicating liquors. The blight that had hitherto descended on all 'with whom his fortune was associated,' was neutralised. He seemed to himself to be walking in sunshine. His naturally active, buoyant, forward disposition showed itself in a new direction. He not only attended public meetings, but at last became a speaker. On one occasion, after giving some account of his experience of the evils of intemperance, he concluded with

this declaration: 'It is now two years since I signed the pledge, and can therefore speak of the contrast. Peace and comfort abound in my dwelling. I believe I have possessed more real peace of mind during the two years I have abstained from strong drink, than I did all my life before. I seem to myself, though the infirmities of age may now be coming crowding upon me, a being of only two years' real existence. I am just now learning the real pleasures of living. Temperance has done more for me than improved my home; it has also had an influence on my heart. It has led me to the house of God, and besides making me a member of the church, has been instrumental in bringing me into the possession of a peace of mind which the world can neither give nor take away.' But, alas! Richmond's peace was not what he imagined it to be. For about four years he held on in this reformation—elated with the change in his condition, declaring that he had got out of the dominions of king Alcohol, and could not be re-taken without his own consent; which consent he was so far from giving, that he was resolved to wage an eternal war against him in whose service he had experienced 'so few pleasures, and so many horrors.' Having suffered a sore bereavement in the loss of his eldest son, who was drowned in a voyage to Antwerp, all his new principles and resolutions gave way, and once more he sought consolation in that liquor which he had joined others in denouncing as 'liquid fire and distilled damnation.' An abstinence friend, not knowing the lamentable change that had come over him, was much astonished, on entering his dwelling one day, to find him partially undressed, his face bearing marks of recent violence, struggling with his wife to get away for drink, and threatened to jump over the window unless she allowed him. He had just returned from Glasgow, where he had been drinking and subjected to personal violence. Poor Richmond fell back into the gulf of intemperance; but, through a wholesome restraint exercised upon him, he did not sink into the same depth of public degradation. He passed away at last, after a short illness, into that awful eternity, on the brink of which he had so often hung in uncertainty.

Drink's Doings.

A MONTH'S FRUITS OF INTOXICATING DRINK — SIXTH MONTH.

(From 12th August to 12th September, 1853.)

BY UNCLE TOM.

No. 128.—August 12. A labourer, while drunk, fell into the hold of a vessel at the Broomielaw, fracturing the cap of his knee, and receiving other injuries.

129.—August 14. A man, helplessly intoxicated, fell in front of an omnibus in Newgate Street, London. One of the wheels went over him, and he died in five minutes.

130.—August 15. A drunken carter at Stanningley, whilst attempting to kick his horse, fell before the cart, when one of the wheels went over his head, and killed him on the spot.

131.—August 16. A man the worse of liquor attempted to drown himself, by leaping from a steamboat into the Clyde, but was rescued.

132.—Same day. Two labourers belonging to Tain, on their way home from Sutherlandshire, got very drunk before crossing the Meikle Ferry. One of them was afterwards found asleep on a stone, with the tide up to his neck. The other is supposed to have been drowned.

133.—Same day. A carter residing near Neilston was found dead on the public road. He had been drinking hard the previous day, and on his way home had lain down and died.

134.—August 17. A young seaman, belonging to a vessel in the Clyde, was nearly drowned in consequence of falling into the river when very drunk.

135.—Same day. The body of a porter in Banff was found by the salmon fishers near the shore. He was last seen the previous night on the new pier, in a state of intoxication.

136.—August 19. A shoemaker in Glasgow, while drunk, fell backwards on his head from a stair, and immediately expired.

137.—August 21. The body of a publican in Dundee was found in the Victoria Dock. He was seen drunk the previous night at a late hour.

138.—August 23. An old woman, while intoxicated, threw herself into the Clyde at Glasgow, and was drowned.

139.—August 25. A drunken blacksmith fell into the canal at Port-Dundas, and perished.

140.—August 26. A shoemaker in Kil-marnock, intoxicated, entered an eating-house, and ordered some tripe; on taking the first mouthful, he was seized with apoplexy, and died instantly.

141.—August 27. A drunk woman in Greenock fell into the fire, and was terribly burnt about the head and neck.

142.—August 28. A hawker in Glasgow died suddenly from excessive drinking the previous night.

143.—Same day. A stoker in a state of intoxication fell among the machinery of a steamer on the passage from London to Grantown, and was instantly killed.

144.—Same day. An omnibus conductor in London, of intemperate habits, committed suicide by opening a vein in his arm.

145.—Same day. The body of a dissipated shoemaker in Stranraer was found on the shore. Supposed to have drowned himself.

146.—Same day. A man died at Bradford in consequence of having, a few days previously, while brewing beer, fallen into the boiling liquor, and been terribly scalded.

147.—August 29. A painter in Edinburgh, while intoxicated, burst a blood vessel in the street, fell down, and expired.

148.—Same day. A woman in Glasgow, who had become much addicted to drinking, committed suicide by cutting her throat.

149.—August 30. The body of a drunken sailor was found in Craig Harbour. Supposed to have fallen in during the night.

150.—August 31. A man in Perth, in a fit of *delirium tremens*, cut his throat. He is not expected to live.

151.—September 1. A man in the New Vennel, Glasgow, in a drunken quarrel, nearly murdered his wife, striking her with a heavy piece of wood, and then twisting a rope round her neck.

152.—September 3. The body of a mechanic belonging to Glasgow was found on a heap of coals in Dumbarton. He had been drinking hard, and lain down and died.

153.—September 4. The body of a man

named John Carpenter was found in Sir George Duckett's Canal. He had been drinking, and is supposed to have drowned himself.

154.—Same day. Two men quarrelled in a public-house in Gateshead, and fought. Next day one of them struck the other with a stick, which caused his death three hours afterwards.

155.—September 6. A young woman in Greenock, after a fit of hard drinking, swallowed a quantity of laudanum, and was with difficulty saved from death.

156.—Same day. The body of a flax-

dresser in Montrose was found at the foot of a stair. He had fallen down while drunk, and being unable to rise, was suffocated.

157.—September 7. A weaver in Glasgow was found dead in a house of bad fame, from the effects of excessive drinking.

158.—September 9. A widow in Nairn was burned to death in her own house. She had been drunk for several days, and her clothes had taken fire, causing her death next morning.

The Temperance Pulpit.

STRONG DRINK AND RELIGIOUS OBSERVANCE.

DEUT. xiv. 26.

'And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.'

Strong drink and religious observance, say some of our readers, what an idea! The idea, nevertheless, is in our text, and before we have done, we trust we shall be able to show reason for prefixing this title to our present discourse. The inspired words on which we here remark have an important bearing on the abstinence question. The opponents of our principle are in the habit of pointing to this text, and that other in the book of Proverbs about giving strong drink to the ready to perish, as sanctioning the use of intoxicating liquors. In a previous number of this Journal we have examined the passage in Proverbs, and shown that, so far from countenancing the common use of strong drink, it is an earnest counsel to abstinence from it. We now proceed to consider this passage in Deuteronomy, the only other text in the bible that seems to give a direct sanction to the use of strong drink. What was the strong drink here mentioned? What was the occasion of using it? And what bearing has the divine permission of such drink on such occasion on the abstinence question?

First. *What was the strong drink here mentioned?* The Hebrew word is *Shechar*, which the translators of our English bible usually render '*strong drink*.' This is not a happy rendering of the original term. The epithet '*strong*,' for which there is nothing equivalent in the Hebrew

word, conveys the idea that the drink is highly intoxicating. But *Shechar* of itself conveys no such idea. We examine the passages where it is used, and we find it in numerous instances spoken of along with *Yain*; and as we know this latter word is a general term to denote the juice of the grape, we conclude that *Shechar* is a general name for liquor made from dates, grain, or boiled fruits—the produce of the vine excepted. We have no word in our language equivalent to the Hebrew term *Shechar*, and it had been better if, like some others of this class, it had been left untranslated in our version of the scriptures. In this case it would not have suggested to the mind a strong intoxicating drink. 'This is true,' says the distinguished American scholar, Moses Stuart, 'of neither *Yain* nor *Shechar*. Both words are generic. The first means vinous liquor of any kind and every kind. The second means a corresponding liquor from dates and other fruits, or from several kinds of grains. Both liquors have in them the *saccharine principle*, and therefore they may become *alcoholic*, but both may be kept and used in an *unfermented* state. That my position is correct is shown decisively by Numb. vi. 3. There the Nazarite is forbidden first to drink either *Yain* or *Shechar*. This is generic in respect of both. But, then, in order to enforce the precept more thoroughly, the

legislator goes on to *particularise*. He forbids the Nazarite to drink *fermented wine* or *fermented Shechar*. We should not be surprised, then, in case we find both spoken of in such a way that in one passage it is regarded as a blessing or an allowable comfort; while in another it is spoken of as a means of intoxication and a curse.' For the use of Shechar as a mere comfort there is but this one passage in the Bible, and here nothing decides it to be fermented, but the evidence is all on the other side. In Numb. xxviii. 7, where Shechar is rendered by our translators 'strong wine,' it is appointed to be poured out unto the Lord for a drink-offering, and as we know that all fermented things were excluded from offerings to God—(Lev. ii.)—the conclusion is forced on us that fermented drink can on no account be meant in this text before us. This leads us to our second inquiry—

What was the occasion of using the strong drink as here specified? We read the divine precept thus, 'Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to set his name there, the tithe of thy corn, of thy wine, (*Tirosh*, the solid produce of the vineyard) and of thine oil, (*Yitzhar*, or olive fruit) and the firstlings of thy herds and of thy flocks. . . . And if the way be too long for thee, so that thou art not able to carry it. . . . Then thou shalt turn it into money. . . . And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, (*Yain*, the juice of the *Tirosh* before mentioned) or for strong drink, (*Shechar*, the liquor made from *Yitzhar*, specified above or like fruit, included in the tithes of which the text speaks) and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.' From this it appears that the whole passage is a *directory for a religious ordinance*. The things to be eaten and drank were the tithes of all the Israelite's increase that his field brought forth; these, if he could not carry to the appointed place, he was required to sell, and, again, with the money thus obtained, to purchase produce of the *same kinds*, to devote to a holy use. Then, the tithes thus presented were to be eaten '*before the Lord*,' in the place, that is, of his presence, in an act of divine worship, along with the priest and Levite appointed to share in all the tithes, in this way brought to the holy

shrine. This entire direction, then, is distinctive and specific. It is the tithe of an Israelite's increase from the field that is to be partaken of, and it is to be partaken of, in the tabernacle of God in a religious ordinance. We may be well assured from this that the Shechar to be there freely enjoyed was not intoxicating drink. For who would not recoil at the thought of a holy God appointing free potations of intoxicating liquors to be indulged, in his temple, and as an expression of devotion to him? Who could think for a moment of a divine appointment to drink freely of our brandy or whisky, or brandied wines, in a religious observance? Does not the simple fact that this Shechar was appointed of God to be freely used in a religious ordinance, demonstrate at once and for ever, that in this case, at least, it was not intoxicating drink? Who shall dare to say that the God of holiness and love desired to be served by his worshippers partaking of a drink which must form a temptation to them to sin? Perish the thought for ever, as dishonouring to our holy Lord God! This, then, we must hold to be a very remarkable circumstance in favour of the scripturalness of the abstinence principle, that the only text in the bible where 'strong drink' is spoken of as an allowed comfort, it is as used in a religious ordinance, where, from the very nature of the case, its intoxicating quality is inadmissible.

What bearing now has the divine permission of this drink on this occasion on the abstinence question? It has much every way. We hereby sweep all sanction of the use of intoxicating drink right out of scripture. We see in the bible hundreds of warnings against it, hundreds of threatenings against it, but we see now there is not in the whole bible one word in favour of the common use of it. We observe that the circumstances in which the Shechar was taken, utterly forbid the supposition of its being here intoxicating. But this is not the whole force of our argument. We must remark further, that whatever this drink was, it was used in a religious ordinance; and no warrant can be derived from its use here, for the use of intoxicating liquor in the customs of daily life. Our argument has a double edge. First of all, we maintain, since the drink here allowed was used in a religious ordinance it could not be intoxicating; and then, secondly, whatever the drink was, the divine permission to use it, in the solemnities of his service, affords no sanction to use it, as a

common beverage in daily life. We go, then, with our total abstinence pledge to our bible, and we think it much that we find a complete harmony between them. We deem it a great thing that the drinks from which we abstain receive not one word of commendation, but are condemned, denounced, pointed to, in terms of warning and menace in the book of God: 'Wine is a mocker, strong drink is raging.—Look not on the wine when it is red, when it giveth its colour in the cup; at the last it biteth like a serpent, and stingeth like an adder.—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.' These, and such as these, are the words of condemnation of intoxicating drink found in our bible, and not a single word, *not one* in its commendation. In our pledge, too, we condemn it; in our practice we abstain wholly from it, and we give it not to others. Are we not in this nearer to the *spirit* of the bible than those who both take intoxicating drink and give it? Nor is this all. God, in the bible, does not only condemn intoxicating drink, and say nothing throughout his whole word in its praise, but he teaches those whom he would have to be specially devoted to him, to abstain from it. The priests of the house of Aaron he would have to be pure in his service; and this is his command to the great Levite, the head of their order: 'Do not drink wine

nor strong drink; thou, nor thy sons with thee, when ye go in to the tabernacle of the congregation, lest ye die. It shall be a statute for ever throughout your generations.' This is his injunction to the wife of Manoah when chosen to be the mother of a Nazarite: 'Bewsre, I pray thee, and drink not wine nor strong drink, for the child shall be a Nazarite to God from the womb.' This is his declaration to the tribes of Israel after he had led them through the wilderness in mercy and faithfulness: 'I have led you forty years in the wilderness; ye have not eaten bread, *neither have ye drunk wine or strong drink*, that ye might know that I am the Lord your God.' Shall we say, then, that Israel during the forty years' sojourn in the desert were a nation of abstainers, and that God led them thus, that they might the more know and acknowledge him to be their God?

We cleave, then, to our abstinence principle, because we find it in our bible; and we confess we love our bible all the more that it says not a word in approval of the use of intoxicating drinks. We love the pure Word of God, in that it condemns with uniform voice those drinks, that are so destructive to men, and in that it favours the cause that is dear to our heart, and gives us a banner to display because of the truth.

The Abstinence Journal.

GLASGOW, NOVEMBER, 1853.

WINE AND WAR.

THE late 'Peace-Conference at Edinburgh has brought up prominently to view another of our great social evils. As we sat in its meetings, we could not fail to be struck with the remarkable similarity between the evils of war, and those of intemperance; indeed, when we looked around and recognised in almost every countenance we knew, a friend of the temperance movement, and listened to the arguments that were advanced, we almost fancied ourselves to be seated in the midst of some great temperance gathering.

'War,' said one, 'is the concentration of every conceivable evil;' and may not the very same be said of intemperance? What are the evils of war? Murder, theft, rapine, falsehood, cruelty, hate, licentiousness, poverty, and debasement. And are these very evils not the train-bearers of the tyrant Alcohol? What is the loss of life occasioned by the one compared with the other? It is computed that at Waterloo 70,000 fell; but it is believed that in Britain alone as many perish every year through drunkenness. What is the

cost of the one compared with the other? It was stated by Mr Bright that the yearly cost of our military and naval forces amounts to seventeen millions sterling, and that the entire nations of Europe are spending one hundred millions per annum on the maintenance of armaments, while we alone are spending as much every year upon our drinking system. How bitterly we complain of this seventeen millions wrung from the industry of the country, while, with a single act of the will, we could rid ourselves of a self-imposed system of evil that costs us six times as much!

It was stated by Mr Bright—

‘We pay twenty millions for the unfortunate policy of our forefathers, and there may come a day when that burden shall just make all the difference between us and the great rival nation on the other side of the Atlantic—(cheers.) I was speaking the other day with an American gentleman who has been a good deal in Europe, and he was adverting to the fact that in the United States they have so large a surplus revenue they did not know what to do with it. It is a question whether they should pay off all the debt, or expend the surplus in making a railway to connect the Atlantic with the Pacific. He contrasted the state of his country with the state of ours. He said, “Your twenty-eight millions a-year is an incredible sum; we cannot comprehend it: it is not to be reckoned in dollars and cents—(laughter)—but,” he said, “I reckon there will come a day when England and the United States are about neck and neck, and the twenty-eight millions upon the industry of the United Kingdom will tell something against her in her race with the United States”’—(hear, hear.)

But do men of discernment not perceive that there is a more fearful drag upon our industry than even this twenty millions a-year, in the shape of interest paid on the national debt? If America, during the twenty years to come, makes progress in the temperance cause equal to what she has done during the twenty years that are past; if with her Maine Law, and the great body of the moral worth of her

people on the side of sobriety, she add to her energy the advantage which perfect sobriety affords; while our own nation continues debased and burdened with the drinking system, may our intemperance not yet prove, and that ere many years, one of the principal means of hurling us from the proud pre-eminence we have for so many generations held, and give us the place to which every people is entitled that will not set itself manfully to the work of self-reformation. At present, there is no question more worthy of our political economists, than the bearing of intemperance upon national prosperity. How appropriate to our own cause are these telling words of Mr Bright:—

‘When men come to a saner mind, when we become a more enlightened people, when we come to be what we profess—a christian nation, then our posterity will look back to these times with wonder and astonishment. They will say, were there no churches in 1853? Were there no chapels? Were there no ministers of the gospel of peace?—(loud cheers.) What were the men doing? Were they splitting hairs? Were they disputing whether baptism should be by sprinkling an infant, or immersing a grown man?—(cheers.) Were they disputing whether they might lawfully burn candles on an altar?—(loud cheers.) Were they disputing as to the precise amount of labour which a man might do or might not do on the Sabbath?—(loud cheers.) What were their ministers and their people about? Were their sects—their professing christian sects, hunting each other to death?—(continued cheers.) Why were they not pointing the people to this gigantic and incredible evil? Why were they not endeavouring to wipe away from this christian nation the heaviest disgrace which has ever attached to it?’—(hear.)

Another thing that struck us on looking round upon the Conference was, to observe here and there men who have always felt scruples about joining a movement such as ours, which takes along with it those of all religious creeds and those of no creed at all; and who rely upon the simple preaching of the gospel as the only means lawful

to be employed in the suppression of drunkenness. Will they explain to us how they can with their notions join the one movement, and stand aloof from the other. Ah! there is this grand difference, and we fear it goes far in explaining the inconsistency: a man may become a peace man or an anti-slavery man, or anything else he likes, without sacrificing a single appetite, or bearing the scorn of friends and associates; our movement, however, demands a sacrifice of taste and a change of customs; and hence, peace principles can be espoused, while abstinence is scouted. We were, however, delighted to find that the leading men in the Conference were men who have identified themselves with our movement, such as John Bright, Joseph Sturge, Samuel Bowly, Dr John Ritchie, Rev. Dr Joseph Brown, Rev. Benjamin Parsons, Henry Vincent, Elihu Burritt, Lawrence Heyworth, M.P., Alderman Harvey, and many others, showing the congruity and connection of all good causes; indeed, had the temperance men been withdrawn from the Conference, it would have cut rather a sorry figure.

ORDINATION DINNERS.

SOME time ago we gave mortal offence by animadverting upon the proceedings in connection with a certain ordination dinner. The soreness felt by the parties who had got up the affair is the most striking proof that their consciences, especially when favoured with a little teetotal enlightenment, which we thought it meet to afford them, were not altogether at ease on the subject. We are glad to learn that others are taking warning in time. The East United Presbyterian Congregation in Auchtermuchty—formerly presided over by the Rev. Dr Taylor, who has gone to Canada to fill a professor's chair, and who was long one of our ablest and most attached friends—having called

a successor, met to make arrangements for the ordination dinner. It was moved and agreed to, that, in the dinner proposed, intoxicating liquors should find no place. The proposal gave rise to an animated discussion. On the question being asked, if it was consistent with a christian church to countenance customs which were bringing so many thousands to a drunkard's grave and a drunkard's hell, no answer was given. On one observing that a glass would do no one any harm, it was promptly replied, that with a glass originates every drunken career.

'Viewing the whole,' says a correspondent, 'we have reason to rejoice; we look upon the result of the discussion as a token of better days. A few years ago, such a motion would have been scouted, but abstinence principles are permeating society. Let us not slacken in the warfare. In due season we shall obtain the victory.' That the step taken by our friends in Auchtermuchty is a wise one, is abundantly plain. The mischief done by drinking at ordination dinners is great beyond all estimate. Cases have come to our knowledge which convince us that in no instance are our drinking customs more reprehensible and pernicious. One or two illustrations will suffice:—Lately, as we sat at the dinner connected with an ordination, a friend directed our attention to a gentleman at a little distance, with the remark, 'He is sure to be drunk to-night.' On inquiry into the case, we were informed that he held an official situation in the town, and that such were his habits that he could join no company, however respectable, where drink was being used, without abandoning himself to unrestrained indulgence. Afterwards we learned that it was just as had been predicted. Now many of the ministers and elders present knew nothing of this man's vice. What need then is there for caution? In every such company the drink-loving ones of the congregation are sure to be present, and

here are they getting a sanction to their habits from those whose character and office demand that their influence should be all on the side of virtue and religion. Some years ago, an old, gray-headed elder turned to a gentleman by his side, just as the chairman rose to propose the health of the Provost, and said, 'Here is the Presbytery that was twice out examining into the conduct of our former minister, who ruined himself with drink, and nearly ruined us too, back again, introducing this fine young gentleman with the very thing that has already done us so much mischief.' That his fears were not unfounded have been proved by facts. That 'fine young gentleman' has followed the steps of his predecessor, and been obliged like him to demit his charge. More recently, at another ordination dinner, a Major —, who had been invited, as a matter of courtesy, to attend, was so pleased with the social character of the affair, that he rose, and addressing a member of Presbytery, who occupied the chair, said, 'I beg, Sir, to propose that our friend Macvicar, at the other end of the table, be requested by you to favour the company with a song.' The scene which the address produced, in common language, may be more easily conceived than described. In face of these facts, we ask if this custom is longer to be tolerated in connection with the solemn services of an ordination occasion?

THE CHOLERA.

AGAIN this scourge of a vicious people is upon our borders. Aware of the extreme suspicion with which all our opinions respecting the avidity with which it seizes upon those who have been in the habit of indulging in alcoholic potations are received, we content ourselves with quoting the opinions of those who cannot be suspected of any peculiar bias upon the subject:—

In the directions to mariners and ship-

owners respecting the cholera, issued from the Board of Trade, it is said,—'Great moderation both in food and drink is absolutely essential to safety. A single act of indiscretion has been followed by a severe attack; intemperance at such a time is fraught with extreme danger. An epidemic atmosphere commonly produces great depression both of body and mind, and a desire for stimulants. If for the relief of this feeling recourse be had to gin or brandy, the result may be fatal.'

As examples of the classes of persons among whom the disease has proved fatal, and of the condition of the places in which it has principally prevailed, it may suffice to cite the following:—J. F., of very irregular habits, been frequently intoxicated. He lived in a house in Broad-gates, Hexham, with his wife, at 59, and family. Himself, his wife, and two daughters, at 26 and 31, all died of cholera on the 21st, 23d, and 24th ult.

At 19, Martin-street, Friar-street, Borough-road, on the 27th ult., a carpenter, aged twenty-nine years, died of Asiatic cholera (ten hours). Mr Elliott, the registrar, mentions that on Saturday, the 24th, he was suffering from diarrhoea and was very tipsy; and when the medical officer of the district was called in, his case was hopeless.

The *Gateshead Observer* observes that in the visitation in its locality:—'Excess in drink has been a feature. Because beer was pronounced to be more dangerous than ardent spirits, and spirits were administered to patients as a stimulant, the latter have been liberally taken as a "preventive." Seldom has there been more self-indulgence along the shores of the Tyne than on Saturday night. We fear, too, that strong drink has been given by "friends," without medical warrant, to the sick. King Cholera, on his way to the graveyard with victims, has on more than one occasion met King Alcohol, supported by the police, conducting his victims to prison. It cannot be too generally known that excess in meat or drink, always injurious, is especially to be guarded against at the present time.'

The Bishop of London observes in the pastoral letter which he has just addressed to his clergy relative to the cholera:—

'With respect to intemperance, no fact was more clearly proved than this, during the prevalence of cholera in this country, that it found its readiest and most helpless victims amongst the votaries of drunkenness and vice.'

And yet, while Pestilence was throwing her dark shadows over the fated town of Newcastle, what were the municipal authorities about? In a spirited and well-timed address issued by the Committee of the Temperance Society of that town, we are informed—

‘Whilst the ravages of the cholera have spread devastation, ruin, and death throughout the community—whilst the deepest anxiety and solicitude have rested upon the minds of the people—and whilst the attention of the inhabitants of the United Kingdom has been specially directed to the moral and sanitary condition of this town, this committee has learnt with dismay that the Magistrates of Newcastle have granted 12 new licences, for the sale of intoxicating liquors, in addition to the 424 public houses previously existing; and that they have so done, in opposition to the remonstrances of a respectable deputation, and a most impressive Memorial, signed by

500 of the rate-payers of the borough. That this committee, therefore, resolves, in the name of the intelligent, the moral, and the religious portion of the community, to record its most solemn protest against such infatuated exercise of irresponsible power; being assured that whilst men of intemperate life and reckless habits have fallen in numbers before the destroyer, that they, the Magistrates, have thereby increased the evil by the facilities afforded for intemperance, and have opened wider the floodgates of iniquity, injury, and wrong.’

But what better could we expect of a Town Council with a drink-dealing Mayor at the head of it, and more than one of its members engaged in the same traffic? Let the inhabitants of Newcastle and other communities learn that their interests are far from safe in the hands of men whose interests are so directly opposed to their own.

Selection.

JUSTICE TO BRUTES.

I rise, Sir, to plead the cause of the helpless and the injured; and I am sure that I have only to state this as my object in a meeting of this kind, in order to secure your patient attention. I observe that a certain celebrated orator in the present Parliament, sometimes takes to himself the credit of being the representative of eight millions of his countrymen. He does this, no doubt, for the purpose of giving weight to his opinions, and power to his pleading. Now, Sir, if numbers can give importance to any measure, I do assure you that his constituents, numerous as he says they are, are but a mere handful compared to mine; and when I tell you of this important difference, that mine are precluded from pleading their own cause, I am certain that the case will commend itself to your candid consideration. When we see a figure in human form passing along our streets in a zig-zag manner, like a ship beating up against the wind; its legs set to 6's and 7's; its eyes glazed and glaring as if they had got a coating of varnish; its head in the position

of a catapult or battering ram, threatening demolition to the walls and the windows; its inner man exploded, a mere mass of moving matter; a moral skeleton, aimless, shameless, witless, fitless; I say, when we see such an object, we are apt to say, There goes a man *beastly* drunk. When we happen to see a crowd on the pavement looking at something at their feet, and on taking a peep, we perceive it is one of our own species who has lost his perpendicularity, and whose fumes fill the air with alcoholic effluvia, enough to make even temperance reel; we pass on and inform the first friend we meet that it is a man, or it may be a woman, lying as drunk as a *beast*. When we read in the newspapers of persons being carried to the police office in those open barouches, vulgarly called wheel-barrows, the papers generally give as a reason for this high honour that they were found in a state of *beastly* intoxication. Observe, Mr Chairman, that, in all these instances, a human being is the only culprit, while my clients are cruelly represented as being art and

part, habit and repute associates, in the crime. Any person ignorant of the real character of my clients, and judging of it from the language to which I have referred, would naturally expect to see the spirit-cellars, tap-rooms, and taverns, crowded with all manner of beasts and creeping things; and instead of the sounds that usually salute our ears from those resorts of the drunkard, we might expect to hear the noise of neighing, and bellowing, and braying, and bleating, and barking, and grunting, and squeaking; and what sights might we not look for on our streets: drunken horses at full gallop, frightening people from their propriety; drunken dogs snapping and snarling at every passenger, and forgetting that they are but dogs; cats leaving the retirement of domestic quiet, and after indulging in liquor, casting out with other quadrupeds and caterwauling on the streets in despite of the police act. Now, Sir, I appeal to every person present, that such is not the case in point of

fact; and I therefore maintain, that the expressions of which I complain are incorrect, improper, and injurious; and if the beasts had the power and the privilege of calling to account in the Court of Session those who thus traduce and malign their moral character, I have no doubt that damages to a very large amount would be awarded them by an impartial jury. In the meantime, Sir, and until this is done, in the name of all the beasts in air, earth, and sea—finned, four-footed, and feathered—reptiles, insects, and eels; and in the name of downright dealing and even-handed equity, I protest against the continuance of the term any longer in the English tongue. It is a gross libel, Sir, a foul calumny, an arbitrary and tyrannical use of the faculty of speech, thus to vilify, and slander, and backbite, the whole brute creation, by coupling their very name and nature with a habit which they disown, and repudiate, and detest.—*Kettle's Memorials*, just published.

Odds and Ends.

MR COBDEN ON TEMPERANCE.—The following extracts from a letter written by Richard Cobden, Esq., M.P., acknowledging the receipt of a number of petitions on the Sunday Traffic Question, from Mr J. Boyes of Pudsey, will, no doubt, be read with interest:—"Every day's experience tends more and more to confirm me in my opinion, "That the temperance cause lies at the foundation of all social and political reforms." It is in vain to seek, by extension of the franchise, or free trade, or by any other means, to elevate the labouring masses. In fact, their destiny is in their own hand; and they will, as a class, be elevated or depressed in the social scale in proportion to the extent of their virtues or vices. They are, therefore, the truest friends of the working millions who are labouring in the cause of temperance. And it is a gratifying fact, that the ablest and most persevering of its advocates have been found among their ranks."

THE EXTRA COST OF DRINK TO EDINBURGH.—At the first meeting addressed by Mr Gough in this city, the Hon. Duncan McLaren, the Lord Provost, presided, and in the course of his opening address said, 'In conversing with his friends who are at present magistrates of

the city, and with those who held office formerly, and indeed with all who had the management of the poor, he had found an extraordinary degree of unanimity in attributing to intemperance almost the whole of the crime and poverty which fill our jails and workhouses. He believed that intemperance was the cause of nearly the whole of the expenditure of the jails, poor-law boards, and kindred institutions. In looking into those matters, it will be found that sums contributed for the support of the dissipated were so startling as to be scarcely credible. The inhabitants of Edinburgh paid annually for the support of the distressed, and for the maintenance of peace in one way or other, the sum of £80,632. That was an enormous sum, but it did not include the whole. It was, however, quite sufficient for his purpose. There were, besides the foregoing, the expense of transportations and penitentiaries. There was also that class of institutions called ragged schools, which were undoubtedly the effects of intemperance. There were also houses of refuge and infirmaries. He had shown to them that they had incurred an expense of £80,000, all of which was caused more or less by intemperance. Many persons in that meeting scarcely knew anything

about £80,000, except as a figure; and they were accustomed to read about it without attaching any very distinct idea to it. To show how far it would go, he would mention that it could maintain 1000 teachers at an annual salary of £80 each, for the instruction of our youth. They had heard much about the benefits produced by parochial schools, but the annual sum expended upon them amounted only to the comparatively small sum of £20,000. They had heard a good deal about persons bettering their circumstances by emigrating to Australia. Now this sum (£80,000) would be sufficient to provide 4000 persons with a £20 passage to that country; or looking at the matter in another light, it would in eight years enable one person out of every family in Edinburgh to have a passage to Australia. Every one had heard of the opposition to the annuity-tax which was so justly objected to, but here we are called upon to pay nine times the amount of the annuity-tax for the fruits of intemperance. He was confident that the more a man examines this question the more enormous will he find its evils; and he held that the man who did anything to mitigate this great evil was entitled to be considered and esteemed as a benefactor of his country and of mankind.

HAPPY HOMES.—Let it be our object to multiply the number of virtuous and happy homes. The domestic hearth is the seed-plot of a noble and flourishing commonwealth. All laws are vicious, all tendencies are to be deprecated, which increase the difficulty of diffusing through every rank the refined and holy influences which are cherished by the domestic affections. Reckless speculation among capitalists, disturbing the steady and uniform course of employment, and its sure counterpart, improvidence and debauchery among workmen—are the deadliest foes of the household virtues. In how small a compass lies all the elements of man's truest happiness, if society were only conducted in a rational and moderate spirit, and its members of every class could be restrained from vicious indulgence and the pursuit of phantoms! A marriage contracted with thoughtfulness, and cemented by a pure and faithful love, when a fixed position is gained in the world, and a small fund has been accumulated—hard work and frugal habits at the commencement of domestic life, to meet in time the possible demands of a future family—a dwelling comfortably furnished,

clean, bright, salubrious, and sweet—children well trained, and early sent to school—a small collection of good books on the shelves—a few blossoming plants in the window—some well-selected engravings on the walls—it may be, a violin or a flute to accompany the family concert—home made happy in the evening by cheerful tasks and mutual improvement, exchanged at times for conversation of friend and neighbour of kindred tastes and congenial manners—these are conditions of existence within the reach of every one who will seek them—resources of the purest happiness, lost to thousands, because a wrong direction is given to their tastes and energies, and they roam abroad in pursuit of interest and enjoyment which they might create in rich abundance at home. This is no romantic, visionary picture. It is sober, accessible possibility, such as even now, under the pressure of many adverse circumstances, is realised in the homes of not a few working men who have learned the art of extracting competence from narrow means, and maintaining genuine respectability in a humble station.—*Taylor's Christian Aspects of Faith and Duty.*

BEAUTIFUL EXTRACT.—A little fatherless boy, of four years of age, sat upon the floor surrounded by his toys.—Catching sight of his mother's face, as the tears fell thick and fast, he sprang to her side, and peeping curiously in her face as he put his little hands in hers, said, '*you've got me!*' (Simple, artless, little comforter!) Dry your tears, young mother. There is something left to live for; there are duties from which even your bleeding heart may not shrink. A talent you may not bury; a stewardship, of which your Lord must receive an account; a blank page to be filled by your hand with holy truth; a crystal vase to keep spotless and pure; a tender plant to guard from blight and mildew; a drop that must not exhale in the sun of worldliness; an angel for whom a white robe must be made; a cherub in whose hands a golden harp must be placed; a little lamb to be led to the Good Shepherd!

'*You've got me!*' Ay! Cloud not his sunny face with unavailing sadness; lest he catch the 'trick of grief,' and sigh amid his toys. Teach him not by your vain repining, that our Father pitieth not his children!—Teach him to love Him as seen in sky and sea, in rock and river! teach him to love Him in the clouds as in the sunshine! You *will* have your gloomy

hours; there is a void even *that* little loving heart may not fill, but there is still another, and He says, 'ME *ye have always!*'

FANNY FERN.

A PAINFUL SCENE.—The following scene occurred in the Mobile City Court, on Tuesday, March 5th. Daniel Case, convicted of murder, was called on. 'Have you any thing to say why sentence should not be passed upon you?' He answered—'May it please your honours, I have been well raised. But I have one fault which I have yielded to, and it is drinking too much. I came to this city to seek honourable employment. I have been on the St Charles at work. I was engaged to work on a boat. On the night of the murder I went ashore to a friend's house to write a letter. I wrote the letter, and wanted to carry it to the post office, but was advised it was too late, and I had better go and take a game. I went and played my first game of dominoes. I drank and became intoxicated. My friends left me. I started for the boat, but cannot recollect anything further—the murder, or anything that occurred afterwards that night. When I first awoke in the morning I thought I was in the boat, but found I was in the guard-house. I never harboured malice. I could not be guilty of the offence of which I am convicted. Before God I am innocent of murder. I could kiss the corpse of that man now.' The Judge then passed sentence on the prisoner—Confinement in the penitentiary at Wetumpka during his natural life.

THE AGE OF THE STOMACH.—Many

men live exclusively for the stomach, and not a few die in its cause. It is the great universal source of corruption, moral as well as material; for, when Sir Robert Walpole maintained that every man had his price, he admitted that the great paramount temptation of money was its power of administering new stimulants to the pleasures of the table. Epicurism and its results seem to constitute the great leading objects of modern occupation and inquiry. Intellectuals of the first order are devoted to the composition of cookery books; the public become, in consequence, more luxurious and profound in their banquets; a new set of talents is called into exercise, and a new series of books written to remedy the increasing diseases occasioned by good living; and both sets of authors run through numerous editions, and make rapid fortunes. Never was our culinary literature so rich; and as to medical works upon bile, indigestion, flatulency, heart-burn, and stomach complaints in general, the press groans with them. The gormandizers, who are apt to be in the same predicament as the press, buy them, and consult their authors, and get relief, and then perform a *da capo*. Does any young aspiring surgeon, or patientless physician, wish to ride in his carriage, let him write a book upon the diseases of the stomach, and his fortune is made. His subject comes home to the business and bosoms, or, rather, the bowels of the whole community—for we are all enjoyers of good cheer, and all sufferers, in some way or other, from its consequences.—*Journal of Health*.

Operations of the Scottish Temperance League.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

Mr EASTON has visited Penrith, Bramp-ton, Lockerbie, Lasswade, Loanhead, Auchendenny, Penicuik, West Linton, Peebles, Innerleithen, Galashiels, Stowe, Melrose, Selkirk, Ettrick Bridge, Hope-house, Yarrow, Ashkirk, Lilliesleaf, and St Boswell's.

The places visited by Mr ANDERSON have been Portobello, Paisley, Johnstone, Bridge-of-Weir, Houston, Lochwinnoch, Beith, Kilbirnie, Salcoats, Ardrossan,

Kilwinning, Ayr, Stewarton, Darvel, New-milns, Galston, Mauchline, Catrine, Cum-nock, and Muirkirk.

By Mr M'FARLANE visits have been paid to Alva, Alloa, Oakley, Dunfer-mine, Townhill, Crossgates, Lochgelly, Limekilns, Inverkeithing, Shotts Iron Works, Burntisland, Kinghorn, West and East Wemyss, Coaltown, Kirkcaldy, Ken-noway, Buckhaven, Leven, and Lundin Mill.

Mr DUNCAN has addressed meetings at Aberdeen, Woodside, Muirton, Brechin, Montrose, Johnshaven, Arbroath, Kirrie-muir, Letham, Glammiss, Coupar-Angus,

Blaigowrie, Dunkeld, Tullipourie, Perth, Methven, Dunning, Logie-Almond, Bridge of Earn, Newburgh, and Dundee.

Mr REID has been engaged addressing meetings in Wishaw, Carluke, Braidwood, New Lanark, Braehead, and Lanark.

Mr SCRIMGEOUR's time has been devoted to Cumbernauld, Condorrat, Banton, Carronshore, Stenhousemuir, Campsie, Kirkintilloch, Neilston, Mearns, Camlachie,

Busby, Glasgow, Partick, Bridgeton, East Kilbride, Gorbals, Chapelhall, Coatbridge, High Blantyre, Cambuslang, Renfrew, Blantyre Works, Hamilton, and Larkhall.

Mr STIRLING, although now very infirm, has been engaged occasionally amongst the societies near home, having addressed meetings at Milngavie, Kilpatrick, and Strathblane.

Temperance News.

SCOTLAND.

EDINBURGH.

From the Seventeenth Annual Report of the Edinburgh Total Abstinence Society, we give the following interesting extracts:—

'A very liberal distribution of tracts has been made during the year, all bearing on the great question with which your society is more immediately concerned. These consisted of

50,000 of the Rev. W. Reid's Tract on Sabbath Statistics,

5,000 of Edward Baines' Testimony and Appeal,

20,000 of Scottish Temperance League's Narrative Series,

42,000 of miscellaneous kinds,

117,000 in all, distributed.

'Besides the Female Committee, a number of ladies and gentlemen have very kindly aided in circulating the tracts in various districts of our city. A large quantity of the Rev. W. Reid's tract was spread abroad, by being inserted in the leading religious periodicals.

'Your committee were at great pains, and no little expense, in obtaining and putting into circulation the statistics of the public-house Sabbath traffic in the city. This part of your committee's work was alike painful and instructive, inasmuch as it gave them a nearer and fuller view of the destructive nature of the strong drink traffic, and a stronger conviction of the soundness of abstinence principles. The statistics were sent to all the members of Parliament for Scotland,—to ministers residing in this city,—to all the Edinburgh and Glasgow, and many of the provincial newspapers. Copies of them were also given to the members of the Established and Free Church General Assemblies. Numerous letters have been received from members of Parliament regarding them; they have been quoted in the House of Lords,—the House of Commons,—in the Assemblies, Synods, and Presbyteries. The Edinburgh papers

noticed them at length; the English and Irish ones copied these articles; and the statistics still continue to be referred to in all quarters of the country; and it ought to be mentioned for the satisfaction of all friends, that they furnished a very powerful argument in favour of the Public-House Bill for Scotland.

'During the past year, 3,273 persons have signed the society's pledge. Of these it is to be confessed with sorrow, that many return to their former courses. But this is not to be wondered at when we consider the countless temptations that exist, and the efforts that are made by the ignorant, the unprincipled, and the interested, to draw them back to habits of intemperance. Notwithstanding these discouragements, your committee are fully satisfied that the cause of abstinence is making great progress.

'The Female Visiting Committee have laboured with their wonted diligence and usefulness during the year. The number enrolled in the society's books through their instrumentality, from April, 1852, till April, 1853, is 127; and during the seven years of the committee's labours, 992.'

From these extracts, taken in connection with the fact, that numerous (we had almost said innumerable) ordinary and extraordinary meetings have been held, and a zealous missionary has been labouring during the year, we can easily understand why it is that the committee can, without even seeming to boast, close their report thus:—

'Your Committee regard the prosperous condition of your Society as no mean token of advancement. The funds have greatly increased during the year that has terminated; and the Committee have no ordinary pleasure in tendering their most cordial thanks to the numerous subscribers for their liberality hitherto; and especially for their generous response to a special appeal for additional aid for extra efforts during the past twelvemonths. They feel warranted to regard these as decided proofs of confidence in them, and approbation of their exertions;

and they fondly trust that they and their successors will always be led to act so as to ensure a continuance of such testimonies.

'In conclusion, your Committee have, during the past year, disseminated temperance literature with no sparing hand; they have maintained a frequent and powerful exposition of your principles from pulpit and platform; they have dragged forth to public condemnation the Sabbath Spirit Traffic in its almost incredible extent and iniquity; they have visited by your agents many poor victims of intemperance in their own homes, with words of counsel and of hope; and though they may not on all occasions have been successful in reclaiming the drunkard, they believe their labours will be eminently blest in preserving the drunkard's child. And your Committee venture to hope that these various operations in which they have been engaged, will not only meet with your hearty approval, but under the guidance and blessing of Him who is the supreme Director, largely contribute to forward the objects of your society.'

At the weekly meeting of the Total Abstinence Society, on Tuesday evening, Oct. 11, the platform was crowded, with gentlemen from England, among whom were many of the most distinguished of the leaders in the temperance cause—the president, Mr J. S. Marr, occupied the chair. Addresses were given by John Strachan, Esq., of South Shields; Lawrence Heyworth, Esq., M.P.; Samuel Bowly, Esq., of Gloucester. The audience was numerous, and warmly applauded the addresses of the distinguished speakers. Seventy-four persons were afterwards enrolled members of the society.

A public meeting was held on Tuesday night, Oct. 18, in Richmond Place Chapel, called for the purpose of affording an opportunity to a deputation from the Scottish Temperance League of explaining the nature and extent of the operations of the League during the past year. The deputation consisted of Mr Neil M'Neill, Mr M'Gavin, and Mr Reid. Mr J. S. Marr, president of the Edinburgh Total Abstinence Society, occupied the chair.

The Chairman, after stating the object of the meeting, and bespeaking a favourable hearing for the deputation, called upon

Mr M'Neill to address the meeting. He said, the League was instituted in November, 1844, its object, as stated in the constitution, being to 'aim at the entire abolition of the drinking customs.' The instrumentalities employed by the League for promoting its object were the platform, the pulpit, and the press. The history of the League since its commencement had been one of continued and steady progress. The number entered on its Register was 1166 in the year 1849, 1888 in 1850, 2446, in 1851, 2939 in 1852, and 3458 in 1853, and from

what he already knew, he thought he was warranted in saying that in 1854 they should have 4000 members enrolled upon their list, and that notwithstanding they had lost a great many by emigration. During the course of last year seven agents had been at work throughout Scotland, lecturing from town to town, and there was reason to believe that no fewer than about 1800 lectures had been delivered in that time, independent of the sermons that had been preached in connection with this institution and the various deputations such as the present. Mr M'Neill then proceeded to describe the alterations that had been made upon the periodicals last year, and with what success. The 'Adviser' had increased from 5000 to 5500, and the 'Abstainer's Journal' (formerly the 'Scottish Temperance Review') from about 2000 to nearly 4000, in circulation. The last impression of the 'Quarterly Review,' started at the beginning of the present year, was 7000.

Mr M'Gavin, Chairman of the Board of Directors of the League, next addressed the meeting, recapitulating some of the facts mentioned by the previous speaker. He referred to the almost unprecedented success of their 'Quarterly Review,' which was devoted entirely to social and literary subjects, and altogether unconnected with any political party. During the five years preceding last year they had circulated about 30,000,000 pages of letterpress, and at the time of the balance in April, last year, two and a half months before the expiry of their financial year, they calculated the average circulation to be about 7,500,000 pages, being a very large increase over the previous five years. The rate at which they had been going during the present year indicated a circulation of about 9,000,000 pages of letterpress.

Mr Robert Reid, the other member of the deputation, also spoke at some length, and was followed by the Rev. Wm. Reid.

A vote of thanks was moved to the deputation, and the meeting separated.

GLASGOW.

We regret to notice that in spite of the timely precautions that have been issued against excess, or anything tending to predisposition to disease, there is no perceptible diminution of drunk and disorderly cases at the various police districts. In the Eastern district alone, within the night of Saturday and morning of Sunday, 15th and 16th Oct., there were no fewer than 43 persons taken to that office, 23 of whom were drunk and utterly incapable of taking care of themselves, the other 20 being drunk and disorderly, and charged with acts of assault. It is really painful to see such apathy on the part of those who are generally most open to the attacks of epidemics.—*Mail*.

The Rev. B. PARSONS preached on temperance to a crowded audience on Sabbath evening, Oct. 9, in Eglinton Street U. P. Church, and on Tuesday evening, Oct. 11, gave a lecture on 'The Traffic' in the Trades' Hall.

REFRESHMENT ROOMS.—We are glad to learn that a proposal has been made, which will in all likelihood be speedily carried into effect, to form a joint-stock company for the establishment of temperance refreshment rooms on a large scale, in different parts of the city.

PAISLEY.

On Monday evening, 10th Oct., a deputation from the Scottish Temperance League, consisting of Messrs John M'Gavin, Robert Reid, and William Melvin, addressed a meeting of abstainers in the New Street Hall, on the claims of the League. The meeting was crowded, and the appeals of the speakers were enthusiastically responded to. All present seemed thoroughly satisfied with the statements made by the deputation. In the same place, on Wednesday evening the 12th, a lecture on temperance was given by Mr J. Torrens, Glasgow.

On the evening of Sabbath the 16th, the Rev. B. Parsons, of Ebly, preached a sermon, on behalf of the Abstainer's League, in the United Presbyterian Church, Canal Street. As was anticipated from the celebrity of Mr Parsons, both as a speaker and writer on the temperance question, the discourse gave great satisfaction.

DUNDEE.

On the evening of Monday, Oct. 17, a meeting for discussion on the Maine Law was held in Hammerman's Hall, Barrack Street. The hall was filled to overflowing by a very attentive audience. Mr J. H. Donnan occupied the chair. Addresses were delivered by Mr Lightbonn, Manchester, and Messrs M'Lean and Brown, Dundee, which were enthusiastically received by the audience. A goodly number of persons enrolled themselves members of the Dundee Temperance Society.

On Friday evening, Oct. 21, a social meeting was held in Lamb's Temperance Hotel, Reform Street, Bailie Rough in the chair, to receive a deputation from the Scottish Temperance League, consisting of Messrs M'Gavin, M'Neill, Duncan, and Robertson. The large room was filled with a highly respectable company. After tea, the members of the deputation addressed the meeting, explaining the objects of the League, recounting the means employed for the attainment of these objects, and urging those present to exert themselves to secure a large accession of members to the League from amongst the abstainers of Dundee.

The Rev. Alex. Hannay proposed, Mr D. B. Brown seconded, a vote of confidence in the League Directorate, and of thanks to the deputation. Thanks were also tendered to Bailie Rough, for his kindness in presiding on the occasion, and the company separated.

On Saturday evening, the 22d, Messrs Duncan and Robertson addressed the meeting held in Lamb's Hall, Reform Street, and were very attentively listened to by those who were present, as they exposed the evils of the strong drink traffic.

KIRKCALDY.

Mr Malcolm M'Farlane, one of the agents of the Scottish Temperance League, delivered a very interesting address on the 'Advantages of Total Abstinence from Intoxicating Drinks,' in Rose Street Chapel, on the evening of Monday, Oct. 10. Mr M'Farlane treated the subject in the way that all true and stern advocates of the cause do, and seemed to give the greatest satisfaction. The principal object of Mr M'Farlane's visit was to obtain subscribers for the *League Register*, a book that should be in the hands of every staunch teetotaler. The audience was pretty numerous, considering the wetness of the night. Mr M'Farlane is a great favourite in the 'Lang Toun,' having, when there last season, made a large circle of friends, who still remember his happy and frank turn.

HAWICK.

The monthly meeting of the total abstinence society was held in the Congregational Chapel on Monday evening, Oct. 17, when an excellent, philosophical, and argumentative address was delivered by Mr J. Douglas, which elicited the hearty approval of the meeting. The temperance choir, under the leadership of Mr T. Brown, having sung an anthem, with fine effect, the meeting was next addressed by Mr George Murray, who replied to some of the more common objections brought against total abstinence. Another anthem having been sung by the choir, the meeting was brought to a close.

KENNOWAY.

On Tuesday evening, 11th Oct., a public meeting was held in the Parish School here, when Mr M'Farlane, an agent of the Scottish Temperance League, delivered an interesting address on the evils resulting from drunkenness, and the advantages of abstinence. There was a considerable audience. The speaker illustrated his remarks by many humorous and instructive anecdotes.

DUNNING.

Mr David Scrimgeour, agent of the Scot-

tish Temperance League, delivered a lecture on the principle of total abstinence in the Relief Church, here, on Thursday, 8th Sept.—John Rutherford in the chair. The audience was large and attentive. The lecture was able, lucid, and succinct, and delivered in a very eloquent manner. We understand Mr Scrimgeour has only been lately appointed as agent; and his appearance here augurs well for his success as a public lecturer. At the conclusion of his address a society was formed, which now numbers 63 members.—On Saturday and Sunday, 15th and 16th October, Mr John Duncan, agent of the Scottish Temperance League, delivered addresses in the Relief Church to large and attentive audiences. The abstinence society *now* numbers 200 members, being a very considerable amount of progression. May it go on prospering!

COUPAR-ANGUS.

A total abstinence meeting was held in the Free Church school on Monday evening, (Oct. 17th) at which addresses were delivered by Mr Kyd, teacher, and the Rev. Mr Frame. The meeting, which was well attended, was presided over by Mr Lundie, teacher. The members of the society elected office-bearers for the coming year.

AUCHTERMUCHTY.—WORTHY OF IMITATION.

At a meeting of the members of the East U. P. Church, held on 20th Sept., preparatory to the settlement of Mr Barlas, it was resolved that no intoxicating liquors be provided for the ordination dinner to be given by the congregation.

ENGLAND.

LEEDS—TEMPERANCE AND THE SABBATH SCHOOL.

It is with much pleasure we notice two meetings of Sabbath school teachers held at Leeds on the evenings of the 4th and 8th of last month. About eight hundred male and female teachers were in attendance. The subject of discussion was, 'The influence of the drinking customs of society upon the efforts of those engaged in the moral and religious instruction of the young.' During the meeting it was stated that no less than 2,400,000 children attend Sabbath schools, being more than one-seventh of the entire population, and showing the influence possessed over the national mind by the 300,000 who labour as teachers. Mr Wm. Allison noticed the appalling fact that nearly 20,000, under 17 years of age, pass through the jails every year. Mr J. Elmor read an interesting paper upon the advantages of total abstinence societies in connection with

Sunday schools, from which we extract the following:—'A society the children could call their own, would be calculated to engage their interest, and to secure the earnest co-operation of their teachers in its various proceedings. On the other hand, the intimate connection of these societies with the schools to which they respectively belong, should by no means be such as to make them identical. A teacher who cannot join in their object should not be made to feel uncomfortable on their account. The officers of the societies should, if possible, be total abstainers as well as Sunday school teachers. Each member of the society should be required to sign a declaration of abstinence. On receiving a signature, a card (the more ornamental the better) certifying the same should be given or sold to the person signing, and a list of all the names so subscribed hung up in a conspicuous part of the school-room. These simple arrangements are recommended, for the reason that the more widely known our professions become, the more likely shall we be to continue our adherence to them. A card, sufficiently attractive, will make a child proud of exhibiting it, and thus add to its publicity. Meetings should be held not less frequently than once a month, where simple addresses could be given, and hymns or temperance melodies sung. In order to keep the principles of temperance continually before the attention of our scholars, the permission of the teachers might be obtained to sell or distribute religious temperance literature in the Sunday schools, such as the *Band of Hope Review*.' The meetings were addressed by several Sabbath school teachers and others, and evidently produced a deep impression in favour of our cause, and we trust that the movement will soon become general all over the country.

LEICESTER.

The members of the temperance society in this town held a series of public meetings in the month of September, to celebrate the opening of their magnificent hall. The first meeting was presided over by the Mayor of the town. Several magistrates and other influential individuals were present. The room was densely crowded, and the proceedings throughout were marked by the greatest enthusiasm. Mr Gough and others addressed the meeting on various topics connected with the general merits of the temperance reformation.

MARSKÉ.

In reference to this district, a friend says: 'I am happy to say that the cause is progressing most favourably among us. The first anniversary of the temperance mission was celebrated with a tea festival,

on the 27th of September. About 200 sat down to tea, during which time the Right Hon. the Earl of Zetland, and his philanthropic Countess, honoured us with a visit. On Monday evening the 20th, we had a lecture from Mr Ishmael Fish of Malton, railway missionary, and the result has been an accession of *twenty-five* to our numbers, including some sixteen or seventeen of the men at the works. You may now visit some of their cottages, and there see three, four, and five teetotal cards suspended over the mantel-piece; and one of the overmen told me, that at his portion of the works there are not more than one or two who are not teetotalers.'

MR J. B. GOUGH.

This celebrated American orator has arranged to remain in Britain for a few months, and says that so long as there is such a demand for his services as at present, he will not return to America. He will labour in England till the end of the present year, and purposes to devote the month of January to Edinburgh, and the succeeding month to Glasgow.

IRELAND.

BELFAST.

The temperance cause continues to flourish in this town. The Belfast Total Abstinence Association holds weekly meetings, where from 80 to 100 attend, and a great number sign the pledge. The Rev. Mr Hanna preached an eloquent discourse on temperance and the Maine Law, on Sunday evening, 9th Oct.; the church was crowded. The Primitive Methodists are also doing a great deal by holding congregational meetings, which are well attended.

ARMAGH—YOUNG MEN'S IMPROVEMENT SOCIETY, GOSFORD PLACE.

This society, which has for its object 'the moral advancement and intellectual training of the members,' continues to hold its weekly meetings. On Monday evening, Sept. 26, the subject of an adjourned debate came before the members, viz., 'Whether is Temperance or Total Abstinence the better remedy for the existing evils of Drunkenness?' The chair was occupied by the Rev. J. R. M'Alister, the president, assisted by Messrs G. Reid and J. Heatly, as arbitrators. The several members, three in number on each side, argued according to their respective convictions on the subject, when the president and arbitrators summed up, and found that the arguments were in favour of total abstinence. Mr M'Alister then gave an interesting summary of the workings of the two systems, and concluded by advising all to enrol themselves as abstainers.

BANBRIDGE.

The first annual meeting of the Banbridge Total Abstinence Society was held at the Assembly-Rooms, Market-House, Banbridge, on Wednesday evening, the 19th Oct., the president of the association, the Rev. Robert Anderson, in the chair. The attendance on this interesting occasion was most numerous, comprising representatives of every class in our local society, from the clergymen and their families to the humblest mechanic; and a more gratifying sight could scarcely be enjoyed than that presented by the company, whose smiling countenances and clean attire manifested the personal advantages they already derived from their connection with the society, and their praiseworthy adherence to its health-preserving principles.

FOREIGN.

UNITED STATES OF AMERICA.

The World's Temperance Convention.—According to previous announcement, the delegates to the World's Temperance Convention assembled for business, in Metropolitan Hall, New York, on the 6th Sept. The attendance was large, including a great number of the clergy. J. Cassell, Esq., of London, represented the National Temperance Society, and the London Temperance League; and Dr Lees, of Leeds, the British Temperance Association. The proceedings were of a very exciting character, and at times called forth such manifestations of feeling, that gave occasion to the enemies to triumph over the weakness of those who have undertaken the improvement of public morals. It can hardly, with any degree of propriety, be called a meeting for deliberation; and we regret much that an opportunity for so much good should have resulted in consequences reflecting so seriously upon the wisdom and discretion of those whose professed attachment to the temperance cause should have, as its befitting accompaniment, sweetness of temper and propriety of behaviour.

Female Advocates.—Simultaneously with the above, a conference was held, partly got up and conducted by ladies, which was on that account called the Whole World's Temperance Convention. There was an enthusiasm about the whole proceedings which some would be disposed to call extravagant. So far as this country is concerned, we are persuaded that although public opinion were in favour of the fair sex speaking from the platform, there is scarcely a lady in the land that would avail herself of the privilege.

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Miscellaneous Contributions.

WELL-AUTHENTICATED RESULTS OF THE MAINE LAW.*

WITHIN the last few years, we have been called to witness, in several of the State Legislatures of America, the substitution of a law of entire prohibition of the traffic in intoxicating liquors as a beverage, for the law of license.

The first to adopt the change was the State of Maine. The law for the suppression of tippling-houses and dram-shops, known as the Maine Law, was passed by the Legislature of that State in May, 1851. In the month of March, 1852, a similar law was adopted by the Territory of Minnesota; on the 7th of May, in the same year, by the State of Rhode Island; on the 22d, by the State of Massachusetts; on the 20th of December, by the Legislature of Vermont; and in a few months after, by the Legislature of Michigan.

The principles of this law are simple, but uncommonly efficacious. All sale of intoxicating liquors as a beverage, is prohibited under a penalty of ten dollars for the first offence; twenty for the second; twenty and imprisonment not less than three, nor more than six months, for the third; and the liquors kept for sale are liable to be seized and publicly destroyed.

Places where liquors had for years been publicly sold were closed; tippling-houses and dram-shops were appropriated

to other purposes; tavern-bars, if they remained, were supplied only with drinks which refreshed, but did not intoxicate. In the city of Portland, where there had been from 300 to 400 places of sale, none were visibly occupied for this purpose, and the buildings thus used were soon disposed of for other business.

Where individuals were contumacious, and kept liquors for sale, they were extensively dealt with according to the strict letter of the law. Bottles, demi-johns, casks, containing every variety of intoxicating liquors, from the most simple to the most costly, were seized in secret places, taken to the public offices, and in presence of witnesses, and often of the owner, emptied upon the ground. Anticipated broils and bloodshed have vanished, or not been known. The law has moved on in its solemn majesty, and performed its work. In the State of Maine, it is estimated that many thousand gallons have been peaceably poured upon the ground. The City Marshal of Bangor has reported 400 search-warrants made by him alone, and continual convictions without disturbance or resistance.

Such an enactment, an outlawry of an extensive business, heretofore legalized under certain restrictions, and exceedingly profitable, causing an interchange of millions of dollars and the erection of

* By the Executive Committee of the American Temperance Union.

splendid places of trade;—all for the protection of the people from unendurable evils, is an anomaly in human legislation. We have felt it our duty to collect all the prominent facts relative to the operations of this law:—

Our first inquiry has related to the **DIMINUTION OF DRUNKENNESS.**—In the city of Portland, at the time of the passage of the law, June 2, 1851, there were from 300 to 400 places where intoxicating liquors were sold. In the year previous, there were committed to the House of Correction, for drunkenness, 74 persons. On the 15th of June, 1852, the **HOUSE WAS EMPTY.** This was stated by the Mayor of the City in his Annual Report. In Bangor, the second city of Maine, there were 100 sellers, and men were drunk and fighting every day in the streets. The cost of drunkards in the House of Correction, was reduced 72 per cent.; and of paupers in the Poor-house, 97. This report was made to the citizens in a public meeting, without contradiction. In the city of Lowell, according to a statement of the Mayor, the amount of drunkenness for the month ending October 22, 1852, was 67 per cent. less than the corresponding months of the previous year. The Judge of the Police Court of Springfield reported a diminution of drunkenness of more than 75 per cent. The present Mayor of Portland, the Hon. James B. Cahoon, states, in answer to certain inquiries, that the number of intemperate heads of families brought to the alms-house in 1849, was 172; in 1850, 170; and in 1851, 128; but that in 1852, it was but 86; and in 1853 to October, but 80.

The result of reform in drunkards' families are familiar to all. Here they have been peculiarly happy, without the fear that the wretched father, sober and kind to-night, having perhaps signed the pledge, might to-morrow be seduced back by some open grog-shop, and return

again to his wallowing in the mire. 'Many a miserable inebriate,' said a gentleman in one of the principal towns in Maine, 'now walks our streets erect, showing himself a man, and making his family happy.' 'The calls made for assistance in drunken families in Portland,' a City Missionary reported, 'have been less than one-seventh: and the cases where relief has been actually afforded, have been just one-sixth as many as during the same months under the previous law.'

Rev. Mr Wood of Lowell, says:—'Yesterday, as I was riding, I was stopped by a loud call from a house containing four families; and, on entering, was greeted by a most violent shaking of the hands, and the countenance almost delirious with delight. "Come in, sir, come in; my husband, ever since the law was passed, has been as steady as a clock. I want you to see him; and the house as nice as a pin. He works every day; is as clever as the day is long; the children are all tidy; we have begun a new life; thought you would like to see it." And I was right glad, for this family had to receive from me last winter nearly all their food, fuel and raiment, or they would have suffered greatly.'

What heart can refuse a tear of thankfulness at a single result of legislative action like this?

DIMINUTION OF CRIME.—One murder, it is estimated, is committed every day in the United States, caused by rum; and there are no less than 200 suicides caused every year by intemperance. In the removal of the cause, will the evil continue?

From the same document from which we first quoted, Mr Dow's report as Mayor of Portland, it appears that the 'number of commitments to the jail of Portland for crime, from June 1 to December 1, of 1850, the year prior to the law, was 192; for the corresponding months subsequent

to its enactment, 89; but of these, 58 were liquor sellers. In Bangor the commitments for crime sank, in three months, from 19 to 8. In Lowell, Mass., the criminal business of the Police Court was reduced, in three months, 25 per cent., including liquor cases, and excluding these, 38 per cent.

Said a member of the Common Council, of Springfield, last autumn, and his declaration was backed by the Mayor, 'By a careful collation of the records, it is shown that there has been a diminution of *thirty per cent.* in the commitments to our House of Correction.' 'In Providence, R. I., the commitments for crime, in each of the first three months of the law, sank from 161 to 99. They were one-third less than in the corresponding months of the preceding year.'—*Mayor's Report.*

On the 7th of July, 1853, Levi Underwood, Esq., States Attorney, of Chittenden County, Vermont, wrote: 'The law, so far as I have seen and known its operation, has put an end to drunkenness and crime almost entirely. Since the 8th of March, two complaints only have been made for such offences, and only one was caused by drunkenness. I consider the improvement the fruit of the "Maine Law" and of the 22d Section compelling the drunkard, when sober, to testify against the vender who furnished him with liquor in particular. The law is more popular now than when first enacted.'

The Editor of the *Burlington Courier* says, that 'in 1852, when the present jailor took charge of the jail, there were seven in its cells, and that there have since been, at different times, thirty others; but now, since the Maine Law has had time to produce its legitimate effects, locks and keys are useless, as their jail is without a tenant. And further, he does not know that a similar state of things ever existed there before.'

POLITICAL ECONOMY OF THE LAW.
—The inhabitants of Maine, it is said, exchanged annually TWO MILLIONS of dol-

lars for intoxicating drinks. Much of this went out of the State, bringing nothing in return to improve or enrich the people. The State would have been richer if all that was received had been poured into the sea. This sum now saved and expended upon farms, and dwellings, and roads, and ships, and schools, and colleges, and churches, year by year, must soon give the State, in every department, an elevation and strength not before contemplated.

In each of the States of its adoption, the Maine Law has greatly added to the amount and availableness of human labour. Intemperate, indolent and vicious men have, under its operation, become sober, and ready and willing to go into the field and the workshop; and the money that was wasted on liquor now brings into the family useful articles, and increases the demand for goods and provisions. The influence of the law on men employed on public works has been signally manifest. John M. Wood, Esq., of Portland, the contractor who built the Atlantic and St Lawrence Railroad, has employed thousands of workmen of different kinds and grades, both Irish and American, in Portland, and along the line of the railroad to Montreal. From his own observation, and from information derived from his superintendents and agents, he has no hesitation in saying, that the law has been productive of great good—that his men, on the average, have worked more days in the month, have been better able to perform their duty, and have had less 'sprees' than before the passage of the law. Then, it was common for many of them to come to their work with red eyes, and trembling from the effects of excessive drinking over night, and many were turned away for this cause. Since the passage of the law, this has been of rare occurrence, so that he has been able to calculate with almost entire certainty, that in a force of fifty men, from forty-five to forty-eight would attend their work punctually; whereas,

previously, not more than two-thirds could be relied upon to make their appearance on the ground, and many of those unfit to work. The difference, he says, in passing from Maine into New Hampshire, was very perceptible. As soon as they had got fairly into New Hampshire, they again suffered from the sprees and irregularity of a portion of their labourers. Since the passage of the law, the men have saved their money. Before, most of it was spent for liquor, and in idleness. In this respect, he says, the change has been very apparent.

PUBLIC PEACE AND ORDER.—Said the Mayor of Augusta, six months after the enactment of the law: 'The police were usually called out one hundred nights in the year; since the enactment of the law, they have not been called out once.'

In Bangor, where there was at certain seasons of the year a large gathering of lumber men, and river drivers, and raftsmen, the most noisy and contentious class of the community, living much amid grog-shops, the first winter presented a most striking contrast to the preceding, in which there had been violence, resulting twice in murder. A watchman who had been on duty eight years, testified that 'at no time for all that period had the streets been so safe and quiet.'—*Prof. Pond.*

At the late State Fair in Vermont, Gov. Wright, of Indiana, stated, 'that in the two days he had attended, it had struck him with surprise that he had not seen a drunken man, nor any intoxicating liquor drank.' So it is in Maine. At all county cattle shows there is no drinking or disorder.—*Hon. Neal Dow.*

PUBLIC MORALS AND RELIGION.—The Rev. Mr Hadley, of Portland, says: 'Many here who were utterly callous to moral impressions are becoming susceptible of them; we are beginning to exhume and resuscitate the stifled and almost extinct conscience. We begin already to perceive that many of these poor, neglected and

apparently lost men, have souls, and are capable of high moral elevation. Long absentees are now gathered in the house of God. One hundred dollars will now accomplish more for the moral improvement of the poor, than a thousand could under the reign of Alcohol.'

Says the City Missionary of Lowell: 'The good effects of the law are felt through all the business of the city, except one. The cause of education is benefited. The cause of morality also. And the cause of religion; for the neglected house of God begins to be fitted for and sought. No one, I think, can take anight from these statements.'

The City Marshal of Salem, Mass., testifies: 'Inebriates have been reformed, and comfort has been the portion of families heretofore made wretched by this vice.'

The *Puritan Recorder* says—'For many years a great annoyance has been felt in the cities and towns in the vicinity of Boston, by reason of a form of desecration of the Sabbath, which at first view seemed to have little connection with drinking habits. Through all the principal thoroughfares on Sunday, there was a constant succession of carriages, filled with young men from Boston, who made the Sabbath a day of recreation. But now, in those places where the Liquor Law has been executed, this nuisance has entirely disappeared.'

Mr Dow says: 'The livery stable men of Portland declared that the Maine Law, in stopping Sunday riding, would ruin their business.'

The Rev. W. Clark, of Boston, says: 'Wherever the Maine Law has been faithfully executed, or a community has in any other way got rid of the evils of intemperance, attendance upon the churches and Sabbath schools has greatly improved, and many of the reformed have become christians.'

In the report of the Maine Convention of Congregational Ministers for 1853, we find the following:

'The law works well, and promises well for the future. We are assured from various parts of the State, that it is winning friends from among those who first opposed it. It has certainly already wrought a favourable change in the aspect of things in many communities.'

Canton. 'The beneficial results of the law have exceeded our expectations. The law has closed three-quarters of the rum-shops in this region. Crime, quarrels, and drunkenness have greatly diminished. The report of the Grand Jury of Norfolk County, at its last session, will prove this. One great benefit the law has accomplished is this, it has driven the rum traffic into *secret places*. The fact that it cannot be found now without *seeking*, will prevent the fall of many young men.'

While these natural and inevitable results of the Maine Law, faithfully and fully executed, stand out to the inspection of the public, no results of a disastrous and evil character have been known. No individuals have suffered in their property and support more than in other changes to which business transactions, commercial pursuits, and public property, are constantly subjected. Buildings used for the sale of liquors have soon rented for other and better purposes. Says the author of the Maine Law: 'In one street in Portland there were four "saloons" nearly side by side; two of them are now clothing stores, one is a temperance grocery store, and one is a store for the sale of clocks in all their variety; thus illustrating the truth, that as men cease to spend their money for rum, they will buy more and better clothes and food, and will have the means to make all purchases necessary to the comfort of themselves and families.'

In Fairfield, a farming town in Maine of 2400 inhabitants, there were 18 dram-shops. All but four were voluntarily closed on the passing of the law. These continued open until the magistracy laid

its hand upon them, seized all their liquor, and poured it upon the ground. They were now without traffic, and their pauper tax, which the year previous was 1100 dollars, was reduced to 300 dollars. The inhabitants met; they had by their operations cleared 800 dollars, and they resolved to add 600 dollars to their school fund, and keep 200 dollars to empty any other barrels that might come in. Property there is valued every year, and the tax in some measure regulates the valuation. The value, therefore, had nearly doubled since the destruction of the dram-shops.'

In the month of October, 1851, G. W. Pickering and about eighty others, leading merchants and business men of the city of Bangor, published the following card:—

'TO OWNERS AND MASTERS OF VESSELS.—We, the undersigned, believing in good and wholesome laws, and in being engaged in a legitimate business, hereby agree that we will not patronise any vessel, or master of any vessel, who is known to smuggle liquors of any kind into this river, against the laws of this State, and the peace and happiness of its citizens.'

Here is a testimonial of a high character to the excellent teachings of the law.

In Chittenden County, Vermont, the Grand Jury, in a late presentment says:—'The Grand Jurors, in obedience to the charge of the Court, have inquired into the operation and effect of the present Liquor Law, and are unanimous in the opinion of its good effect upon the morals and happiness of the community. They commend the fidelity of those officers of the law whose duty it has been to see this law enforced.'

Recently, some public presses and two individuals, Mr John Neal, and Rev. Mr O'Donnell, of Portland, have publicly stated that the law is a failure; that it works badly every way; that more liquor is sold in Maine than previous to its adoption; and that in Portland drunken-

ness with all its attendant evils is worse than ever. But these declarations have been at once rebutted by testimony which entirely destroys them.

The Rev. Mr Hadley, of Portland, says:—The law has not wholly annihilated the use of alcohol, nor corrected the vicious habits of all the slaves of appetite. But it has closed more than three hundred grog-shops, and stopped the open trade entirely. We have not now a drop manufactured here—none comes through the Custom House, and most that is used is secreted in Irish dens. Genteel and fashionable families make some use of wines and liquors,—not a fourth part as much as formerly, and not more than they did three years ago.

But more than this. Four hundred and thirty-three of the most reliable citizens of Portland, headed by Mr Cahoon, the present mayor, have given their names to the following:—

Portland, October, 1853.—Our attention has been recently called to statements made by two citizens of Portland, in relation to the operation of the liquor law in this city and State. These statements are, in substance, that there is more intemperance, and more liquor sold and drank, in this city and State, at the present time, than before the passage of our existing liquor law. We feel it our duty to unite in saying—as we do in the most unqualified terms—that we deem these, and all similar statements, as most grossly and palpably erroneous and unfounded.

In reply to several queries made of him, the Rev. Dr Burgess, Bishop of the Protestant Episcopal Church in Maine, says:

Q. 2. 'Has it (the law) justified the expectations entertained in it by its friends at the time of its passage?'

A. The evils of public drinking-shops and bars are removed, together with the interest of a large body of men in upholding them for their own pecuniary advantage.

Q. 3. 'Have there been any reactions in public opinion, so as to induce the belief that, at a future day, it might be repealed?'

A. In my opinion quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects.

Q. 4. 'Has the law been generally executed, and the amount of intoxication been speedily diminished in the State in consequence?'

A. The law has been, I believe, generally executed, though not everywhere with equal energy; and the amount of intoxication been, in consequence, most evidently striking, and even, I think I may say wonderfully diminished.

Q. 5. 'Has the health, wealth, morality, and general prosperity of the State been promoted by it?'

A. Unquestionably.

Q. 6. 'Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?'

A. So far as I know, not in the least.

And now, in view of all these extraordinary and most gratifying results, authenticated and established beyond the power of contradiction, to what conclusion shall we come but this: That a system of legislation which, in so short a period, can effect so much for humanity and the State, should everywhere receive the approbation and support of the philanthropist, the patriot, and the christian, and as speedily as possible be adopted by every government that seeks the well-being of its constituency.

MEDICAL QUACKERY.

BY JAMES MURRAY M'CULLOCH, M.D.,
DUMFRIES.

MEDICAL men are constantly calling out against quackery, and yet, in regard to the

prescription of alcoholic drinks, they are, with a few honourable exceptions, from the highest to the lowest of the profession, guilty of more unscientific, indefensible, and unprincipled quackery *in this respect*, than all the pill and potion puffing rascals in the public prints put together. There may be many medical men ignorant of the nature and physiological effects of alcoholic drinks, and I know there are a great many; but they have *no right* to be so. The public are apt to believe, that if a medical man is eminent or clever, he must know all about the medicinal uses of these drinks also; but, unfortunately for the public, this is a great mistake; I am sorry to say that, in regard to these drinks, I cannot accord to the great bulk of my professional brethren the miserable plea of *entire* ignorance. They *know* that by prescribing them they chime in with a most extensively prevalent popular prejudice; that in most cases they will please their patients, and they attempt to quiet their consciences by saying, 'If we don't prescribe them, another will, and we will lose our patients over and above.' The word *unprincipled* I have therefore used with regard to such conduct, and I have used it deliberately. From a variety of causes which are capable of easy removal, the medical profession, I am sorry to say, has lost, and is losing a great amount of the public confidence. This is not only injurious to the profession, but also to the public; and their quackery, in prescribing these drinks for weakness, indigestion, fatigue, disease of the heart, nervousness, low spirits, nursing, etc., is adding, and will add most extensively to this want of confidence. The public (I don't mean the abstainers, they know it well) are extensively becoming acquainted with the nature and effects of these drinks. Such men as Mr Gough, Mr Vincent, and Dr Lees, from the platform, the trials in public courts, and a host of publications,

treating on these subjects, more especially that masterpiece of scientific and logical analysis, by one of the first physiologists and philosophers of Europe—I mean Dr Carpenter's prize essay on alcoholic drinks, now popularised, sold for a shilling, and getting into thousands of houses in all ranks of society—will cause medical men soon to find that such prescriptions will lose more patients than their drink-prescribing quackery will retain. I would earnestly advise all patients to whom these drinks are recommended, to buy and read that essay carefully; it will *entertain, instruct, and save them from much danger*; then let them ask the doctor who has prescribed the wine, or beer, or brandy, etc., to them, if he has read it, question him upon it, and upon his grounds and reasons for so prescribing; *he cannot, he dare not* adduce the usual sham reasons, if he knows that they are well acquainted with that essay; and then, let them tell him, 'We do not intend to keep ourselves invalided for your behoof.' Having spoken of this admirable essay, allow me to say that I differ most respectfully from Dr Carpenter in his opinion of the efficacy and propriety of using bitter beer in certain rare and exceptional cases of indigestion. I do so most deferentially, but it appears to me that we must shut our eyes and reason to a great proportion of the undeniable facts, and incontrovertible reasoning previously contained in that essay, and take in lieu of it, a mere assertion as to the case of Dr Joseph Clarke of Dublin, and one single *undetailed* case under his own observation, before we can admit the propriety of his views on this point. Turn to the fully-detailed case of the venerable and talented Dr Bostock, contained in appendix D of Dr Carpenter's original prize essay. There you have an old man of seventy who used these drinks all along as temperately as Dr Clarke, all along having very delicate health and frequent ailments, giving them

up entirely at sixty-six, and very soon after attaining excellent health, whilst there is no detail of Dr Clarke's case whatever, is it not evident, that if Dr Bostock had continued to use these drinks and died at seventy, that his case might have been adduced as logically in favour of them as Dr Clarke's? As to the case Dr Carpenter has personally observed, he surely ought to publish a most minute and extended statement of it. No man in Europe knows better than Dr Carpenter that a name or reputation, however great, cannot and will not be taken in the place of scientific facts and reasoning; and in this case, when it is directly opposed to his own previously recorded facts and deductions, it can only be called, *an unsupported opinion*. In conclusion, in this as in my previous paper, I have used common instead of technical words, merely describing symptoms, and not diseases, and I earnestly recommend all who wish to *know these life and death topics*, to buy and study Carpenter's essay, or the popular edition of it by Bohn of London.

THE POOR CHILDREN OF OUR GREAT CITIES.

A GREAT social discovery of a Committee of the House of Commons* claims precedence of all the scientific additions made this year by the *savans*. In June last the committee reported:—

‘That it appears to be established by the evidence, that a large proportion of the present aggregate of crime might be prevented, and thousands of miserable human beings, who have before them under our present system nothing but a hopeless career of wickedness and vice, might be converted into virtuous, honest, and industrious citizens, if due care were taken to rescue destitute, neglected, and criminal children from the dangers and temptations incident to their position.’

How sad to find that class in which all hopes of the world's improvement must

chiefly centre, becoming the very hot-bed of the direst social evils! Think of children, 9, 12, and 14 years of age respectively, no less than 16, 12, and 24 times in custody. Parents there are, who, living on the horrid gains of their young ones, trained to vice, have snatched them from those who would save them, and cast them back again to destruction; and so rapid is the course of crime, that of those entering Leeds gaol for the first time, nearly 70 per cent., it is stated, return hardened criminals; and, of the 8,000 annual first committals, nearly a thousand complete their terrible graduation. To hack the philanthropic in their benevolent efforts, to arouse a heedless community, the *cost* of crime lends its aid. A juvenile criminal, from first to last, costs the country from £200 to £300, while for £25 or £30 each might be trained in a ragged school; the annual cost of juvenile delinquency being estimated at not less than £1,000,000. It is evident that we cannot overtake this fearful mass of delinquency by our present system of reformatory institutions. All the witnesses before the committee speak most despondingly, almost despairingly, upon this point. And statistics go to prove how small the field private philanthropy has been able to occupy, and how great the need of additional means. Thus, in Edinburgh, while there are only 500 children being trained in the ragged schools, no less than from 2,000 to 3,000 children stand in need of instruction. Viewing the subject from our own position, we think we can put our finger upon the cause of the evil.

The Rev. G. B. Renzi, chaplain of Leeds gaol, says:—

‘There appears to be a very general agreement of opinion among all persons who have been brought in contact with criminals that juvenile crime is to be traced to the parents; and I think we should inquire whether there are not some special circumstances affecting the

* Report on Criminal and Destitute Children; ordered by the House of Commons to be printed, 28th June, 1853.

condition of the lower orders of the people, calculated to induce those habits which result in the neglect and ill-usage of the children.'

Hear, again, the chaplain of Liverpool gaol:—

'Before speaking of prevention, I think we must direct our attention to removing every inducement to crime. If existing measures have been found to promote depravity and wretchedness in the people, we ought not to apply ourselves to extensive remedies until we have first done all in our power to remove the inciting causes. As long as these remain unchecked, we must look for poor results, and expect disappointment.'

What, then, are the causes? One sentence comprehends them—parental vice and neglect, chiefly induced by habits of intemperance. Of the 297 children committed to Edinburgh prison in 1846, 37 were the offspring of utterly worthless parents, and 200 the offspring of drunken and depraved parents. Dr Guthrie informs us 'that 99 out of every 100 parents of ragged school children are dissipated characters.' And he further adds, 'The spirit-shop is the great cause of filling our poor-houses, our prisons, and our ragged schools.'

But let us look a little closer at the matter; when Sir Walter Scott would have shown Crabbe the many natural and architectural beauties of the modern Athens, the poet stopped him, and asked to be taken instead, to the homes and haunts of the poor, to those tall, reeking closess—the scandal and bye-word of Edinburgh. Pace up the High Street of the northern metropolis, for instance, and around you, what melancholy, all-absorbing studies! Here are the manufactures and their products; here the system and its victims. Almost every second shop is a spirit-shop. And it is all glare and bustle; your eyes are bedazzled by the polished brass and the blaze of gas-light; while on the walls gorgeous cartoons, remind you of Ceres, and the horn of

plenty, and of the land of joyous verdure and pleasant sunshine. But down yonder are wretched hovels, which the red Indian would despise. The sun scarce enters; but cholera and typhoid hold wild revels amidst these crowded dwellings, reeking sewers, and noxious abominations. You try to enter, but human impediments block up the gateway; bleared, shrunk forms, with naughty gait, and hideous speech.

'Bite at the bosom, starveling young,
Thy father is drunk, thy mother is dead,
Live to be doom'd, live to be hung—
A pauper, a felon, but die in no bed.'

Talk of education! Yes, a fearful training awaits the denizens of these closess. There is no half-lisped hymn, or well-loved bible tale; but the stern teachers—poverty, hunger, cruelty, and despair. The name of God is heard but in oath. The Sabbath is a very hey-day of debauch. Drink, drink—the young soul is reared in a very atmosphere of wantonness and drink. In the recent survey made of Edinburgh Sabbath-drinking in May last, 3032 children below eight, and 4631 between eight and fourteen years of age were observed to enter the dram-shops.

In many of our great cities special gins and snares are prepared for the young. The Rev. Mr Carter of Liverpool lately entered a large building, which formerly for many years had been a place of public worship, but is now a beer-house, in which are given theatrical representations. Parties entering pay 3d, for which they receive a ticket, entitling them to a glass of ale, or a bottle of ginger beer; they witness the performances, and are expected to call for more.

The low lodging-houses of London seem very dens of infamy and vice, and one of the great causes of juvenile delinquency. No less than 70,000 persons nightly take shelter in those places; and of these, according to the last return, 1782 were children. Of the young men in Mr Nash's

Colonial Training Institution, 90 out of 100 ascribe their ruin chiefly to the lodging-houses and low theatres. Captain W. J. Williams says, that in many cases the homes for the London poor are so wretched and intolerable, that he can easily conceive a child of the youngest age seeking relief from them in the streets.

It is to the wretched homes, and to the more wretched parents' hearts that we must chiefly ascribe juvenile delinquency. Its hiding-places may be fixed, in greater or less degree, in all our great cities,—for this vice is almost wholly confined to those centres of population and commerce. A living picture will, better than words, describe the evils consequent to these localities. The following is part of a report recently made on juvenile crime, by several of the magistrates and most influential gentlemen of Newcastle and Gateshead, and their neighbourhood:—

'We think it right in stating a few cases to show the actual circumstances under which many children become criminal, and to enable persons to form their own judgment on the propriety of punishing such children by whipping or imprisonment, and on the possibility of reformation under our present system.

'In M—'s Entry there are 45 families; of these 45 mothers, 40 are more or less addicted to drink; in some houses, six or eight persons may be found sleeping in one room, without any separation or distinction of sex or age; the language is most obscene—the place is the picture of misery.

'In D—'s Court, there is a woman with her two sons, one 19 years of age, a miserable, sickly boy; the other 10 years of age. They live in a room 10 feet by 5; it is nearly dark, and contains no furniture. The mother is an habitual drunkard, the children, without food and nearly naked, are driven upon the streets, where they exist by begging.

'A. B— lost her mother when she was fourteen; her father, a drunken profligate, sold every article of furniture, and turned her on the streets. At seventeen, she was found in a dark, damp cellar in G— Street, where she had lain down to die—and in fact she died shortly after.

'Mr and Mrs E., in B—, can earn

28s a-week; they are frequently drunk for a week together; they have two little girls, seven and nine years of age, who are utterly neglected, and, associated with all the worst children of the street, are being trained for a life of vice and misery.

'Two sisters, S—, their mother died when they were ten and thirteen years of age. Their father left them to starve, and occasionally locked them out at night. They were encouraged by other girls and by an old woman to steal from shop doors, and the articles stolen were disposed of at night. Their father eventually married again, and turned them on the streets.'

Thus it is, that thoroughly to eradicate juvenile crime, we must wage fierce war with all its prevalent inciting causes:—the over-crowding of families, with its unavoidable result, the intermixture of both sexes and all ages; parental neglect and vice, utter ignorance, unbridled licentiousness, brutal intemperance, destitution, filth, corruption and misery. Preventive or reformatory schools, like fever or cholera hospitals, are, from their very nature, merely temporary institutions. We must repress, and not merely provide for the ravages of this great moral epidemic. Common sense would teach this; and glad we are to find the veterans in the cause supporting this view of the question. One witness most forcibly draws attention to the great need of primary education; sanitary reform found also most warm advocates. Some would deal with the lodging-houses; others, the licensing system; and another would suppress the beer-houses. These may indicate the further line of inquiry into this dark social problem. For, why disguise it? we have as yet only reached the surface of the malady. Nor, need we grow weary or disheartened. When we have traced these cancerous roots of the malady as they extend and ramify to the very vitals of our social state,—when we have laid bare all this dread anatomy, then, and not till then, may we conquer the disease. And, with a christian, large, unprejudiced spirit this

may soon and speedily be done. Another commission of inquiry would mightily help this; but so, too, would a larger and more liberal extension and support of those counteractive agencies already in use,—the social and sanitary reform movements, improved dwellings, model lodging-houses, and the other seeds of good, already so widely scattered throughout the land. With a more thorough and

concentrated action of the religious, educational, social and sanitary forces,—there might soon be no need of ragged schools.

But this can never be,—nay, all our efforts will be vain and fruitless,—a very rolling of the stone of Sisyphus, unless we cast out from amongst us that agent which has made those fathers so brutal, those mothers so sunken and depraved.

Sketch.

MR GOUGH'S ORATORY.

WITH ILLUSTRATIONS.

PART SECOND.

MR GOUGH possesses in an eminent degree what almost no other public speaker ever makes the slightest pretensions to—we mean **TRAGIC POWER**. Unembarrassed by conventional rules, he expresses every passion, from the most tender to the most hideous, with an overwhelming reality. 'He paces up and down twelve or twenty feet of platform, judiciously left clear for him,' says the *Nonconformist*—'paces up and down like an inspired madman, with hands clenched as in agony, or pawing the air to keep off the ghosts of memory—pouring out words with such spontaneity that they sometimes seem to tumble one over another, and smother meaning in their fall—scarcely stopping at a cheer, never inviting one. He tells you with gestures even more significant than his passionate and sometimes beautiful words,—how he went out from the home of a poor but pious, loving mother—wandered from the straight road—was whipped by demons over an arid desert—fed upon the hot sand in his burning thirst—felt a word of mercy like cooling water on his tongue—saw a rainbow of hope over the abyss of seven years of sin—and was restored to strength and purity, if not to happiness.'

That which, on the lips of another, would be bombast, is on his lips true oratory. What other speaker would attempt a flight so daring as the following, and be rewarded with a cordial outburst of genuine feeling, instead of a torrent of derision that would send him home a wiser man? 'Look at a drunkard! What is

he? Look at him! Gibbering in the idiocy of drunkenness, the dull waters of disease standing stagnant in his eyes, sensuality seated upon his cracked, swollen lips. What is he? His intellectual become devil, his animal become beast. What is he? See him swept out with the pitiful leavings of a dram-shop, the horrible stench of the last night's debauch clinging to him. What is he? Society has shaken him out of her superabundant lap as a thing unworthy of love or pity. Yet is he a man—not a thing; a man—not an animal; a being, having a man's heart, a man's brain, a man's sensibility,—that can stand up and say, "I am greater than all God's material universe; that is but the nursery of my infant soul, sublime as it is. Which is greater, the child or the nursery? I am greater than God's material universe. I can say to the sun, 'I am greater than thou art, thou glorious orb, for I shall be when thou art not. When thou hast perished, when ten thousand storms have passed over the mountain tops; when the lightnings of heaven shall no longer play on the highest pinnacles of the earth; when the stars shall melt and disappear; when the universe shall be moved as a cottage, and all material things shall pass away in the final crush of doom—I shall still live; for within me is the fire of God, a spark of immortality that cannot be put out.'" (Loud applause.) Now look at him—poor, miserable, besotted, creeping wretch, in his deep, dark, damning debasement, and will you not curse the influence that

makes him what he is? Will you not, in the name of a common humanity, come up upon the mighty battle-plain, and war against the instrumentality that thus debases a human brother?"

Although he professes no talent for poetry, he evidently possesses poetic inspiration in a very high degree. The conception of the following is as much distinguished by genius as its delivery was distinguished by the highest oratorical power:—"No man ever received solid satisfaction in wicked pursuits that he could long enjoy and hold fast. "Aha! aha!" he says, "now I am happy." It has gone from him. And the enjoyment that men can obtain in this world, apart from the enjoyments that God has sanctioned, are enjoyments that lead to destruction, through the power of fascination, habit, and excitement. It is as if a man should start in a chase after a bubble. Attracted by its bright and gorgeous hue, a gay set of merry companions with him, it leads him through vineyards, under trellised vines, with grapes hanging in all their purple glory—through orchards, under trees, bearing their golden, pulpy fruit—by sparkling fountains, with the music of singing birds. He looks at life through a rose-coloured medium; and he leads a merry chase. In the excitement he laughs and dances, and dives and laughs again. It is a merry chase. By and by that excitement becomes intense—its intensity becomes a passion—its passion becomes a disease. Now his eye is fixed upon it with earnestness, and now he leaps with desperation, pleasure, and disappointment, mingled with excitement; now it leads him away from all that is bright and beautiful—from all the tender, clustering, hallowed associations of bygone days; it leads him up the steep hot sides of a fearful volcano. Now there is pain, anguish in the chase. He leaps, falls, and rises; scorched, and bruised, and blistered. Yet still the excitement and power of evil habit become almost a passion. He forgets all that is past, or strives to forget it in his trouble. He leaps again. It is gone! He curses and bites his lips in agony. He shrieks the wild, almost wailing shriek of despair. Yet still he pursues his prize, knee-deep in the hot ashes. He staggers up, with torn limbs and bruised, the last semblance of humanity scorched out of him. Yet there is his prize, and he will have it. With a desperate effort he makes one more leap; and he has got it now; but he has

leaped into the crater with it, and with a bursted bubble in his hand he goes to his retribution!"

Some have complained of a want of the argumentative, and a more thorough dealing with the philosophy of the question. To reason, however, it is not necessary to employ the form of argumentation. Mr Gough reasons by means of facts and figures, and by a single illustration carries to the mind a conviction more deep and abiding than any form of logic ever could. His mode is to make a statement, sometimes very startling, and then, by a simple illustration, leave upon the mind a conviction of the soundness of his position. For instance, he asserts that the moderate drinker is more dangerous to society than the drunkard; and ere that portion of his audience who feel their conduct impuned, have recovered from the shock which the speaker's audacity has given them, he has them half convinced that he is right and they are wrong. 'You are walking along the street,' he says, 'and you meet a drunkard,' and here the speaker's power of mimicking comes to his aid—there is the maudlin look, and the zig-zag gait, and the drivelling tone of voice; 'and he lays his hand upon your shoulder, and asks you to turn in with him to the adjoining shop and have a dram; and if your boy waits till he takes his first glass with a creature like that, he is safe. But the same evening a fair one challenges you to drink, and you reply, "with pleasure, madam."' Now, no argument could be half so effective in carrying conviction upon one of the most important points of the whole question.

While it would be wrong to ascribe Mr Gough's power to any one quality, much of it doubtless lies in the religious feeling by which he is possessed, and which often gives a most healthy and impressive tone to his addresses; indeed, we have sometimes thought that the cause of religion will reap as much good indirectly, as temperance itself from his visit to this country. In addition to his frequent references to scripture, and allusions of a religious character, his explicit acknowledgments of its importance in alliance with the movement have been most refreshing. But in addition to all this, he affords a striking illustration of the old pagan remark—"He is a terrible man that does one thing;" and of the secret of his power who said, 'This one thing I do.' A man, to be truly great at any one time, must be, as it were, the embodiment and representation of one

idea. The man who can speak upon any subject with most creditable ability, will not be so mighty for good as he would be did he but speak upon one. Gough, by confining himself to a single theme, becomes the embodiment of the one great truth he advocates. The man who has but one topic is felt to be terribly in earnest; and by his devotion to that one theme, he becomes greater in its illustration than if his attention and study were divided among a dozen. Sincerity, earnestness, determination, evince themselves in every address; and it is these, allied with powers of the highest order, which give him such supremacy on the temperance platform. 'You have been pleased to speak of my efforts,' said he at his farewell soiree in Edinburgh. 'Why, I could not help making these efforts, for without them I could not lie down and sleep. It is necessary to my very existence that I should make these exertions; for I suppose I am like one of your dolls with quicksilver in them—I must always be moving up and down—(laughter and applause)—I am like a jumping-jack, and if the string be not pulled this way it would be pulled some other.' (Renewed laughter and cheers.)

Mr Gough's mission is doubtless to create an interest upon a question which all admit to be important, but which few will consider with candour and attention. And in fitting him for this office, God has qualified him in a remarkable manner.

Why was such a susceptibility of feeling, why was such a power of utterance, why was such a skill of delineation given to one man? Why did he pass through a course so varied, and witness evil in the most appalling form, and know wretchedness in some of its lowest depths? What was all this but the tuning of the instrument, the education most appropriate for the mission to which it was preparatory? That such a nature should have given way before the tide of temptation by which it was met, we wonder not; we wonder rather that a bark so frail should have outlived such a storm. We stand not forward as the apologist for any man's errors. Sins keenly scrutinised by their perpetrator—follies mourned over by the soul that has reaped their bitter fruits—acts which have been subjected to the severest self-censure, are placed alike beyond either apology or reproof. But if these most touching confessions uncover the hell of agony in which the inebriate agonises, and begets in any mind the resolution to shun the alluring

path which opens amid flowers, but conducts to the region of a drunkard's woe, we hail the messenger, and God speed his mission.

That Mr Gough has his faults, his most discerning friends will be the last to deny. We no more would contend that he is a perfect orator, than that he is a perfect man.

'Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.'

His defects and blemishes have been fully pointed out by the public press, and generally in a spirit of generous criticism; and he is too wise a man not to profit by them. Our object has not been to criticise, but to describe; and in closing, would simply add, that all in all, we have never seen, and never expect to see, his equal upon the temperance platform.

One thing has surprised us in listening to Gough, and it is this, that his recitation of poetry never produces a telling effect. It is not so with other speakers. Let a few lines be quoted, and there is a deeper attention and evident elevation of feeling in the audience. Now, why is it not so in the case before us? Is it that Mr Gough recites poetry indifferently? While he greatly surpasses most men in the manner in which he quotes from the poets, we do not think that he is equal to himself in this department. But the reason, we apprehend, is chiefly to be found in the fact that his entire addresses are so full of poetry, that a formal quotation forms no sufficient contrast to the general style, greatly to impress. Poetry in the addresses of others rises from the level of common prose, and hence the contrast is apparent, and the effect consequently perceptible. And here, we think, may be found one of the defects of Mr Gough's oratory. Powerful as it is, it would be more so did a less impassioned style pervade his addresses. It is well enough to be sometimes on the mountain tops; but, we confess, that in general we like to gaze from the plain beneath on these glorious seats on which sit enthroned the majesty of Nature.

He is, no doubt, greatly indebted to his voice. It is one of singular compass and flexibility—passing rapidly from the hoarse, rough cry of the naval commander, as he issues his orders through his speaking-trumpet, to the gentle whisper of a little child. More still is he indebted to his fine ear. Again and again he has avowed his passion for music. Now, no man

ever can be a good speaker without a good ear. Ear is as essential to speaking as it is to music. Wherein then lies the peculiarity of Mr Gough's power? Other speakers may possess greater powers of argumentation, and equal capability of presenting their thoughts in the garb of appropriate illustration. Others may equal him in the richness of their voice, and the correctness of their ear. He may not surpass others in the depth of his religious feelings and in the earnestness of his purpose. Not a few may equal him in the experience of a drunkard's wretchedness; but he surpasses all in his power of presenting scenes and conceptions by appropriate tones, attitudes, and expressions. In a word, his style is dramatic—it is true to nature, and therefore it is effective.

It cannot be doubted that much of Mr Gough's success arises from the times in which his lot has been cast. Had he appeared thirty years ago, and spoken as he does, he might have been regarded as only a clever fool. Napoleon's appeal to his soldiers under the shadow of the Pyramids of Egypt—'Forty centuries look down upon you;' and Nelson's famous saying before the battle of Trafalgar—'England expects every man to do his duty,'—derived all their force, and took rank among the finest specimens of military and naval

eloquence, in consequence of the circumstances in which they were uttered. We recollect of reading in the life of Dr M'Crie, that he published a work upon the subject of church establishments, which fell dead on its first appearance, but which rose to a most vigorous existence so soon as the question of which it treated became the subject of the day. Gough, therefore, owes much to the public sentiment in behalf of his theme, which less famous advocates had been instrumental in creating.

The effect of his eloquence we regard as a proof that even in these days of the might of the press, the platform is as mighty an engine as ever. We are told that with the advance of intelligence there will come a decline of the power of the public teacher. We don't believe it. They labour in a common field, and yet the one cannot supersede the other. The permanency of the speaker's vocation is founded in a law of human nature. As long as there is pathos in tones, and expression in looks, his office will assert its supremacy. The entire press of the kingdom, aided even by the power of steam, could not have so effectually awakened the response of almost every home in the land, and shaken so terribly the very strongholds of Satan, as the single voice of this remarkable man.

The Abstinence Journal.

GLASGOW, APRIL, 1854.

COUNTY AGENCIES.

THIS subject was brought under the consideration of the last annual meeting of the League, and favourably entertained. We are happy in being able now to present our readers with the results of a year's experiment, made by the Dunse Total Abstinence Society. In the Report just published it is stated that—

'As soon as this measure was resolved on, a subscription paper was circulated among the landed proprietors and other gentlemen connected with the county. Out of *forty* gentlemen applied to, only *four* declined to subscribe for this object. Mr A. Beattie, the agent appointed, has

visited much from house to house, and entered into conversation with the people on the subject of temperance. He has regularly addressed numerous attended meetings, at *forty-five* different stations in the county. He has, besides, circulated large numbers of temperance tracts on the various aspects of the abstinence question, so that there are now few, if any, of the families in Berwickshire, who have not had full opportunity of becoming acquainted with the evil we deplore, as well as with the claims of the remedy which abstainers propose. Mr B. has in this manner gone over the entire county six times during the year. He has, in the same period, delivered above two hundred temperance addresses, and circulated about

sixteen thousand tracts; in all, above thirty thousand tracts have been circulated in connection with the agency.

'The results of these operations for the advancement of sobriety are in the highest degree satisfactory. In connection with this agency, since its commencement, 1874 persons have been added to the lists of abstainers, of whom six hundred and forty have joined at the meetings of the agent. Ten new societies have been formed in the county; five of these have been organised by the agent. Throughout Berwickshire there are now about 4123 enrolled total abstainers, so that one person out of every nine of the entire population of the county is pledged as an abstainer from all intoxicating drink; in some of the parishes there is one in every five.'

We cannot but congratulate our friends at Dunse on this happy issue to their sagacity and enterprise. The peculiar advantages of such local agencies seem to be the following:—

The temperance cause is brought to every fireside—an achievement which the periodical visits of an ordinary advocate

cannot be expected to accomplish. A kindly superintendence is also exercised over those who join our ranks—a duty beyond the sphere of an ordinary advocate.

The energies and resources of the friends of the cause are more fully developed. Men will do for their neighbours what they will not do for strangers, and the effects of their labour stimulate to continued and yet greater efforts.

And finally, the influential in the district are not only got to contribute, but seeing around them the fruits of their liberality, they are induced to regard with interest a movement which formerly secured neither their favour nor aid.

When it is stated that £100 yearly will pay the salary of an agent, purchase tracts, and cover all incidental expenses, we do not see why every county in the kingdom ought not to set about organising such an agency. We are glad to learn that Haddington have resolved upon commencing operations immediately.

P o e t r y.

APOSTOLIC APHORISMS.

No. II.

'Work while it is day; for the night cometh, when no man can work.'—OUR LORD.

WORK while it is day!
Wait no coming morrow;
Sloth will eat all heart away;
Idle hands bring sorrow.

Though to fresh young eyes,
Gazing through life's portal,
Robed in light the future lies,
Radiantly immortal;

Mirage-like it may
Mock thee with its seeming;
Fruit-crown'd shade, and flow'ry way,
Bloom but in thy dreaming.

Edinburgh.

Waste not youth's rich dower,
Far-off bliss pursuing;
While the glorious present hour,
At thy side stands wooing.

While the sun is high,
Work with brave endeavour;
Ere on Night's cold breast thou lie,
With clasp'd hands for ever.

Toilers in life's field!
Seed now sown in sorrow,
Glorious fruitage yet shall yield,
Through an endless morrow.

G. L.

Selections.

LIFE ON BOARD A TEMPERANCE SHIP.

Mr Thorpe, an intelligent working man, who sailed to Australia in the John Barrow, the first ship to leave England on total abstinence principles—has sent home a written narrative of his voyage, claiming a great triumph for the experiment of literal temperance. Part of his letter is as follows:—

There were some few on board not friendly to our principles, who would have it go forth to the world that we were not better off than we should have been in drinking ships; but when I hear, as I have heard since I have been here, by others who have come out, what they have suffered—when I hear of broken heads and broken ribs—when I hear of some six or eight drunken fellows taking possession of the fore-castle, and defying the captain and the whole ship's company, and the captain unable to command through drunkenness—when I hear of captains, when drunk, giving orders to steer in a contrary way, and the sailors to shift sails when they are properly set—when I hear of a regular police court being established on board to try the drunken and disorderly—when I hear of the mate falling overboard, and the captain going after him to try to save him, both drunk, and the captain so drunk as to be forced to be strapped down—I say when I hear all this I give the lie to such an assertion, and I contend that our principles are vastly superior to the drinking ones.

Again, when I think of our moral and religious privileges, here also our principles shine forth. Never, I should say, in the world's history did a vessel of our size leave the port of Southampton, or I may say England, under such auspices as we did. As regards our religious privileges we were highly favoured—we had always, with but one or two exceptions, our regular services on Sunday three times, and during the former part of our voyage we had the prayer meetings on board nights and mornings (during the latter part of our voyage we were forced to dispense with our morning service), and enough praying men on board to engage during the week. I think few country dissenting churches could boast of more praying men in connection with them than we had. There were Dissenters, Wesleyans, and Wesleyan Reformers, and all acting in peace and har-

mony. We had our monthly Missionary Prayer Meetings. Then we had our Bible Class, Mutual Improvement Society, Day School, Singing, a Class for general topics, and a good library. Who would have the courage to say (if I may call it courage) that all this had no effect on the moral character of those on board? Although there were some who did not care to join us in our efforts to raise our fellow-men, yet we trust our exertions were not all in vain; and when I hear of vessels going out without all this, and scarcely any kind of worship on board at all, I am constrained to say again that our principles have triumphed.

Then again, as regards the conduct of our officers and crew, here our principles have displayed themselves—first, in our Captain, and of him I cannot speak too highly. He is a worthy fellow—a rough, honest, open-hearted Cornishman. He carries away with him the good wishes of all the ship's company. I am only sorry they did not do him the justice they ought to have done. I do not know how it was, but it was driven off too long, as it was intended to have presented him with a testimonial (and he richly deserves it), and a handsome one, too. I trust if he again visits your port (and I hope he will) that you will give him a cordial reception, and that the Temperance Society in London will do so too. We owe a debt of gratitude to Captain Cary, and he has my best wishes. I hope I shall again have the pleasure of seeing him here. Till then may Providence bless and preserve him! Whenever anything like a squall or danger threatened, there was Captain Cary always at his post, night or day. I have been up on deck at night, when it has been rough and stormy, and he was there. After a storm he would come below, and inquire after us—'Well, how are you; all well?' 'Yes, Captain.' 'That's right; you may go to bed now, it's all over.' Once a heavy sea struck us, and we thought we were going down—our vessel lay on her side for some time; he flew to the helm, our gallant bark answered and righted, and he again came to us and restored and cheered us. Supposing he had been under the influence of strong drink at the time, and he might have been and his men too,

for it was very trying for them all at the time; we had had rough weather, wet and cold; but instead of strong drink they had tea and coffee, therefore they were all calm, cool, and collected. Our mates, Messrs Smith and Bryant, and the whole of the crew, were a credit to any captain in the world. I never saw a more orderly set of men—as sailors there was no disorder; they behaved themselves as men ought to behave, every order was answered with an 'ay, ay, sir,' and away they went. Anything that Captain Cary could do for the comfort of the passengers he would do.

All this, sir, I think, speaks highly for our principles. If ever I have to make a voyage again, nothing but a temperance ship will do for me. I would strongly impress it upon you to advise all your friends who contemplate coming out, to be sure and come out in a temperance ship. This is my advice to all my friends.

Mr. Thorpe concludes with saying—'My advice is, to all who are doing well at home, remain there; to those who cannot get on and can work, especially those with families, come out by all means, only make up your minds to rough it. But the great curse to the colony is strong drink; drink—drink—drink—it's all drink. Those who wish to do here must come out abstainers.'

DRUNKENNESS A PHYSICAL EVIL.

However regenerate a man's heart may be, he will never be drunk so long as he abstains from drink. There is all the difference in the world between covetousness and drunkenness. We know that the desire to possess what it sees, is an instinct in the child; that it will endeavour to procure the coveted object—that it will conceal or excuse its faults; and all this, if you will, springs from the heart. Nay, you may trace, as that child grows up to manhood, the tendency to commit all the crimes forbidden in the decalogue; but do you observe any tendency to drunkenness, until that tendency is created by drink, until it is produced by artificial means? Mark the difference. The tendency to lying or theft springs, and without any external application, naturally from the heart; you may trace its manifestations, and very properly you bring your christian principle to correct and subdue it; but the tendency to drunkenness is not manifested until a foreign agent is forced into the stomach, runs through the system, disturbing its healthy action, altering its condi-

tion, and finally affecting the nerves and the brain. What is drunkenness then but a physical evil—like all physical evils, lying at the root of a host of moral evils? The appetite for strong drink is a disease, created by what it feeds on; requiring the physician, not the parson. Drunkenness comes within the category of those 'physical evils, which are,' using your own words, 'within the range of man's power to alleviate, and which God has made it obligatory upon us to devise and use means for that purpose.' The appetite for strong drink is utterly incompatible with a healthy condition of body. Is it not worthy of inquiry, whether an article which, in no great quantity, will make a man drunk, ought to be taken into the human stomach at all? Do such effects as excitement, stupor, and drunkenness indicate dietetic adaptations? I am not learned in doctrine, and I do not pretend to any critical acumen in expounding texts; but I believe the gospel does thus much for us—that it promises divine assistance upon all proper means employed to secure proper ends. I believe that in trying to promote good drainage, an efficient water supply, and proper ventilation among the poorer classes, I am using the means most likely to subdue and prevent disease, and that in teaching men the nature and properties of intoxicating drinks, I am not only taking the most efficient means to subdue drunkenness, but I am promoting their physical and moral improvement, and acting as much under the sanction of divine promise, as the man who, feeling himself called to another department of labour in the vineyard, is speaking to their spiritual necessities.—*Thomas Beggs, Esq.*

ALCOHOL CHEMICALLY AND MORALLY ANALYSED.

Alcohol is a colourless, transparent fluid, yet it soon colours the eyes, and gives to the proboscis a beautiful cherry-red colour. It is obtained from fermented liquors by distillation; it ferments the whole man, and distils over all that is good, or beautiful. Alcohol is derived from the Arabic word *alcool*, or *alkool*, signifying 'very subtle,' 'much divided.' It enters into the inmost recesses of the human heart, giving entrance to the worst promptings of Satan, and soon divides the household. It was first suggested by the devil, invented by an Arab, and is now made by *poisoners*, and drank by fools. Its specific

gravity is about 83, but when it enters one's cranium, it makes its gravity about 5000. It boils at a temperature of 176 degrees, and sets the passions to boiling at 100. It does not congeal at any known degree of cold, but congeals every feeling of love and honour in the human breast. In the open air it burns with a pale blue flame, leaving no residue. When swallowed, it burns with flames as black as night, and leaves a residue of sin and moral corruption almost inconceivable. Pure alcohol is composed of carbon, hydrogen and oxygen. In the form of whisky, brandy, and wine, it contains, in addition, vitriol, verdigris, tartar-emetic, tobacco, red-pepper, and oil of dead rats, flies, bugs, and vermin. It dissolves soap, vegetable extracts, several of the acids, oils, resin, and balsam, as well as the dearest and strongest ties of love and consanguinity. It combines with sulphur and the pure fixed alkalies, and its subjects with the worst dregs of society. It is an exceedingly active and diffusive stimulant; it excites cowards to brawls, riots, theft and murder; it increases the action of the heart and arteries; also the number of widows, orphans, and maniacs. It produces insensibility, sleep, and finally, delirium, convulsions, and DEATH.—*Model American Courier.*

JOHN KEMBLE'S HABITS.

John Kemble was convivial in his habits, fond of late hours, and a humorist after a peculiar fashion. But his jokes were somewhat sepulchral; and even when under the influence of Bacchus, he never relaxed from his habitual solemnity and importance of manner. When a young actor, he fancied, by a strange delusion, that he possessed the attributes of gay, dashing comedy. Tate Wilkinson tells us that he selected Plume, Doricourt, Archer, and such parts, to please himself, and not by the desire of the managers. A smile on his countenance appeared to wonder how it got there. As Croker says, in the Familiar Epistles, it resembled the plating on a coffin. He then observed—

'Young Mirabel by Kemble play'd
Look'd like Macbeth in masquerade,'

and adds, in a note, 'I have had the misfortune to see this exhibition; truly it was, as Shakespeare says, "most tragical mirth."' Reynolds tells an amusing anecdote, for which he quotes the authority of Kemble himself. In 1791, the great tragedian chose

to act Charles Surface. Some time afterwards Reynolds and Kemble met at a dinner. The flattering host asserted that Charles Surface had been lost to the stage since the days of Smith, and added, that Kemble's performance of the part should be considered as Charles's Restoration. On this a less complimentary guest observed, in an under tone, that it should rather be considered as Charles's Martyrdom. Kemble overheard the remark, and said, with much good humour, 'I will tell you a story about this, which proves that you are right. Some few months ago I happened to be in liquor, and quarrelled with a gentleman in the street. On the next morning, when I came to my senses, I felt that I was in the wrong, and offered to make him any reasonable reparation. "Sir," interrupted the gentleman, "at once I meet your proposal, and name one—promise me never to play Charles Surface again, and I shall be perfectly satisfied." I gave the promise, and have kept it.'—*Dublin University Magazine*, Feb., 1854.

TEMPERANCE IN NOVA SCOTIA.

Half-way to Windsor, the coach stopped, professedly for dinner; but the meal, according to what I afterwards found customary in roadside inns, was of no such distinct character. In a neat upper room, with a blazing wood-fire on the hearth, a table was spread with an entangled complication of dinner and tea. As I never could acquire the habit of taking tea at one o'clock as a finish to a solid meal, I declined the offer of a cup; but all the rest of the company, chiefly farmers, made this their only beverage; a circumstance which showed the remarkable extension of temperance principles in the country. Not a drop of intoxicating liquor was consumed; and I may add, that during all this journey in Nova Scotia, I saw no beverage stronger than tea or coffee. I cannot say I admire the fashion of taking tea to dinner, any more than that of beginning breakfast with potatoes, which seemed everywhere common; but anything is better than an everlasting appeal to the gill-measure or pint-pot. I was beginning to see new social developments—farmers solacing themselves with tea instead of whisky, and commercial travellers who can dine without consuming half-a-crown's worth of sherry.—*Things as they Are in America*, by Wm. Chambers.

THE CAUSE OF CRIME—JUSTICE TALFOURD'S LAST WORDS.

In our last, we gave the melancholy circumstances connected with the death of Justice Talfourd, at Stafford, on Monday, together with the leading facts of his life. The greatly-esteemed judge, when seized with the illness which terminated fatally in a few minutes, was deploring the increase of crime and endeavouring to trace its causes. He said—'I cannot help myself thinking, it may be in no small degree attributable to that separation between class and class, which is the great curse of British society, and for which we are all more or less in our respective spheres in some degree responsible, and which is more complete in these districts than in agricultural districts, where the resident gentry are enabled to shed around them the blessings resulting from the exercise of benevolence, and the influence and example of active kindness. I am afraid we all of us keep too much aloof from those beneath us, and whom we thus encourage to look upon us with suspicion and dislike. Even to our servants we think perhaps we fulfil our duty when we perform our contract

with them—when we pay them their wages, and treat them with the civility consistent with our habits and feelings—when we curb our temper and use no violent expressions towards them. But how painful is the thought that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were the inhabitants of some other sphere. This feeling, arising from that kind of reserve peculiar to the English character, does, I think, greatly tend to prevent that mingling of class with class, that reciprocation of kind words and gentle affections, gracious admonitions and kind inquiries, which often more than any book education tend to the culture of the affections of the heart, refinement, and elevation of the character of those to whom they are addressed. And if I were to be asked what is the great want of English society—to mingle class with class—I would say, in one word, the want is the want of sympathy.' These were the last words he uttered.—*Glasgow Herald*.

ODDS AND ENDS.

TESTIMONY OF THE CHANCELLOR OF THE EXCHEQUER.—Mr Gladstone, in announcing his late budget, said: Another measure with respect to which I wish to give information to the committee, is the augmentation of the spirit duty in Scotland. The result of that measure is also perfectly satisfactory, for, though there is an apparent defalcation on the amount of increase which I ventured to anticipate, it is a defalcation fairly to be explained by circumstances entirely apart from the augmentation of the tax, and especially from any suspicion of an increase of illicit distillation. (Hear.) I estimated in April, 1853, that the addition to the revenue from the 1s added to the spirit duty on Scotland would be £278,000. As I now estimate the produce of that tax, its amount will be, not £278,000, but only £209,000. It is known to all gentlemen connected with Scotland, and to many also who are not so connected, that a *strong religious sentiment has settled, if I may use the expression, in that country against the great consumption of spirits*; and that state of public opinion led during the last year to the enactment of a restrictive law in this

house, by a bill, which, by greatly narrowing the means of selling spirits, led necessarily to a diminution in their consumption. Accordingly, we find the increased revenue from the augmented duty on spirits amounts only to £209,000, instead of to £278,000; but I have the utmost satisfaction in stating that there is not so much as a breath of suspicion that any part of that diminution is connected with a revival of illicit distillation.

A SURFEIT OF INTOXICATION.—The *Spectator* mentions a curious remedy in use in Swedish hospitals, for that form of madness which exhibits itself in the uncontrollable appetite for alcoholic stimulants. The process may be easily described. We will suppose that the liquor which the patient is addicted to drinking is the commonest in the country—say gin. When he enters the hospital for treatment, he is supplied with his favourite drink, and with no other; if anything else is given to him, or any other food, it is flavoured with gin. He is in heaven—the very atmosphere is redolent of his favourite perfume! His room is scented with gin; his bed, his clothes, everything around him; every

mouthful he eats or drinks, everything he touches; every zephyr that steals into his room brings to him still gin. He begins to grow tired of it—begins rather to wish for something else—begins to find the oppression intolerable—hates it—cannot bear the sight or scent of it; longs for emancipation, and is at last emancipated: he issues into the fresh air a cured man; dreading nothing so much as a return of that loathed persecutor which would not leave him an hour's rest in his confinement. 'This remedy,' says our contemporary, 'appears to have been thoroughly effectual—so effectual, that persons who deplored their uncontrollable propensity have petitioned for admission to the hospital in order to be cured; and they have been cured.'

DISCOVERY OF A STILL IN A CHURCH.—Considerable sensation has been created in this neighbourhood by the discovery of a still in Enxton Church, near Chorley. A few weeks ago some workmen were employed in making some repairs in the church, when they discovered, concealed underneath the pulpit, a perfect still. The minister of the church, whose parsonage is adjoining, was apprised of the circumstance, and the still was removed from the pulpit into the vestry. Notwithstanding the above extraordinary fact became known to a few individuals, so well has the secret been kept that it was only on Saturday night last the Excise became acquainted with it. Early on Monday morning, therefore, Mr Peacock and Mr Bently, Excise-officers of inland revenue, obtained a search-warrant from Captain Anderton, of Euxton Hall, and, proceeding to the parsonage first, found a part of the still in the pantry; another portion was found in the coach-house, and, on searching the church, the remainder was found under a heap of other things in a cupboard in the vestry. The still being thus completed, was brought away by the officers to Chorley, and the particulars of the seizure communicated to the Board of Excise in London.—*Pres-ton Chronicle*.

LORD BYRON'S ACCOUNT OF A PARTY WITH SHERIDAN, ETC.—It was first silent, then talky, then argumentative, then disputatious, then unintelligible, then altogether, then inarticulate, then drunk.

THE TEMPERANCE SHIP CALIFORNIA.—The officers and passengers of the temperance ship California, on completing the voyage to Australia in October last, in health and comfort, without the use of alcoholic drinks (except for medicinal purposes), signed a declaration of their

conviction that it would materially conduce to the safety, welfare, and comfort of emigrants if the voyages were conducted upon that principle.

A MODERATE MAN.—Dr G. Fordyce contended that as one meal a day was enough for a lion, it ought to suffice for a man. Accordingly, for more than twenty years, the doctor used to eat only a dinner in the whole course of the day. This solitary meal he took regularly at four o'clock, at Dolly's Chop House. A pound and a half of rump steak, half a broiled chicken, a plate of fish, a bottle of port, a quarter of a pint of brandy, and a tankard of strong ale, satisfied the doctor's moderate wants till four o'clock next day, and regularly engaged one hour and a half of his time. Dinner over, he returned to his home in Essex Street, Strand, to deliver his six o'clock lecture on anatomy and chemistry.—*Salad for the Solitary*.

DISTILLERIES IN CAITHNESS.—At a meeting in Wick on the 1st inst., Mr Dunn, excise officer, stated that there were five distilleries in Caithness which annually manufactured 80,000 gallons of whisky, all for home consumption, at a cost of £40,000, or £5000 more than the assessed rental of the county in 1815, or about half the real rental at present. He believed the population of the county was about 38,000, which would on an average give two gallons to every man, woman, and child. But as the children could not use the whisky, and as the ladies, of course, never polluted their lips with the poison, there must be a good share to some people.

THE BREWER'S DOG.—A Strathspey correspondent sends the following to the *Inverness Courier*:—"Taking an evening walk lately, accompanied by another person, along the road near Grantown, I saw two men supporting a third, who appeared unable to walk. "What is the matter?" I inquired. "Why," replied my friend, "that poor man has been sadly bitten by the brewer's dog." "Indeed," said I, feeling rather concerned at the disaster. "Yes, sir, and he is not the first by a good many that he has done mischief to." "Why is the dog not made away?" "Ah, sir, he ought to have been made away with long ago, but it wants resolution to do it. It is the strong drink, sir—that's the brewer's dog."

ALCOHOL A POISON.—At the request of several gentlemen, Professor Youmans delivered a lecture, and exhibited his chemical chart, in Dr Tyng's vestry, on Monday evening, the 13th ult. About

300 were present. The substance of his lecture is in his book, of which we give an epitome. His lecture was extempore, and, at times, quite eloquent; and, as he developed truth, he was often loudly applauded, especially in an experiment in which he showed that alcohol was a poison. This he did by taking the white of an egg (which is albumen, like to that portion of the masticated and digested food which nourishes) in a wine-glass, and adding to it known poisons. The effect of this was to harden, or turn the liquid into a solid, or very thick jelly. He first added to it corrosive sublimate. It immediately underwent a change of colour, and solidified. He next added oil of vitriol; the same effect was produced. Next, chloro-hydrocyanic-acid. The same. Next, Aquafortis. The same. Next, creosote. The same. And next, alcohol. The same. When this was seen, all at once were ready to exclaim with the lecturer—'O the folly of taking alcohol into the stomach to help digestion!' A vote of thanks was returned to him for his lecture, and he was earnestly requested to deliver a course in the city.

BEERHOUSES AND ROBBERIES.—The Grand Jury at the Manchester quarter sessions this week made the following presentment at the close of their duties, to Mr R. B. Armstrong, the recorder:—'Resolved, That this jury' has noticed particularly that many cases of robbery, etc., have arisen, or been induced, or promoted by brothel keepers, who are sheltered by being licensed beerhouse-keepers, and this jury is of opinion that some extra means should be used to prevent parties keeping brothels from obtaining a licence to sell beer. The jury expressly refer to cases Nos. 70 and 71 in the calendar.' This evil greatly requires correction in Manchester.

INTEMPERANCE AND CRIME.—The keeper of the jail at Dunse furnishes this remarkable testimony:—'I find, upon examining my journal, that during eight years past, 579 persons were apprehended under my cognisance for crimes and misdemeanors. Of these, 403

committed the offences, with which they were charged, under the influence of intoxication; 114 were known to be of dissipated habits; 47 were doubtful; and only 15 were known to be sober persons.' Does it not appear manifest, from such testimony as this, that but for the license and drinking system nursing intemperance among us, our jails would be almost wholly untenanted? our police force, so needful now, might be well nigh spared; and the community freed from a burden of taxes, that presses so heavily on property and industry in the land.—*Report of the Dunse Society.*

POLITENESS.—There is something higher in politeness than christian moralists have recognised. In its best form, as a simple, out-going, all-pervading spirit, none but the truly religious man can show it. For it is the sacrifice of self in the little habitual matters of life—always the best test of our principles—together with a respect unaffected for man as our brother under the same grand destiny.

HE who lies in bed during a summer's morning, loses the best part of the day; he who gives up his youth to indolence, undergoes a loss of the same kind.

THE LETTER H.—Five of the sweetest words in the English language begin with H, which is only a breath—Heart, Hope, Home, Happiness, and Heaven. Heart is a hope-place, and home is a heart-place, and that man sadly mistaketh who would exchange the happiness of home for anything less than heaven.

THE PARTING GIFT.

As sung by Sir James Graham at the Reform Club.

(Tenderly.)

I give thee all, I can no more,
Though poor the offering be;
I give thee leave to declare war
Within the Baltic Sea!

(Jauntily.)

And if they ask thee why it is
I give this leave to thee?
It is because we 'baith hae got
A drappie in our ee!'

Morning Herald.

Operations of the Scottish Temperance League.

SERMON AND PUBLIC MEETING.

AT the request of the Directors of the League, the Rev. Wm. Reid, of Edinburgh,

delivered a discourse in Dr King's Church, Albion Street, on the evening of Sabbath, 19th ult. The church was well filled, and the preacher, choosing for his subject

the parable of the good Samaritan, was listened to with marked attention, as he vividly depicted the pitiable condition into which the victim of the drinking system has been brought, denounced the sinful apathy which would leave him in his wretchedness and guilt, and commended that movement which seeks to raise him, and conduct him to a place of safety.

On the evening of Monday, the 20th, a meeting of the members and friends of the League was held in St Enoch's Hall, Dixon Street. John McGavin, Esq., presided, and addresses were given by Revs. J. W. Borland, and John Williams, Glasgow, and Wm. Reid, Edinburgh.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

SINCE last report Mr EASTON has continued his labours in and around Dumfries, visiting Old Abbey, Dunscore, Irongray, Crockettford, Haugh of Urr, Dal-

beattie, Kirkbean, New Abbey, Auldgirth, Gaston, Mousewald, Caerlaverock, Kirkmahoe, Torthorwald, Terregles, Kirkmichael, Lochend, Collin, Dumfries, Closeburn, Auchencairn, and Lochmaben.

Mr ANDERSON has visited Aberdeen, Fraserburgh, Rosehearty, Stuartfield, Newbyth, Cuminstont, Ellon, Turriff, Banff, Aberchirder, Keith, Elgin, Findhorn, Forres, Edinkillie, and Grantown.

Mr M'FARLANE has visited Linlithgow, Paisley, Bridge of Weir, Houston, Lochwinnoch, Beith, Kilbirnie, East Kilbride, Ardrossan, Stevenston, and Kilwinning.

Mr DUNCAN has visited Ewart Park, Lowick, Galewood, Heiton, Haymount, Millfield, Forge, Ford, Kilham, Wooler, Yetholm, Mcrebottle, Smailholm, Kelso, Melrose, Earlston, Lauder, and Oxtoun.

Mr SCRIMGEOUR has visited Dunfermline, Crossgates, Lochgelly, Kinross, Fordel, Limekilns, Inverkeithen, Burntisland, Linlithgow, Torphichen, Kinghorn, Kirkcaldy, West Wemyss, East Wemyss, and Kennoway.

Temperance News.

SCOTLAND.

EDINBURGH TOTAL ABSTINENCE SOCIETY.

The progress of the cause in Edinburgh, during the past month, has been highly encouraging. Since last report, eight public meetings have been held in different parts of the city, at which lectures and addresses have been delivered by the Revs. William Reid, James Ballantyne, of Edinburgh; A. D. Kininmont, Leith; John M'Kenzie, late of Ratho; Peter M'Dowall, Alloa; Archibald M'Donald, M.A., Manchester; Joseph Brown, D.D., Dalkeith; J. W. Jackson, Esq.; John Stewart, Esq., Editor of the Edinburgh News; Messrs. T. H. Milner, A. J. Murray, and William Blair, M.A. The audiences have been numerous and respectable, and the various speakers have with much earnestness, eloquence, and zeal, enforced the claims of total abstinence on all classes of the community. Such an amount of talented advocacy cannot fail to be followed by lasting good effects. The series of sermons has just been brought to a very successful and satisfactory termination. Since last month, four sermons have been preached in the Music Hall, by the Revs. G. D. M'Gregor, Portobello; J. L. Aikman, Edinburgh; Duncan Ogilvie, Broughty-ferry; and the Rev. Joseph Brown, D.D., Dalkeith. The audiences have on all these occasions been crowded, and at the last, hundreds had to retire for want of room.

The committee are at present busily engaged, in getting up a new series of tracts in a neat style, the first three of which are nearly ready—No. 1, by the Rev. Horatius Bonar, D.D., of Kelso; No. 2, by John Stewart, Esq., Editor of the Edinburgh News; and No. 3, by Archibald Prentice, Esq., of Manchester; to be followed by nine others from the pens of several distinguished authors. They have also commenced a series of popular concerts, in the Waterloo Rooms, on the Saturday and Monday evenings, in order, if possible, to supply to some extent, a want long felt by the industrious classes in large towns. These are carried on under the direction of Mr Edmond Hamilton (of the Royal Harmonic Hall, Perth), the celebrated vocalist and performer on the harmonium. So far as they have gone, they have given great satisfaction and seem to be appreciated. The result of the whole has been, that during the month nearly five hundred have been enrolled members of the society.

United Kingdom Alliance.

The Edinburgh Auxiliary of the United Kingdom Alliance was inaugurated on Thursday evening, 9th March, when an enthusiastic and crowded audience assembled in the Music Hall. In the unavoidable absence, from family affliction, of the Rev. Berkeley Addison, M.A., president of the Auxiliary, the chair was occupied by Sir

Walter Trevelyan, Bart., who presided, it may be remembered, at the inaugurative meeting of the Alliance at Manchester. The speakers were the Revs. William Arnot, of Glasgow (Free Church); W. Reid, of Edinburgh (United Presbyterian); Dr McKerrow, of Manchester (United Presbyterian); A. Wallace, of Edinburgh (United Presbyterian); W. Ritchie of Dunse; William Graham, of Newhaven (Established Church); and Francis Johnston, of Edinburgh (Baptist); and Messrs Forsyth, R. Foulis, M.D., and F. R. Lees, Ph.D. The resolutions were all adopted with enthusiasm.

GLASGOW.

Soiree to J. B. Gough, Esq.

On Tuesday evening, Feb. 23, the ladies of the Glasgow Temperance Visiting Association gave a splendid soiree, in the City Hall, in honour of J. B. Gough, Esq., on the occasion of his departure from Scotland for some months, to fulfil other engagements. The hall was densely crowded in every accessible part, hundreds having been unable to procure tickets of admission. Archibald Livingston, Esq., president of the United Abstinence Association, who occupied the chair, stated that during February Mr Gough had addressed seven meetings in Glasgow, attended by upwards of 20,000 persons, and that he had written the pledge in eighty-three ladies' albums. Addresses were given by the Revs. Alex. Wallace and William Reid, Edinburgh, after which Mr Mitchell, in name of the committee of the Ladies' Visiting Association, presented Mr Gough with a beautiful silver tea set, elegantly inlaid with gold, bearing an inscription expressive of the kind wishes of the association on behalf of his lady and himself. Mr Gough made a suitable reply, which he followed up in a brilliant oration of nearly an hour's length. The proceedings terminated at a quarter past eleven. On Monday evening Mr Gough gave an address to a crowded audience in Hope Street Gaelic Church, under the auspices of the Free Church Abstiners' Society.

Anniversary Soiree.

The Milton Foundry Total Abstinence Society celebrated its first anniversary by a soiree on the evening of the 22d Feb., in the Caledonian Hall, Buchanan Street. 150 sat down to tea. Several addresses were delivered, interspersed with songs and recitations.

New Temperance Organisation.

At a large and influential meeting of gentlemen, belonging to various temperance associations in Glasgow, held on Wednesday evening, March 22d, in Welsh's Temperance Hotel, after an interesting conversation, it was resolved unanimously to form a new organisation, under the designation of 'The Glasgow Abstiners' Union,' when the

following gentlemen were appointed office-bearers:—Neil McNeill, Esq., president; Messrs William Melvin and Ebenezer Anderson, vice-presidents; Mr John Lamb, treasurer; Mr N. S. Kerr, secretary. Committee—Messrs William Fulton, Thomas Brown, Robert Stark, Thomas Steel, Archibald Bow, William Scott, Robert Robertson, Hugh Lamberton, James Mortou, and James Cunningham; with a list of honorary directors.

CALDER IRON WORKS.

A lecture on intemperance was delivered by the Rev. A. M. Wilson, of Airdrie, in Mr Baird's School-room, Calder Iron Works, on the evening of Wednesday, March 1, to a large and attentive audience, when fifteen new members were enrolled—making 235 in whole since the formation of the society in August last.

AIRDRIE.

The Maine-law principle is said to have been successfully enforced in the neighbourhood of Airdrie. For a long time the workmen in the employment of the Monkland Iron and Steel Company were observed to be growing more and more dissipated in their habits. Not unfrequently the works were brought to a stand, owing to the men being drunk instead of at their work. It was judged that things would continue in the same state so long as whisky was sold at the stores; so, a short time since, an order was given for the total discontinuance of the sale of that article. The result has been of a highly satisfactory kind. Drunkenness has greatly decreased, and the men are to be found regularly at their work.

DUNBLANE.

The Dunblane Total Abstinence Society held a soiree in the village of Kinbuck School-room, on Wednesday evening, March 15—Mr Duncan Dochart, president of the society, in the chair. Addresses were delivered by Messrs John Robertson, Vale of Leven, and James Morison, vice-president of the society; and a number of temperance melodies were sung.—The total abstinence society of this place originated in Kinbuck, in January, 1839, and is at present in a very prosperous condition.

PROGRESS OF THE CAUSE IN AYRSHIRE.

A meeting of delegates from various societies was held at Mauchline, on the 15th March. Mr Robert Howat, merchant, Galston, having been called to the chair, the meeting was opened with prayer by Mr Gavin Cleland.

The several delegates gave reports respecting the various societies which they represented, and which were generally of an encouraging character. The members of the conference also expressed their views as to

the propriety of abstainers countenancing entertainments where intoxicating liquors are used. The general opinion expressed was, that each must be left to judge for himself in a matter of this kind.

The meeting then proceeded to consider what measures ought to be adopted to make this conference practically advantageous in promoting the temperance principle, when the following resolutions were unanimously adopted:—

1. 'That this meeting considers it would tend much to the diffusion of temperance principles in the district, if soirees and other public meetings were held as frequently as possible in connection with the cause; and would therefore recommend that societies should assist each other in providing speakers, singers, etc., on these occasions.'

2. 'That this meeting highly approve of the objects of the Scottish Temperance League, and the delegates present agree to use the utmost exertions, in their several localities, in procuring additional members, and generally furthering the schemes of that association, which is the most efficient organisation that has ever been formed in Scotland in connection with the temperance question.'

3. 'That this meeting would recommend the several societies not to enrol members until the pledge has been fully explained to them, and that meetings should be held for that purpose as frequently as possible.'

4. 'That the representatives present should consult their several committees as to the propriety of engaging a lecturer to labour in the district for a few weeks together, and report the result to next meeting of delegates.'

5. 'That Sabbath evening lectures having been found very beneficial in strengthening the cause in several localities, this meeting would recommend that the societies should procure the services of talented men for such lectures as frequently as possible.'

6. 'That a Grand Union Pleasure Excursion shall take place during the course of the ensuing summer, and that the Mauchline committee be appointed to apply for admission to the grounds at Drumlanrig Castle, negotiate with the railway company, and to make the other necessary arrangements to carry the resolution into effect.'

7. 'That a meeting of representatives from Darvel, Galston, Mauchline, Catrine, Auchinleck, Mnirkirk, Old Cumnock, New Cumnock, and such other societies as may be willing to co-operate, will henceforth be held at Mauchline on the first Wednesday of April and October in each year, for the purpose of considering the united measures that will be most likely to promote the spread of temperance principles throughout the district.'

Mr White gave notice, that at next meeting of delegates he would bring the

subject of Temperance Libraries under consideration.

DUNFERMLINE.

The First Annual General Meeting of the Adult Total Abstinence Society was held in the Baptist Chapel, James's Street, on the evening of Tuesday, the 28th February. John Davie, Esq., president, in the chair. During the short period of this society's existence, its directors have not been idle, as the following extract from the secretary's report will show:—

The society was formed on the 11th May, 1853, and its pledge signed the same evening by 14 individuals. The number of enrolments since the formation is 215—giving an average of about 23 per month. 56 of these were formerly in connection with the 'Dunfermline Total Abstinence Society.' It is gratifying to notice, that the whole of these 56, so far as the directors are aware, have kept their pledges faithfully. On the other hand, it is to be regretted, that of the other entries, 37 have violated their pledges—11 have, however, rejoined the society. These, with one or two other deductions, leave the nett number of members on the roll, 172.

The treasurer's report was next read to the meeting. The income being £100 19s 6½d, and the expenditure £95 10s 2d—leaving a balance of 45 9s 4½d in the treasurer's hands. The reports of the treasurer and secretary having been unanimously adopted, office-bearers, etc., were elected for the current year, and after a vote of thanks to the chairman, the meeting separated.

HADDINGTONSHIRE.

The friends of temperance in Haddingtonshire have resolved to establish a county temperance agency similar to that which has existed for some time in the county of Berwick.

ENGLAND.

LONDON.

At a meeting of the London Temperance League, held last month, it was resolved that a petition, praying for a speedy enactment, forbidding the further use of wholesome grain in the processes of brewing and distillation, be forthwith presented to both Houses of Parliament.—The list of petitions presented to Parliament up till the 2d ult., included 18, with 4352 signatures, for prohibiting the sale of intoxicating liquors on Sunday; and 81, with 5287 signatures, for closing public-houses and beer-shops on Sunday, except to lodgers and travellers.

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Miscellaneous Contributions.

THE LIGHT WINES AND HEAVY DRINKING OF THE CONTINENT.

In a discussion on the subject of temperance in the German Protestant Conference for Inner Missions at Bremen, held on the 16th September, 1852, a paper was read by superintendent Dr Wald of Königsberg, which contained, among other statements relative to the progress of intemperance in Germany, the following facts of a statistical nature:—

That in the states of the Zollverein, (including Prussia,) according to official returns, there is a yearly consumption of 367 millions of quarts of alcoholic liquor, at an expense of 122 millions of dollars, (more than 18 millions sterling,) mostly drawn from the earnings of the lower classes, and nearly double the entire revenue of these states.

That Berlin had in 1845, 1500 more public-houses, and one church less than 100 years before, and that in one of the newly-built streets, 6 public-houses were found side by side; that in an orphan asylum in Berlin, out of 60 children under 6 years of age, 40 were found that had daily been accustomed with their parents to taste spirituous liquors, and 9 of these infected with a depraved appetite for them.

That in the vale of Barmen, one of the most religious districts of Rhenish Prussia, there were more than 400 public-houses where *Branntwein* was sold; and out of its

population of 80,000, not less than 13,000 habitual brandy-drinkers.

That in taking the conscription in the spring of 1852 for a district of Western Prussia, out of 174 young men, only 4 were declared admissible by the reviewing army surgeons, the rest being physically incapacitated by the use of alcohol.

That from year to year the prisons and lunatic asylums become more crowded, there being thousands of the inmates of the latter who have been reduced to permanent insanity by *delirium tremens*, and that of the multiplying divorcees, which are constantly on the increase, nine-tenths are produced by the same cause.

That in the electorate of Hesse Cassel more than the half of the whole corn and potatoes requisite for the annual consumption are turned into spirits; and that in the entire north of Germany, the quantity of *Branntwein* (the general name for spirituous liquors) now used, is 9 times more per head than it was in 1817, or has increased nine-fold in 35 years, so as to threaten the whole land with a universal deluge of alcohol in the course of another generation, unless speedily checked.

These statements are extracted almost literally from the Report of the Transactions of the Congress for Inner Missions, published by authority of the German Kirchentag. Berlin, Hertz, 1852.

Similar statements were made by other speakers, and the Congress, consisting of the leading men in the German churches, though by no means united in the total abstinence principle, passed resolutions as follows:—

1. The Congress for Inner Missions declares that, by the growing subjection of the German people to the slavery of *Branntwein*, it has become the bounden duty of every one to abstain from it—as also to testify against it, and seek its expulsion from common use.

2. The Congress recommends the support and origination of such temperance societies as are based on christian principles. (This limitation was judged necessary from the mixed membership of some associations.)

3. The Congress recommends the Central Committee for Inner Missions to apply to the different governments for the improvement of the present laws that so far restrict the sale of spirituous liquors, and for their rigorous enforcement in the meantime.

These resolutions were all passed unanimously.

These are very remarkable facts. They present a startling lesson to our country in the present crisis of its history. While Britain is just now struggling against the swelling tide of intemperance, it is proposed to introduce the light wines of the Continent, at a low price, as a remedy for the alarming evil. This is done under the plea that if our people could procure cheaper wine they would not intoxicate themselves as they do with whisky. Now, these facts demonstrate that the supply of light wines do not *keep a community sober in their habits*. The grand argument of theorists on this point is, that if only these mild beverages could be obtained at a reasonable price, the taste for stronger drinks would be abated, and drunkenness greatly diminished. But here is an array of facts

that rise up in the face of these plausible, but hollow theories. The advocates of this proposal need not talk of what a paradise of sobriety England would be, if only possessed of Continental wines at a shilling a bottle. They need not speculate on what might be the diminished intemperance of Scotland, if only a milder beverage than her own fatal mountain dew were plentiful. Here we point them to the actual state of things where these wines are cheaper and more abundant than they could ever be with us. *There*, we say, is the terrible fact—the light wines of the Continent and the alarming drunkenness of the Continent—the juice of the grape to be had in abundance, and yet strong intoxicating liquors vastly preferred by the people. Will these gentlemen, then, so busy in constructing and recommending a theory, only set themselves to reconcile their theory with existing fact? We tell them that in the midst of the light wines of the Continent, drunkenness is to an alarming extent increasing on the Continent. Some people may think that the drinking of wines, however slightly intoxicating, goes to form an appetite for something stronger, and that the use of *Branntwein* very likely arises from the free indulgence of Rhenish wine. But however this be, account for it as you may—*there*, we say again, is the fact, the light wines, and the growing drunkenness of the Continent. Is it not, from this, plain to common sense that a supply of light wines do not keep a people sober?

May we not advance a step farther, and ask, Is it not still more plain from these facts that a supply of light wines will not *make a people sober in their habits*, who are already addicted to intemperance? How can these wines be held forth as a *cure* of a country's drunkenness, when they have failed to preserve other lands from drunkenness? Is it an easier thing to cure an evil than to prevent it, that the very liquors that have failed to effect the

one are proposed as the means to accomplish the other? Will men have the assurance to stand up before the increasing intemperance in Germany and tell us, that if only Britain possessed the light wines which are abundant in Rhenish Prussia, our intemperance would gradually cease? We tell these shallow and daring theorists that we read the lessons of history, rather than the dreams of romance. We tell them that we are for legislation based on facts and reason, rather than on fancies and speculation. We tell them our country is not in a condition at this perilous conjuncture to bear experiments on the introduction of new intoxicating agents, especially as they themselves candidly inform us that they reckon on a new class of consumers for these, and do not count for a diminished consumption of ardent spirits and brandied wines. When we shall have new legislation on this subject, by all means let us have it in the right direction; let us have it not in the introduction of new intoxicating drinks, but in the banishment of the old. We go for Neal Dow as our leader on legislation about strong drink, much rather than for Mr Oliveira. Once more we urge temperance reformers to rouse themselves to organised effort against this selfish, mischievous proposal—the introduction into our country of the light wines of the Continent.

THE TRAFFIC IMMORAL.

IF the traffic in strong drink is lawful, by all means let it continue, and let God bless it; but if it be found at variance with what is right, let the fact be known, that honest men may escape from its plagues. A conclusion, calmly reached, is, that the traffic is immoral; and this conclusion is justified by certain unerring principles: *Every man is bound, in the transaction of his business, to give to those with whom he deals an equivalent for the value which he receives.* But the dealer in strong drink takes his customer's money and gives in

return what is worse than useless—what is positively pernicious. He takes his customer's money and gives him in return what will destroy his health, deprave his morals, beggar his family, and ruin his soul. It may be alleged, in opposition to this opinion, that as the customer is aware of the nature of the article which he receives, he alone is responsible for its effects, and is by no means defrauded. To which it may be replied, that the customer receives something different from what he pays his money for. The traffic in question being in liquids, there is an opportunity for adulteration, which scarcely any other business affords; and that adulteration is universal, will not be denied by any acquainted with the facts of the case. But even could no such charge be substantiated, as a man is responsible for the known effects of any dangerous practice in which he indulges, a trader is responsible for the known effects of his calling: 'If an ox gore a man or a woman, that they die: then the ox shall surely be stoned; but the owner shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.' (Exod. xxi. 28, 29.) 'In the trial of the owner of the ox,' it has been remarked, 'the only questions to be asked were these two: Was the ox wont to push with his horn in time past? Did the owner know it when he let him loose?' If both these questions were answered in the affirmative, the owner was responsible for the consequences. This is a rule which God himself has established, and it applies to the case in hand. Are intoxicating drinks wont to produce wretchedness, misery, and death? Has this been testified to those who deal in them, i.e., the makers and retailers? If the affirmative of these two questions can be established, the

inference is inevitable—they are responsible.

Again, *every man is bound to engage in a business that is fitted to promote the general welfare of the community.* Is it not the fact, that as the traffic in strong drink prospers, the welfare of the community suffers? Poverty is increased, crime is increased, disease is increased, irreligion is increased. There is not a social evil but what is aggravated by the business in question.

Once more, *every man is bound to engage in a business that is glorifying to God.* We are required, whether we eat or drink, or whatsoever we do, to do all to his glory. Surely our worldly calling is not excepted. Who then will maintain that God is glorified by the traffic in strong drink? The shoemaker, the tailor, the grocer, and the baker, all glorify God in their respective callings, by contributing to human happiness; but in what single instance is the divine glory promoted by the making and selling of intoxicating liquor? Who ever chose this business as a means of doing good? Who ever attempted to vindicate the traffic upon its own merits? So intrinsically bad is it, that even the vilest would abandon it were it not the gains which it brings them. And a calling which can only be defended on the plea of gain, is not a calling for the people of God to engage in.

Finally, *every man is bound to engage in a business that will not injure the spiritual interests of either himself or those related to him.* An honest trade cannot be opposed to our religious advantage; nay, it affords a healthful exercise for those principles by the perfection of which we are to be prepared for the kingdom of heaven. But who can be in a liquor trade without gathering around him the very offscourings of society? A man to prosper in his business, must be on good terms with his customers; and hence the dealer in strong drink must be on friendly terms with the

thief, and the swearer, and the sensualist—listen to their low and filthy conversation, overlook their abominable practices, and connive at their positive wickedness. What soul can breathe such an atmosphere and preserve its purity? What publican can order his house according to the hundred and first Psalm—‘I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight’? Will any christian publican read that portion of scripture each morning in his family, and go to his business with an easy conscience? Who can expose his wife and children to the common talk and doings of a drink shop without inflicting on them an injury which no gain can compensate for? Who can engage in such a traffic and expect the blessing of God to rest upon him? Bring it to the test of scripture, and every precept with which it is confronted will proclaim its condemnation. Now, what the great Head of the church has to complain of is, that those pursuing this traffic are tolerated in her fellowship. Ought they then to be expelled? There is no propriety in urging measures which may be in advance of the sentiments and practices of those required to promote them. If the traffic in liquor be wrong, indulgence in liquor cannot be right. Effectually to rebuke any course, our own hands must be clean of the conduct condemned. Instead, then, of recommending specific measures with the view of delivering the church from the scandal of sanctioning a forbidden calling, we would rather urge upon the general body of its membership a practice that would spontaneously throw off the unseemly excrescence. Those who live on the debasement of society would shrink from a rebuke so formidably expressed.

Narrative Sketch.

THE IMPENITENT'S TALE.

A TALE OF REAL LIFE.

CHAPTER II.

'It is some years,' said he, 'since I first adopted the practice of degrading myself to be revenged on society. I have made thousands of drunkards. Your laws, your social festivities, your marriages, births, and funerals, your very exalted opinions of hospitality, and your venerable customs, gave me glorious facilities; and I did not neglect them.' He stopped with another scowl of self-reprehension; and I hastened to say, 'All this is yet inexplicable to me; you could not practise the seduction of others from the mere love of sin; you must have had other impulses.'

'No, no, sir,' he hastily interposed, 'I had no other inducement, aim, or motive, than that of producing in others the same prostration as now dwelt with myself—moral ruin and domestic desolation. In the social circle, at the banquet board, society first betrayed me to intemperance, and then flung me aside with obloquy and contempt. You are well read in the book of nature, are you not? I have spoken to little purpose if I have not opened to you a page in that book darker than all the rest, and inscribed with only one word—revenge. You do not understand me.'

'Not precisely,' I said. 'Listen, then;' he said, 'and although it is of no great importance to me now, as I neither wish for, nor hope to obtain the esteem of my species, you shall hear my justification.'

I looked earnestly and sorrowfully on the speaker.

'I am,' he at length began, 'a native of a border district of Scotland. The name I have disgraced I have long since ceased to bear. My early life may be passed over. It had no share in the culture of the rank weeds that have over-run the garden of my manhood. My life is an inexplicable enigma even to myself. The scenes and memories of youth are all as of one dead. They are not remembered as things seen or acted by me, but borne from the recital of another, and yet I know them all as identifying me with some former era. Some sages allege that our dreams, so far from pointing to the future, are the dim and indistinct visions or memories ill-defined of a previous life—a dark remem-

brance of some one or other of the soul's transmigrations. Something like this heathen philosophy connects my sinful manhood with my life of early innocence.

'My mother was in early life left a widow under very painful and suspicious circumstances. The cause of my father's death was the same that wrought my severer doom, that consigned me to this living death. After this event our circumstances were improved by a respectable legacy from a female relative. This gave rise to an honourable ambition, and it was resolved in full family council that we should remove to the capital, for the convenience of the university for me, and fashionable seminaries for the girls. A city relation, who had, since my father's death, totally neglected us, now, in our prosperity, showed us the readiest friendship. This man was my father's half-brother by the mother's side. My poor father and this gentleman had ever been on friendly and intimate terms. They were inseparable when the then needy and struggling trader made our house his home, when on his periodical tour of business through the eastern borders. I have heard that he was in embarrassed circumstances when he last visited us. My mother could never account for his precipitate departure on the morning after the catastrophe that left her a widow. The disappearance of a large sum she knew her husband had drawn on the day of his death from the bank at B—— was equally mysterious. The merchant's estrangement was continued. Meantime he had emerged from his difficulties into the great and prosperous wine merchant, and in progress of time had become a magistrate. Whatever caused the cessation of his and our family's intercourse, it could not be a want of feeling on his part, as on the first intimation of our desire to migrate, preceded, indeed, by a report of our accession of fortune, he evinced the greatest alacrity to serve us.

'I prosecuted my allotted studies with promptitude and success, more as intellectual exercises I delighted in, than with any view to their future practical use. My associates were few; but, like myself, they were modest and virtuous. I knew

only of drunkenness by name, and by one awful event—my father's death; and I had vowed to eschew it for ever. I loved my sisters, and adored my mother; and over all was sedulous and sincere in my devotions. But why do I repeat this folly? Your pardon. I have strayed from the horrors I promised you.'

'I beseech you to go on,' I said, desirous that the sunlight of these resolutions might spread through the dark places of his mind. 'I wish to hear the minutest details of your progress; pray continue your reminiscences.'

'Since you prefer it then,' said he, with a sneer, 'sir, there is not a dead lightning-blasted tree by the broad stream in my native vales that is as worthless in the eye of the peasant as I have made myself in the estimation of my countrymen; and yet that blighted tree holds not its bare arms more disdainfully to the blast than I do these chained limbs against their wrath or execrations. Nor does that incensate tree dream less of the revival of its withered verdure than I do of the return of my departed reputation, or the good opinion of my fellow-men.'

'I have told you my uncle was a magistrate, as well as wine and spirit merchant. He was esteemed wealthy, and had a newspaper reputation for charity. People said, too, that he did honour to the judgment-seat, and other civic functions. We shall see. I had been many times a guest at his mansion at D— Place, and an incipient attachment between his youngest daughter and myself began to put forth its bashful symptoms. By the death of a maternal uncle in India this young lady had recently become an heiress; previously, the girl had been viewed rather in the light of an incumbrance; no sooner, however, had the caprice of the Nabob made her richer than it was in her father's power to make her sisters, than he discovered that he felt a wondrous affection for his dear child. She was then an object of as much solicitude as an increase of capital to the firm; she had a specific currency now; she had reached, nay, was over par with her relations: her value was now esteemed by a golden standard, and accordingly to be guarded like the Hesperian apples.'

It was evident now that something was to be related that had more of the practical than the ideal in its incidents. He looked at me with that kind of inquiring eye that the arraigned criminal looks upon his jury withal—endeavouring

to guess how far the fee'd advocate—"to prove the worse the better cause"—had succeeded in his purpose of deceiving the jury. He seemed to be conscious that he was using all these extraneous episodes, as the quirks and quibbles of the bench are employed to procrastinate the denouement of an interesting case of forgery or homicide. Seeing that I grew rather impatient of his tedious digressions, and lingering descriptions, he spoke more of things than abstractions.

'I need not trouble you with memoirs of the growth of our intimacy. They can be stated in an outline. She was fond of poetry, and when we met this was our theme. She was romantic, as most secluded girls are; and I was an enthusiast in my love of imaginative literature; and our converse was less of our mutual loves, than of the wonderful and lovely creatures of poetic genius. There was nothing in our demeanours to justify his suspicion that we had committed the unpardonable crime of falling in love. But who, says the "man of money," sees any thing in an heiress but her gold. But let us forward. A copy of verses I had addressed to the young heiress, on the anniversary of her birth-day, were intercepted. The lady had then attained the matronly age of sixteen; I had all the mature experience of eighteen summers on my head. The puerile effusion was kept as secret evidence against me. Ellen, indeed, informed me, after a "fishing" hunt of mine, that she had never received the lines, accusing the innocent letter-carrier for his negligence; but I promised to write another copy, little dreaming of the consequence attending the perpetration of the first offence. One evening, my cousin George called upon me somewhat late, with a pressing invitation to me to sup with him at his father's mansion. "Some one," said he, "has sent our heiress a complimentary address in verse; and the conceited minx has shown them to all of our circle. The address was read after dinner this afternoon, and very much praised indeed. My father speaks of having the poem framed, and hung in the dining room beside my grandfather's Burgess ticket, as another family trophy." O temptation, in whatever folly you would have a man engage, come in the guise of flattery, and the deed is done! If any designing knave wishes to purchase the fee-simple of a young poet's existence, nay, his soul's perdition, let him shroud his purpose in the incense of praise, and

body and soul he has bought him. I went to the ill-omened party; I left my mother's house as I never left it before, resting alone on my purity, fortitude, and wisdom. On entering the supper room of my uncle's splendid residence, I was astonished to perceive the condition and characteristics of the guests, and the scene. There were no ladies there, as my cousin had led me to expect. It looked more like the continuation of an after dinner revel, than the composed conclusion of a family day.

'The conversation, as might be expected from men consciously intoxicated, but striving with all their might to appear sober, was as vapid and inane as it was desultory. A private signal from my uncle, produced an interregnum in the Babel, during which a gentleman not far from me opened full cry in praise of poetry, particularly that of Burns, whose genius he said had shaken the dumb palsy from the poetical mind of Scotland. He appealed to me for my opinion. I gave it timidly and briefly, and to my infinite delight and astonishment, the few common places I had uttered were received with what the play-bills call "shouts of rapture and applause." Cousin George, in particular, dilated on my excellent taste, my critical acumen, my eloquence, my thorough knowledge of my subject, and in a flaming peroration to a burning eulogy on my parts and learning, proposed my health. It was drank enthusiastically; and the company were respectfully waiting for my reply. A glass brimming with "bluid reid wine" stood before me. I whispered George to apologise; I entreated him to make my excuses to his father's guests; to explain my repugnance to wine. He was politely inexorable—most affably obstinate in his refusal to do so. He argued with me, reproached me for my want of sociality, coaxed me, wheedled me, and at length descended to the shallow subterfuge of protesting, that, knowing my abstemiousness he had provided a harmless cordial for me, unknown to the other guests; and in proof of this mean falsehood, he appealed to the servant in a whisper, heard only by me, and was of course corroborated by the menial. Meanwhile the company waxed impatient, and Mr Atkin called to his son to know why his cousin did not honour the glass. "You have a' the conversation to yourselves, nephew Robin—you and young Wisdom, your cousin. Is he persuading you no to favour us, least you put his pipe oot? To

your feet, my man, an' eclipse the block-head an' enlighten us." Will you believe it, I was deceived even by this palpable flattery? I rose and stammered out some real, unsophisticated, stereotyped, ten-thousand-times-before repeated expressions, which I had read in reports of after dinner speeches, not even varying a single phrase of the stale verbiage patent to those occasions, and ended by draining my glass. At that moment my guardian angel left her charge on a sad and drooping pinion. I was doomed. I declare to you, until then I was ignorant of the influence or taste of wine save by description. Its effects were therefore instantaneous, even if I had not been intoxicated already with undeserved applause. I sat awhile entranced; my brain seemed filled with glorious shapes and my heart with delightful emotions. The anonymous verses were produced, they were praised with every hyperbolic epithet the speakers could command; the most exaggerated terms of approval were contributed from all parts. As an instance, one gentleman declared that if the poem remained unacknowledged, the literary world would be convulsed to its centre with eager inquiries respecting its parentage. "Sir," he said, addressing me, "you are a young man of astonishing parts. The gorgeous temple of poetry, with all its shrines of holiest purity, has been opened to you; you are versant in every style of composition. Tell us—and we swear to abide by your decision—whose manner does this, 'gem of purest ray serene,' resemble?" Conceive if you can the blindness that prevented me from detecting the unconcealed irony of this nonsensical rhapsody, or the others equally bombastic that were spouted at me. I was literally drunk with wine and conceit. And I rose, and with much condescending dignity proclaimed myself the author, and that I had imitated no author, ancient or modern; I disdained to do so. My own genius was sufficient for me. I am the modern Shenstone. This announcement was received with shouts of mockery, which I accepted with "becks, and nods, and wreathed smiles," as genuine offerings to my transcendent poetical merit. Let us finish the absurdities of the night, and come to its melancholy conclusion. I soon grew the dictator of the company; I sang songs of my own composition, and recited odes on all imaginable subjects. I was most ineffectually ridiculous.

'I am hardened now, bronzed over, and

every feeling ossified; but I still burn with mortification, shame, and unquenchable fury when I think of the rare folly of that night. I left the house in a paroxysm of drunken vanity, with young Atkin and some others, and in the morning I found myself with a burning throat, contused limbs, and a discoloured eye, in one of the noisome cells of the police office. One by one, as I lay on the hard boards, the hideous doings of the past night passed clear and undisguised before me. My doom for the future was pronounced during the first minute of intense consciousness. Instant as a flash of lightning I saw that one of two alternatives awaited me—suicide or revenge! I chose the latter. I was called at the usual hour by a callous, grinning official to take my place at the bar of the police court, as “No. 45, Drunk and Disorderly.” Who should occupy the bench but my immaculate uncle, our tipsy host of the preceding evening? There I stood as a criminal, before the very man whom I had seen a few hours before, the master of revels, of riot, and of unrestrained license. I afterwards understood that my uncle’s principal shopman was used as security for the appearance of George and his co-mates on all occurrences of the kind. Very little difficulty was ever experienced to silence the prosecution, and policemen are easily mollified. Take this account of the process. Mr Atkin was a bailie, an extensive wine merchant and a great wholesale and retail spirit dealer besides. The foreign patrician beverage was dispensed on the first floor of the establishment, the plebeian home-made distillation in the area beneath. When Stoddart, the presiding genius of the “Low Shop,” went to procure the keys from the “house” in the morning, his first inquiry would be, “What time did maister George come hame, Izie; or is he hame ava’?” If the response was, as it would be on the morning succeeding our revel, “he hasna been in a’ nicht, John. Something’s up, I’m sure—or ye had better gang up bye and speer, or ye open the laigh shop”—I say if this was the answer, John hied off to the officer, and inquired the name of the constable who had made the charge—had him sent to the “Laigh

Shop,” where he speedily convinced “the ancient and giant watchman,” of the impropriety of having a gentleman and a bailie’s son fined or imprisoned. You look dubiously; but that it would attenuate a story already overlengthened, I could relate many an instance of this, that would blow your unbelief to the winds. I was before the magistrate. A lisping, wan, black-haired clerk read the accusation. It set forth that Robert Ker—I give you my present *alias*—and others, had conducted themselves in a riotous and disorderly manner in that respectable tavern, the “Flambeau,” and had moreover broken the King’s peace by maulling sundry well-dressed and orderly citizens, at three o’clock on the morning of 22d current. To give a show of impartiality to the formula, witnesses were called, duly sworn, and examined. Even a show of defence was made, by an underling clerk cross-examining a tattered Irish drunken vender of rotten fruit, who had identified me as the leader of a party who overthrew the barrow, and tossed himself amongst its unsavoury contents, but for which he admitted we paid him three times the value. But this only served to inculcate me the more. Also the bloated, blear-eyed waiter of “the Flambeau,” when interrogated a second time, not only repeated his former evidence against me, but exonerated all my companions from blame, stating that they were zealous in their endeavours to keep me from doing any violence, but were defeated by my superior strength and passion. I alone was found guilty. The worthy man on the bench, lamenting, no doubt, the hard necessity, pronounced my sentence. “Young man,” he said, “I find you in a situation unbecoming your station in society. I am sorry to see you here; and that sorrow is deepened by the fact that you are my own relation. I proclaim it in the face of the court, you are my kinsman; and I do this the more readily that the whole world may see, if they like, in the sentence I am compelled to pronounce, the incorruptibility o’ the magisterial chair.” Every word of this mocking speech is branded on my memory.

The Abstainer's Journal.

GLASGOW, MAY, 1854.

THE ANTI-TEETOTALISM OF THE LONDON TRACT SOCIETY.

WE have often had occasion to wonder that this Society, which has exhibited so much zeal in the cause of godliness, should have done so little for the cause of sobriety. So far as we are acquainted with its publications, we know not of one which would afford a drunkard safe direction how to escape from his bondage, or a young person warning adequate to preserve him from the snares to which the dram-shop and drinking usages expose him. In this respect, the London Tract Society stands in unfavourable contrast with its sister institution of the United States. At present we have before us twelve volumes of the tracts issued by the American Tract Society, containing some forty or fifty tracts each, and on glancing through them we find not fewer than twenty-three devoted to various aspects of the temperance question, and all presenting the subject in its true light, while many of the other tracts are so largely pervaded by sound temperance sentiments as to render them of equal service in the promotion of our cause. Whence this diversity? Is warning and advice not as requisite on this side of the Atlantic? Are not tracts designed for the very class chiefly exposed to danger and most in need of sound counsel? Were drinking strong liquor abolished, would not tracts in general meet with better treatment, and produce upon sober minds a happier effect?

We have been led to these remarks by the publication of a little book called 'Good Health, and the Means of obtaining it,' published by this society in its monthly series. With the general sentiments of the volume we cordially agree, and but for the unsound advice we are about to notice, believe it would go far to gain the end of its publication. If any-

thing, however, is fitted to shake our confidence in a medical man's prescription, it is the expression of sentiments such as the following. At page 45 we read,—

'A sense of exhaustion will justify the slight stimulus of a glass of wine or beer before eating; for if the circulation has run down, this is another impediment to secretion; but then it would have been better to eat sooner, and before this degree of fatigue.'

Now, could any advice more injudicious have been given to a very large class? How many are there who, by the hour for dinner, especially on this side of the Tweed, have 'a sense of exhaustion?' And besides, to what class is 'a glass of wine or beer' more hazardous? They are your nervous constitutions, liable to frequent lassitude, to whom alcoholic potations are most pernicious, and who are most liable to be victimised to a use of stimulants. Regular hours, moderate exercise, and well-ventilated dwellings, are the true remedy for such 'a sense of exhaustion.' 'To prefer,' says Dr Carpenter, 'to such *natural* means of sustaining the vigour of health, the *artificial* and delusive aid of alcoholic liquors, is to act like the extravagant trader who bolsters up his failing credit with accommodation bills, instead of restricting his expenditure within his legitimate profits; and thus to carry onwards, from page to page of the ledger of life, a heavy balance, which *must* be accounted for at some subsequent period.'

Then at page 73 we read,—

"Take a little wine for thy stomach's sake, and thine often infirmities," is still very salutary advice for many people. But the necessity for stimulants is more frequently fancied than real. If any individual discovers, by abstinence, that he

can do without them, he will be greatly the better for abjuring them entirely.'

What a discovery for an individual to make, 'that he can do without' stimulants! Does the writer mean to assert that *all* cannot do without them? What, then, will he make of the fact, that a large proportion of the inhabitants of the globe 'do without them?' What will he make of the fact, that thousands in our own country 'do without them;' and will their health stand an unfavourable comparison with those who follow such injudicious prescriptions? But even this same writer, in the very sentence next to the one just quoted, refutes himself. He remarks,—

'It has been proved, over and over again, that the severest fatigue and the greatest exposure are best borne without any recourse to stimulants, and that the health of the habitually intemperate will not suffer even from the sudden and complete withdrawal of intoxicating fluids, the exceptions to this rule being found mostly in cases where active disease has to be encountered.'

So, after all, we are informed that abstinence is most consistent with health. We would have concluded from such an extract that such was the writer's sentiments, but he immediately adds,—

'Let the reader engage honestly in the praiseworthy attempt to find out what is the *least* amount of stimulating drink under which he can preserve his health and spirits, and not how much he may take without immediate injury, and he will require nothing more to guide him in the employment of either wine, beer, or spirits, bearing in mind that well-fermented, unsweet, and well-hopped beer, ranks first in the gradation of wholesomeness, and that spirits are quite at the opposite end of the scale.'

And so this gentleman, who would prescribe for the health of the community in general, teaches, at this day in the temperance reformation, that stimulating drink is necessary to preserve health; and this immediately after he has told us that 'the health of the habitually intemperate will

not suffer even from the sudden and complete withdrawal of intoxicating fluids.'

Now, to combat the views of this writer it is not necessary to quote from either the Medical Certificate, with its two thousand names, or from the works of Dr Carpenter. Let us adduce a testimony which the writer will not gainsay. Speaking of intoxicating liquors, it has been well said, 'The healthy can do best without them—to do without them is one great means of being healthy.' And the same authority gives the reason: 'Alcohol,' he says, 'in its various forms of wine, malt liquor, and distilled spirits, acts directly on the lining of the stomach, and its habitual employment keeps this membrane in a state of irritation, verging on and frequently amounting to inflammation; and this is one of the ways in which it destroys digestion.'

And who is the authority which we have just quoted? Why, none other than the author of this same work on 'Good Health, and the Means of obtaining it.'

The inconsistencies of this writer will be more apparent by another quotation. At page 175 he tells us,—

'It is impossible to specify the exact circumstances under which it may be beneficial to take a moderate allowance of alcoholic stimulus, or to employ any artificial mode of acting on the mind. There are undoubtedly many cases of languor and depression which would disqualify for the discharge of duty, if it were not for the temperate excitement of the powers which is procured by wine or malt liquor. And some people must be allowed, without reproach, to allay excitement and compose their nerves, after the labours of the day, by the pipe or the cigar.'

We more than suspected that the writer enjoyed his glass, and now it turns out that he enjoys his pipe too. The London Tract Society might have known by this time that one of such habits is not the best to write upon the subject of health, and that the moral influence of such a pen cannot greatly advance its object. But

let us hear him a little farther. He immediately adds,—

‘With respect to every one of these artificial methods of acting on the mind, the proof of keeping within the bounds of prudence and duty in their employment, is to be sure that it is carried no further than just enables the individual to make use of better remedies than artificial restoratives—and these are food, sleep, good counsel, true consolation, and virtuous resolve, and hope that is never long in coming to its assistance. If this limit be observed, there will be no danger of impairing either health of body or health of mind, for both will profit.’

And so this writer in behalf of a religious society commends strong drink in seasons of mental and religious depression. We are to use them till we bring ourselves up to that point of excitement that will enable us taking the advantage of ‘food, sleep, good counsel, true consolation, and virtuous resolve.’ Is this the advice which either experience or piety gives? Who is there that knows not that thousands betaking themselves to such expedients have only plunged deeper in the depths from which they would escape, and become at last the victims of a direr foe than that whose torment they so much dreaded?

Speaking of the effects of stimulants upon the mind in such cases, it has been well said: ‘That which at first excited its powers of thought and imagination, and seemed to lift the man above himself and his sorrows, ends in making him a degraded, dejected, useless encumbrance to himself and society. In short, there is no source of sin and misery to be compared with the sin of deliberately relying on the effects of artificial stimulus to influence the mind and feelings.’

And by whom is this judicious opinion expressed? By none other than this writer who recommends ‘artificial methods of acting upon the mind,’ and expressed upon the pages of the very book containing those most unphilosophical and dan-

gerous sentiments. In the quotation preceding the above he says, ‘If this limit be observed, there will be no danger;’ and yet on the very same page the caution is recorded, ‘As long as human nature retains its frailty, safety can only be found with certainty in [entire] abstinence from all artificial stimulants.’

Altogether, we have not met, within the same space, such a jumble of inconsistencies and contradictions. The man who can thus assert and deny in almost the same breath would be driven with disgrace from any witness box in the kingdom; and yet these are just the inconsistencies into which any man will be led who in this day will attempt to write in favour of moderate drinking. Absurd as the sentiments of the writer are, the book is not harmless. Thousands will seize upon its prescriptions as favouring a darling appetite, without attending to the cautions by which they are meant to be accompanied; and on this ground we conceive the London Tract Society has incurred a heavy responsibility in giving the sanction of its great name to sentiments so pernicious, and in employing the extensive agency which it commands in circulating a work fitted to defeat the grand object for which it has been instituted. To stem the tide of demoralisation, the help and not the opposition of all religious and benevolent societies is imperatively demanded.

PIOUS AND PATRIOTIC PUBLI- CANISM.

THAT the traffickers in strong drink are more than uneasy at the turn which affairs are taking, is very evident. We have another proof of this in the case of the publicans of Arbroath. Joseph Hume has presented to the House of Commons a petition signed by 193 of them, in which we find the following piece of precious reasoning:—

‘Second—That, with respect to the

provision enforcing the closing of public houses on Sunday, your petitioners, while holding, and in all humility they venture to affirm not less conscientiously than their fellow-citizens in other professions and trades, the duty incumbent upon all to observe divine ordinances, they at the same time fail to see how the enforcement of the clause in question will cause the Sunday to be better kept than under the existing system. On the contrary, your petitioners are convinced, and statistics could be adduced in support of their conviction, that matters may be made much worse by the complete shutting up of houses on Sunday. The case of Blackfriars' Wynd, Edinburgh, where the Sunday closing experiment was tried, is a case in point. When the residents in that wynd and its vicinity found they could not get liquor on Sunday, they bought it on Saturday night, and carried it away in jugs to consume in their own houses on Sunday, thereby securing a larger quantity than the same money could have procured if consumed where purchased; the consequence, as a matter of course, being increased drunkenness, because of increased consumption. It is, therefore, your petitioners respectfully maintain, perfectly apparent that drinking, instead of being diminished, is actually increased, the scene of consumption only being shifted—the private house being substituted for the public. Still farther upon the Sunday closing clause, your petitioners can perceive that pernicious consequences will result through driving people into private houses; your petitioners here, of course and of right, assuming that no Acts of Parliament can or will prevent persons drinking on Sunday, if so inclined, as on any other day. And these hurtful consequences are substantially that, while over a public place of resort official surveillance is exercised, rules and regulations laid down by local and district authorities must be observed, over a private house there is no such thing, no law to be observed save (where there happen to be drinking parties) that of uncontrolled license; in brief, where without let or hindrance scenes of revelry may be enacted.'

The publicans of Arbroath stand alongside of their worthy companion, Mr Searle of Pietermaritzburg. In the *Natal Witness* of 4th November last, we have the following advertisement:—

'Henry Searle seeing that, in consequence of the badness of the times, his old customers, and the public generally, cannot afford to imbibe such quantities of his good drinkables as formerly, and having, moreover, observed with *considerable grief that the public health has consequently declined*, has now determined patriotically to make, solely on their account, *a material reduction in his prices*. These will now be as follows, for cash:—

	s.	d.
Good French Brandy, single bottle,	2	0
Hollands Gin,	"	1 9
Old Rum,	"	1 9
First-rate Sherry,	"	2 9
" Port,	"	3s and 3 6
Champagne,	"	3s and 4 0
etc., etc., etc.		

'The above reduction, however, he seriously hopes, will not have the effect of *promoting intemperance*.'

Now, as to the publicans at Arbroath, we have simply to say that we are very suspicious of any argument from such a quarter based upon moral or religious considerations. If it be the fact that the shutting of the dram-shops upon Sabbath, as in the case of Blackfriars' Wynd, leads to 'increased drunkenness, because of increased consumption,' we think they are the last to complain, as they will sell more liquor, and that without being required to labour upon the day of rest. If they get profit by the change, why grumble at it? But we forget that it is not from selfish but from pious motives that the argument is adduced. Would it not give these friends of religion in the North stronger claims still upon Parliament were they to propose that in all their establishments there should be upon the Sabbath prayer, praise, and preaching during the ordinary hours of worship? That would be truly *public* religious services, and might combine, in happy proportions, their ideas of 'the observance of divine ordinances,' and a modified indulgence in alcoholic potations. It is so far unfortunate for these simple but well-meaning men that the Blackfriars' Wynd case, upon which their argument is based, has never had

any existence but in their own brain. No such experiment was ever made. To close the dram-shops in a single wynd would avail nothing while the adjacent streets were full of them. It is a general closing which can alone prove effectual; and we shall be more ready to

grant the Arbroath publicans the soundness of their arguments, although not less dubious as to the purity of their motives, in the event of the case being as they represent, after a twelvemonth's experiment of the New Public House Bill.

Temperance Literature.

CHRISTIAN WITNESS BEARING AGAINST THE SIN OF INTEMPERANCE. By the Rev. Horatius Bonar, D.D., Kelso.

LOOK BEFORE YOU LEAP. An Appeal to Young Men. By John Stewart, Esq., Edinburgh.

BETTER DWELLINGS FOR THE WORKING CLASSES. By Archd. Prentice, Esq., Manchester.

A WORD BY THE WAY TO THE WIVES OF WORKING MEN. By the Rev. Duncan Ogilvie, A.M., Broughty-Ferry.

THESE little treatises are the first four of a series of Temperance Tracts, at present being issued by the Edinburgh Total Abstinence Society. They are designed for different classes, and are got up in a style which will find for them admission to any circle. The idea is admirable. Tracts have been too generally prepared for the lowest class of readers. This series is designed equally for the highest.

We hail the name of Dr Bonar as a temperance reformer; and if his pen renders the cause of sobriety service equal to what it has rendered to the cause of religion, we may yet regard his accession as one of the greatest importance. While in the tract before us there is much sound argument and christian appeal, the ground assumed is that very often taken by one amid the timidity and imperfect views of the question, common at the outset of his temperance advocacy; ground, however, which we hold to be untenable, and such as the Doctor is not likely to content himself with after having spent, as we have done, some twenty years in this warfare. In replying to a supposed objector to his appeal, that something may be done for the suppression of intemperance, he says:

'But you object to us, because you think that we take up untenable and unscriptural ground. You say that you can

never bring yourselves to believe that the simple drinking of wines or spirits is in itself sinful, seeing it is so frequently spoken of in scripture as innocent, and seeing the apostle Paul has said, "Drink no longer water, but use a little wine for thy stomach's sake;" and, seeing at the supper of the Lord, we are commanded to take the cup and drink it in remembrance of him, and in memorial of his blood shed for the remission of sins.

'Now let me say here that you are mistaken. We do not ask you to take up this position. If I believed the taking of wine to be sinful, I could not receive many parts of scripture, and I could not comply with the last command of love, "Drink ye all of it." We do not ask you to take up this ground; nor do you need to do so in order to join us in our testimony against the intemperance of the age. I am willing to concede this point; nay, I could not feel myself free to join the movement were this concession not made.'

The Doctor, in our opinion, grants his opponent too much. Opponents argue in behalf of a liquor which is nowhere sanctioned by God. Is there a word in scripture in favour of our adulterated and highly-branded wines? When once we have got scripture-sanctioned wines, it will be time enough to adduce scripture sanction in their behalf. That intoxicating liquors were used in scripture times no one who is acquainted with the Bible will deny; but that scripture anywhere sanctions the use of intoxicating liquors of any kind, no one acquainted with the Bible will affirm.

The second tract, by Mr Stewart, is an able, earnest, and eloquent appeal to young men. With equal delight we hail the accession of the writer; placed, as he is, at the head of one of our metropolitan papers, which obtains a wide circulation, chiefly among the working classes, he possesses an opportunity of doing good,

and the power of doing it, with which few are favoured.

The third tract, by Mr Prentice, is characterised by all that racy, vigorous writing, and clear, original thinking, for which he had been so long distinguished. The fact that the first three of a series of temperance tracts are from the pens of three such men as Bonar, Stewart, and Prentice, is a good omen for our cause. A literature which is the product of such minds is not to be sneered at. As to the means by which working people might get better dwellings, Mr Prentice says:—

‘The demand for better dwelling-houses would lead to their erection. It is but for the working classes to say that they shall have better houses, and they will have them. The man who now can spend a shilling a-week on beer, or gin, or whisky, could pay a shilling a-week more on the rent of a better house. He might tire of the tedious process of accumulating until he could spend £100 in the erection of a house; but he can, on any day, or at least on any quarter-day, enter upon his more comfortable and more healthful dwelling, by simply giving over his visit to the public-house. A resolution that the weekly cost of the sensual and selfish indulgence should be thus devoted would, in the great community in which I live, add 5000 to the list of borough voters; and surely the importance thus given should be considered as at least equivalent to the “hour’s importance” in the tap-room. But this, greatly as the franchise may be prized—greatly as it ought to be prized—would not be a tithe of the benefit derived. That single shilling in the week saved, and the saving thus directed, would lift 5000 families out of localities where the annual mortality is five per cent., and place them where it is not two. There is one street in Manchester where the advocates of total abstinence from intoxicating drinks have been perseveringly active, and the curious result has been a constant change of its inhabitants; for whenever a man was converted to their principles, he was removed to a £10 house, in a more open and airy part of the borough, to be succeeded by another, in his turn to be converted, and in his turn to make a like advance in his social position. Is it a dream to believe that what has been done in one street may be done in the thousand streets, lanes, and courts, which constitute our two boroughs?’

The fourth tract, by Mr Ogilvie, is characterised by all the excellence of this

long-tried and able advocate of the temperance cause. The illustration is pursued in the form of a succession of advices given to a variety of women, who are supposed to have some objections to joining the temperance society. The danger to which women are exposed by the presence of liquors in their houses is thus expressed:—

‘There are certain states of feeling, both of body and mind, in which there is every probability—from the mistaken ideas prevalent as to intoxicating drinks, and the well-intentioned but erroneous advices of neighbours—that, if you keep these drinks in the house, you may be tempted to take them. You may not have had such feelings; but many a woman has been ruined by having intoxicating liquors at hand, when such feelings were upon her. Relief was experienced for the time; but the feelings they allayed soon returned, and with the greater power, just because of the drink taken. Others, who like the drink, may contrive to lead you to join with them in their gossiping drinking parties. Thus, in various ways, as the female constitution is easily affected by such drinks, an appetite may be formed, which will continually cry, “Give, give,” and you become a drunkard. Better banish the enemy altogether. Let him have no place in your press or pantry, if you value your own safety.’

A series of tracts every way so excellent cannot but command an extensive circulation; and we rejoice to hear that they have already become exceedingly popular.

THE EDINBURGH MAINE LAW TRACTS.

Nos. 1–3. E. Henderson, 10 Nicolson Street.

THE first of these tracts treats of the question, ‘Shall we move for the Maine Law?’ and answers it in a very satisfactory manner. The writer would not ‘undervalue any of the remedial measures which have been adopted.’ He argues that we are making little progress by our ordinary means, points to the success of the law movement in America; and that, as it is the abolition of the drinking system, and not any particular theory we contend for, we ought to go for the Maine Law.

In the second tract, he takes up the question, ‘Why should the Government Legislate on Temperance?’ He conceives that it ought to do so, because its grand

end is to defend men from the conduct of the lawless and wicked.

In the third tract, he adduces the care of wives and children as a plea in behalf of his argument. The tracts are all written, evidently, by one who knows the question, and is well able to defend it.

WHO CAUSES PESTILENCE? Four Sermons, by the Rev. Charles Kingsley. London and Glasgow: Griffin.

THE object of these sermons is to show that cholera is from man, and not from God; and this he has done, we think, without being guilty of irreverence or blasphemy. In his preface, he says, speaking of the duty of ministers:—

‘Let them read the excellent sheet issued by the Board of Health, which proves that the number of lives destroyed every year by diseases which sanitary reform can extirpate, is several times greater than the number of lives lost in battle during any year of the great French war. Let them read the recent pamphlet by Dr Southwood Smith, and there see the actual practical results which have been obtained by sanitary reform, and the providing of fit dwellings for the lower classes, not merely in extirpating disease, but in extirpating drunkenness, ferocity, and those coarser vices of which too many preachers speak as if they were the only sins worth rebuking.’

If retribution is according to the sin committed, then the judgment, in the case of cholera, points to our wretched sanitary condition as a people. By all means, let us humble ourselves under every judgment, but let our repentance be accompanied by a turning from the sin that has brought upon us the visitation. Let any one who doubts the preventability of cholera read the first article, by Dr Carpenter, in the April number of the *Scottish Review*, and his scepticism will be dispelled. Two facts are well established: First, cholera seizes most directly upon those of intemperate habits; and, second, it seizes upon those who reside in districts made wretched by intemperance.

BENEFIT SOCIETIES: WHAT THEY ARE, AND WHAT THEY MIGHT BE. By John Jordison. London: Tweedie.

THIS is one of the most interesting and important pamphlets which has issued from the temperance press. It deals at length, and with great ability, upon the

evils resulting from benefit societies holding their meetings in places where liquor is sold. We could wish that some friend of the movement would expose the extent of the same cause of intemperance as respects Scotland. That similar practices obtain among ourselves we know, but as yet none have grappled with the evil. A few extracts will afford an idea of the character of the publication:—

‘Without entering into any elaborate statistics, it may be stated as probable that *above one-fourth of the male adult population of England are exposed to the temptation of the public-house through the medium of Benefit Societies alone.*

‘For the last twenty years these societies have increased almost with the increase of the number of public-houses, and, as now constituted, they may be regarded as the offspring of the publican. No sooner does a new-pledged publican, no matter whether he be a retired prize-fighter, a superannuated gentleman’s servant, a retired police-officer, or a working man with a predilection in favour of personal ease, no sooner does he obtain his licence than he applies his wits to form a club. He knows (and who does not?) some clever workman given to beer, and who has considerable influence in workshops; he gives him an invitation to drink, which is cheerfully accepted, and before long the projected club is mentioned. The beer-drinker is grateful for what he has received, and probably expectant of more, and promises to help him all he can. He then moots the subject among his fellow-workmen, keeping the previous conversation with the publican to himself, and takes some of his companions to the inn. The subject is talked over to the landlord, more beer is brought out, the host in his liberality offers to advance any capital requisite to commence with, which may or may not amount to 20s. Another extended conversation among his fellow-workmen, hints of liberal principles and enlarged views, and so forth, produce the desired impression, and a third meeting elicits more beer, and the new club becomes a reality. The *Mechanics’ Arms Benefit Club* is ushered into existence, the landlord is made the treasurer and president, his beer-loving friend is appointed secretary, and their most intimate companions are created stewards; the rules of a neighbouring public-house club become those of the *Mechanics’ Arms Club*, by the alteration of the name, and the publican has now got so many regular customers. This sketch is a tolerably faith-

ful one of the manner in which thousands of societies are formed, and so well is this known that the correctness of the description would hardly be questioned by any working man.

'In nearly all Yearly Clubs there is a rule that so much (generally threepence per member) be spent every meeting night in liquor, for "the good of the house," as it is termed, no matter how few members be present, still the 3d per member is all spent, and the liquor drank by the members present. In most Life Clubs this rule is omitted, and a sum per annum is paid as rent, but members are, nevertheless, expected to drink, and excepting as regards teetotalers, landlords generally have little occasion to find fault.

'Societies being held at public-houses, liquor is introduced into the club-room, and every one drinks; after business is over, drinking is continued often till a late hour, as a social enjoyment, and members who leave the house without drinking are called "shabby." Late hours of drinking produce the desire for stimulants the following morning; morning tippling soon requires the stimulant to be repeated at shortening intervals, and the habit continued eventually brings a member on the sick list, and a long sick list soon brings the club to ruin, and the "shabby" members, who have paid to the club for ten or twenty years, find the funds eaten up by self-made invalids and suicides, and not only have they lost all they staked, but they are unable, from age, to find entrance into another club. As institutions for mutual

support, then, they fail, through their connection with the public-house; their laws for prohibiting ineligible persons from becoming members being comparatively useless, and those for preventing the funds from being wasted upon members, who bring upon themselves sickness by their own immoral conduct, not being carried out. From January, 1851, to January, 1852, no less than 86 lodges of Odd-Fellows of the Manchester Unity, were closed, the number of members being nearly 4,000.

'Remove the club from the public-house, and its legitimate object is understood and recognised. It ceases to be a society for helping the publican; and the temptation to drink being removed, there will then be no danger, as is now the case, of men becoming intemperate through joining it; and the consequence of such a change would be that numbers of respectable members, who now keep away, would attend and give their aid in managing its affairs, and thousands of respectable men, who now stand aloof, would join and help to raise the character of the society. The amount of sickness will decrease; the rate of mortality will be lessened; there will be less jealousy, less envy, and fewer bickerings and quarrels. Clubs will no longer be Friendly Societies in name only, but be recognised throughout the land as noble and glorious institutions, the emanations of independent minds, a blessing to the afflicted, the fatherless, and the widow, and meriting the support of every lover of his kind.'

Selections.

UNWHOLESOME MILK.

In many if not in most of the dairies supplying our city, the cows are fed upon brewers' grains, and distillery slops—grain reeking from fermentation, and fluid nearly exhausted of nutriment, but fierce with a stimulant principle, forcing the animal organs to unnatural exertion—to a quick, diluted, diseased yield, and to rapid decay. Common sense needs no demonstration that such is not fit food for brutes, and can furnish only a poisoned decoction for human use; but common sense goes to sleep, and needs an awakening repetition of daily-working facts. Besides common sense, the money sense sees that this Still slop furnishes an easier and cheaper pro-

duct, at five cents a quart, than grass, or hay, or unpurged grain; and it is at a loss for a remedy. A home argument, this; strong enough, it should seem, to carry a casting vote for *legislation* against a system whose open current sweeps deadly through our streets, and whose subtly-flowing drainage undermines the purest households.

A frightful proportion of the mortality among city children, from slow pining, from unexplained attacks, including anomalous eruptions, and *especially* from cholera infantum, will be found to arise from the use of impure or diseased milk.

Within two years, I was called to visit,

in this city, a child covered from head to foot with a virulent eruption. Its food, the parents assured me, was bread and milk. Learning that the milk was procured from a distillery-fed dairy, I prohibited its use; ordering, instead, as pure milk could not be obtained, simple compounds of flour and water. The eruption very soon subsided, and in a few days, the child was well, without medicine, simply by change of diet.

Hartley, records many cases similar to this, and equally striking.

A child of his own, weaned at the age of nine months, and fed upon cow's milk, so proportioned with water and sugar as was believed to substitute its natural nourishment, became, at first, remarkably changed in temper—'irritable, restless, and unmanageable;' then haggard and feeble, 'so that at the age of fifteen months, his weak and emaciated body would scarcely sustain itself without bolstering.' He sank day by day, till death from emaciation seemed inevitable; when it first occurred to the father to suspect impurity of the milk, which was its food.

That was, with some difficulty, exchanged for milk produced from natural food; and then, without other change in the child's circumstances, a sudden and remarkable improvement in health followed. But the child was permanently enfeebled; and, as in other cases cited, where life, almost destroyed, was saved by change of food, doomed to suffer to the end of it, from the deep poisoning of its infancy.

It is not merely upon the delicate organs of children that the harmful effects of still-slop milk is perceptible.

I felt its power some years ago in New York too plainly to be mistaken. I went, for a few weeks' sojourn, to 'a distinguished' boarding house, where, at my request, a daily allowance of milk was provided for me. It was at that time a large constituent of my food, whose other articles were so few, that the unintended experiment was a very clear one. In two or three days I lost strength and spirits strangely; in less than a week, became so feeble as to make *some* change imperative; when, hearing that I was drinking 'slop-milk,' I excused myself to my kind landlady, and removed to a house which I knew to be supplied with pure country milk. No other change was made in my regimen, and the depression could not be attributed to locality; but, elasticity returned at once, and in three days I was well.—*Dr Mussay*

in the American National Temperance Organ.

PHYSIOLOGICAL EFFECTS OF ALCOHOL.

DOES it promote or aid digestion? First, Is it digestible itself? No. It passes into the stomach, and is taken up in the veins, and carried round the system, but always remains by itself; may be found in the brain, and may be distilled from the blood of the drunkard. Does it aid digestion? The gentleman said he had eaten too much dinner, and he must take some brandy. But if he had taken the contents of his stomach, and put them into brandy, it would have preserved them. Thus when men would preserve a dead body, they put it into spirit. Were it not that wine and spirits are rapidly absorbed, the introduction of these into the stomach, in any quantity, would be a complete bar to digestion.

Does it help nutrition? Is it nutritious in itself? No one pretends it is. It has nothing from which can be formed muscle, flesh and bone. It contains no Nitrogen, while all animal tissues abound with it. Man lives and strengthens by air, water, and food. Of these, an adult man consumes 3000 pounds weight in a year. Water is the great vehicle of vital changes. It is essential to all life. Four-fifths of the blood, and three-fourths of the brain, muscles, nerves, and tissues of all organs that make up the apparently solid flesh, consist of water. Water is the chief agent of digestion, absorption, nutrition, secretion. Does Alcohol aid it in the performance of its work? No. It hinders it in every part. It has such a powerful attraction for animal tissues that, whenever it is brought into contact with animal membrane or flesh, it is at once absorbed; penetrating, and diffusing itself, expelling the water, and causing a shrinking of the animal substance. Does it aid the Albumen, the alimentary principle of all food? No. It has the same effect upon it as heat. It coagulates it, throws it from the liquid to the solid state, as may be seen at any time, by mingling it with the white of an egg. Says the highest chemical authority (Regnault), 'Concentrated Alcohol acts as a poison on the animal economy, and will produce death when taken in large quantities. Injected into the veins, it produces almost sudden death by coagulating the Albumen of the blood.' In small quantities it may not do this, but

it does not follow that in small quantities it is either neutral or inactive. It must ever tend to harden and solidify.

Is Alcohol valuable as a protection against cold? No! for, by over-stimulating, it robs the coming hours of the vital energy which is their due, and instead of fortifying the body against extreme cold, it actually weakens and breaks down its powers of resistance.

Is it valuable as a stimulant? No! for it causes irritation and inflammation. The constitution of our nature calls for no such thing.

Is it valuable as a tonic? No! for the Alcohol, when applied to the living tissues, exalts for a time their vital activity; this exaltation is followed by a corresponding depression.

Is it valuable as creating an appetite for food? No! for that appetite is fictitious—a sheer fraud upon the system. The excess of food it creates is a fruitful source of disorder.

Does it protect from contagion? No! it rather encourages it. The body is never so healthful and well protected as when in the free and natural use of all its functions; but Alcohol wonderfully disarranges them. The whole medical faculty declare that the first subjects of epidemics are the men who use ardent spirits. It is in itself an efficient cause of disease, especially of diseases of the stomach. It produces internal disease when the patient is apparently well. 'It exercises a singularly direct and potent influence,' says Dr Frances, 'upon the liver. It may become preternaturally hard or schirrous through its use.'

Is its operation valuable upon the brain? It is a most important inquiry, for the brain is the man, the seat of the immortal mind. Let this material organ become disordered. Alcohol, it has been shown, is a poison, and it is a remarkable feature of poisons that they have a local action within the system. Strychnine acts upon the spinal chord. Oil of tobacco, on the heart. Arsenic, on the alimentary passages. Mercury, on the mouth. Cantharides, on the renal organs. Iodine, on the lymphatic glands. Manganese, on the liver. Is Alcohol governed by this law. Does it fasten itself upon any one part? Yes,—upon the brain. **ALCOHOL IS A BRAIN POISON!** It is so to all intents and purposes. It seizes with its disorganising energy upon that mysterious part whose steady and undisturbed action holds man in true and responsible relations with his

family, with society, and with God; and it is this fearful fact that gives to government and society their tremendous interest in the question. Courts hold that drunkenness is itself a crime, and no excuse for wrong-doing. 'The drunkard is *voluntariet demon*, and whatever ill he doth, his drunkenness shall aggravate it' (*Lord Coke*). In other cases of insanity, the criminal is not held responsible. Hence it is voluntarily brought on, and is therefore crime, and the drunken murderer is hung upon the gallows. But are not society, is not every individual who makes, sells, or patronizes the use of Alcohol, and leads the wretch on to temptation and death, responsible also? Must not Alcohol be a subject of law? Surely it must. There has always been a jurisprudence of Alcohol, there is still, and the necessity for it will continue. But the demand of the age is for a new, a higher, and juster legislation; for more thorough and potential law, through which the most ubiquitous and omnipotent energy of government shall be expressed for the protection of society.—*Abridged from the Constitution of Man, by Professor Youman of America.*

LETTER FROM REV. PROFESSOR STOWE.

[Rev. Dr Burns, of London, having received the following reply to a letter addressed by him to Dr Stowe, has placed it at our disposal. As several inquiries on the subject to which it refers have been proposed to us at various times, we publish it the more readily—simply premising that while the medicinal use of alcohol is an open question, abstainers can never too carefully avoid giving room for suspicion affecting their thorough consistency and uncompromising devotion to the great principle they have espoused—ED. N.T.C.]

Andover, Mass., Feb. 20th, 1854.

REV. AND DEAR SIR,—*

I can assure you that Mrs Stowe and myself never used wine as a beverage, and that we uniformly and conscientiously abstained from it at every entertainment of every kind while in England and Scotland, as well as in America. But we were both of us under medical treatment while in Britain, and have been so for several months before—constantly subject to great prostration and nervous exhaustion. Under medical advice, and simply as a medicine, I found it necessary, while at Mr Paton's in Glasgow, and while at Mr

Sherman's in London a few times—I believe always at night—after attending a meeting—to take a single glass of wine and water. On no other occasion, and at no other place, did I do it, so far as I remember.

For the same reason, and in the same way, Mrs Stowe took about the same quantity at Mr Binney's and Mr Sherman's, and we can recollect no other instance. Since our return home we have been able to refrain entirely from wine, except what is necessary for the Lord's-Supper.

Our daughter, who was ill, used about two bottles of claret; but she is now so much better that we have none in the house.

Thus we have used wine just as we occasionally use laudanum, calomel, or opium, *and in no other way*. All the world is welcome to the facts above stated.

The cause of Temperance here is bravely and constantly onwards, but the cause of the slave is under a tremendously heavy pressure. It is just the reverse with you. Each in his own place must bear his burden and fight his battle.—Truly yours,

C. E. STOWE.

—*National Temperance Chronicle*.

WHAT THE TRAFFICKER IN DRINK CAN DO.

A company of individuals unite themselves together in a mutual benefit society. The blacksmith comes and says—

'Gentlemen, I wish to become a member of your association.'

'Well, what can you do?'

'Oh, I can shoe your horses, iron your

carriages, and make all kinds of implements.'

'Very well, come in, Mr Blacksmith.'

The mason applies for admission.

'And what can you do, sir?'

'Oh, I can build your barns and houses, stables and bridges.'

'Very well, come in—we can't do without you.'

Along comes the shoemaker, and says,

'I wish to become a member of your society.'

'Well, what can you do?'

'I can make boots and shoes for you.'

'Come in, Mr Shoemaker—we must have you.'

So, in turn, apply all the different trades and professions, till lastly an individual comes, and wants to become a member.

'And what are you?'

'I am a beer and spirit seller.'

'A beer and spirit seller! and what can you do?'

'I can build jails, and prisons and poor-houses.'

'And is that all?'

'No, I can fill them; I can fill your jails with criminals, your prisons with convicts, and your poor-houses with paupers.'

'And what else can you do?'

'I can bring the gray hairs of the aged to the grave with sorrow; I can break the heart of the wife, and blast the prospects of the friends of talent, and fill your land with more than the plagues of Egypt.'

'Is that all you can do?'

'All I can do?' cries the beer and spirit seller, '*is not that enough?*'—*From the American.*

Odds and Ends.

INTEMPERANCE OF ENGLISH ARTIZANS.—A district surveyor, writing in the *Builder*, says:—'The amount of habitual intemperance to be met among workmen of all grades, is perfectly fearful, and is an insuperable barrier against their improvement, moral and material. To some extent it may be attributed to the prevalence of the fallacious idea that drink—*i.e.*, beer—is necessary to them on account of the nutritive character of that beverage. Liebig has shown that this is very small indeed. Of its noxious properties we

have full evidence; this has been demonstrated by actual experiment, and any one may test it. The greatest amount of continuous physical effort and exertion can be gone through on water; this has been proved in the hayfield, and in men under training. I believe that, physically and morally, a better and healthier race of men will never arise until all stimulating drinks—*i.e.*, beer, wine, and spirits—have been wholly abandoned as *unnecessary and injurious*.'

KING JANUS ON THE VINE PLANT.—

The Romans asserted that their old king, Janus, planted the first vine in Italy, and that, later, Numa taught them how to trim it. That noble people knew how to appreciate such blessings, and in order to demonstrate that wisdom is always to be found in wine, they never failed to place on their altars the statue of Minerva beside that of Bacchus. The inflexible muse of history has preserved to us the name of the individual who doomed himself to a sorry sort of immortality by inventing the custom of mixing water with

wine; it was Cranaus, King of Athens, 1532 B.C. The gods, doubtless to punish him, caused a great part of Greece to be inundated, and it was not long before he was dethroned. Pliny accuses the obscure Staphil, son of Sithen, of this deprivation of taste, which gained upon imitators to such an extent that, in the time of Diodorus of Sicily (45 B.C.), the guests still mixed water with their wine at the end of the repast. It is true that they were then all intoxicated.—*Soyer's Pantropheon.*

Operations of the Scottish Temperance League.

SERMONS AND PUBLIC MEETING.

SINCE last publication, Sermons have been preached in Glasgow, by the Revs. Dr Joseph Brown, Dalkeith; John Williams, and J. W. Borland, Glasgow; and on Monday, 27th March, a Public Meeting was held in St Enoch's Hall, Dixon Street, Neil M'Neill, Esq., in the chair, at which addresses were given by the Rev. Dr Bates, John M'Gavin, Esq., A. H. M'Lean, Esq., and Mr William Logan.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

SINCE last report Mr Easton has visited Waterbeck, Dumfries, Kirkmahoe, Virginhall, Minnibive, Kirkconnel, Sanquhar, Crocketford, Haugh of Urr, Dalbeattie, Mainsriddle, New Abbey, Tinwald, Mousewald, Torthorwald, Old Key, Dunscore, Irongray, and Shotley-Bridge.

Mr ANDERSON has visited Elgin, Keith, Huntly, Rhynie, Upper Cabrach, Lower

Cabrach, Aberdeen, Luthermuir, Brechin, Montrose, Ferry-Den, Arbroath, Letham, Kirriemuir, and Glammiss.

Mr M'FARLANE has visited Glasgow (Working Men's Society), Ayr, Maybole, Dalmellington, Stewarton, Kilmarnock, Hurlford, Darvel, Newmilns, Galston, Mauchline, Catrine, Cumnock, Auchinleck, and Bridgeton.

Mr DUNCAN has visited Fala, Pathhead-Ford, Roslin, Liberton, Inverury, Aberdeen, Woodside, and Wick.

Mr SCRIMGEOUR has visited Braco, Auchterarder, Dunning, Perth, Logie-Almond, Aberuthven, Abernethy, Newburgh, Aucermuchty, Dunshalt, Freuchie, Falkland, Pitlessie, Cupar-Fife, Ferry-Port-on-Craig, Panmurefield, Monifeth, Carnoustie, and Dundee.

Mr GREER has addressed meetings in Clyde Street, Anderston; Port-Dundas Mission House; Partick, Cambuslang, John Street U. P. Church Mission House, Dempster Street, Chapelton, St Luke's School, Main Street, Caition, and Greenock.

Temperance News.

SCOTLAND.

EDINBURGH.

Edinburgh Total Abstinence Society.

The operations of the committee for the past month have been productive of the most cheering results. No fewer than ten public meetings have been held in the city, at which an amount of varied talent has been brought forward which has seldom been equalled, as the following will show:—Rev. Dr Ritchie, on 'The Social Claims of the Total Abstinence Society;' Rev. John Kirk, on 'The Influences on which we depend in seeking the triumph of Temperance Reform;' Rev. Alex. Wallace, on 'The Workshop and the Dramshop;' Rev. W. G. Moncrieff, on 'Total Abstinence and the Maine Law;' Rev. Thomas Adams, on 'The Tyrant we

seek to Slay;' Rev. Archibald Macdonald, of Manchester, on 'The Homes of the People, how to make them happy and free;' Rev. George Cron, of Hamilton, on 'The Intellectual Consequences of Intemperance;' Mr William Blair, M.A., Kirkcaldy, on 'Popular Objections to Total Abstinence considered and refuted;' Mr John Strachan, on 'Popular Reasons in favour of Drinking considered;' and by Messrs W. B. Turnbull, A. M'Donald, James Palmer, and David Butler. To give a mere outline of the above interesting lectures and addresses would occupy more space than can at present be spared; suffice it to say, that the topics chosen by the various speakers were treated in an able manner, and the numerous audiences which have assembled during these

meetings have no doubt been amply rewarded for their attendance. It is gratifying to add, that upwards of five hundred persons have been enrolled during the month, making altogether, since the 1st January, nearly three thousand who have become members of the society, a great proportion of whom belong to the more respectable portion of the community. The first five of the New Series of Tracts have just been issued. They are neatly got up, and will no doubt tend very much to promote the cause. The remainder of the series will soon be ready.

New College.

The New College Branch of the Free Church Abstainers' Society held its concluding meeting for the session on Friday evening, March 31, in Dr Cunningham's class-room. The President, Mr David K. Guthrie, in his valedictory address, stated that the branch, though only in the third year of its existence, contained (besides nine non-theological members) ninety-six students of divinity, being very nearly half the number attending the hall.

GLASGOW.

United Total Abstinence Association.

Mr Archibald Livingston, president of the Glasgow United Total Abstinence Association, entertained the directors of the district societies, with their wives, at a soiree on Tuesday night, 11th April. St Enoch's Hall, Dixon Street, was quite filled. The speakers were the chairman (Mr Livingston); Mr Mitchell, who gave an interesting account of the past and present state of the movement in Glasgow; Mr Thomas Trench, whose remarks with regard to the expenditure of the society were followed by a subscription among those present amounting to £30; and Mr Torrens. The proceedings terminated at half-past eleven o'clock.

Auxiliary of U. K. Alliance.

A public meeting of the Glasgow Auxiliary of the United Kingdom Alliance for the suppression of the liquor traffic was held on Tuesday evening, in West Campbell Street Reformed Presbyterian Church—Rev. Dr Bates in the chair. The meeting was addressed by the Rev. R. Gault; and, on the motion of the Rev. George Blyth, seconded by Mr Lamb, it was unanimously resolved that the traffic in intoxicating drinks is highly prejudicial to the best interests of the nation, and ought, therefore, to be prohibited by law. Several members were enrolled at the close of the proceedings. The weekly meeting was addressed on Friday week by Messrs Lamb and Macnair.

Commercial Abstinence Society.

The quarterly social meeting of the Glasgow Commercial Abstinence Society, was held on Tuesday evening, 18th April, in the Temperance Hall, Stockwell Street, under the presidency of John M'Gavin, Esq. Ad-

dressess, songs, and stories, varied the interesting proceedings.

Inauguration Soiree of the Abstainers' Union.

The inauguration soiree of the Glasgow Abstainers' Union took place in St Enoch's Hall, Dixon Street, on Wednesday evening 19th April; Mr Neil McNeill, President of the Union, in the chair. The commodious hall was filled with a most respectable company. After an abundant supply of tea,

The Chairman made a neat and appropriate address, and sat down by calling on

Mr E. Anderson, the secretary, who read letters of apology from the Rev. Dr Bates, Rev. James Morison, Rev. William Scott, and Mr Robert Smith, and extracts from the minutes, giving an account of the formation of the Association.

Mr William Melvin, one of the vice-presidents, proposed the first resolution:— 'That this meeting cordially approves of the constitution and objects of the Glasgow Abstainers' Union, and resolves to accord to it their most strenuous support.' Mr Melvin stated that this Union had been recently formed with the view of promoting the greater efficiency of the temperance reformation in Glasgow. The Union had not, however, been established in opposition to the Glasgow United Association. There is work enough for all, and no occasion for opposition or discord. Since the late visit of Mr Gough to this city, a very general feeling prevailed among the temperance reformers that an attempt should be made to sustain, by some other plan of operations, the growing interest in the temperance cause; hence the formation of the Glasgow Abstainers' Union. From the constitution of the Union, societies established in the various quarters of the city, becoming connected with it, retain their independence, while at the same time they secure the advantages of mutual counsel and co-operation. The Union is composed of individual members, as well as representatives from societies. Arrangements have been made for holding a weekly public meeting, and the directors have engaged St Enoch's Hall for a year; in which it is intended that a meeting shall be held every Wednesday evening, when addresses of a first-class character may be expected. At the same place it is proposed to enrol new members; and as objections have sometimes been urged to the name of a pledge, an agreement has been adopted, which is as follows:— 'We do agree that we will not use intoxicating liquors as a beverage, nor traffic in them, nor provide them for others; and that we will, in all suitable ways, discountenance their use in the community.' Another prominent object of the Union shall be to secure the advocacy of our principles both from the pulpit and the press. Glasgow has been, in this respect, somewhat behind other places. THE CIRCULATION AND

SALE OF THE PUBLICATIONS OF THE LEAGUE is another important mode of operation which it is proposed to prosecute. The directors are very desirous that an attempt should be made to establish, in various parts of the city, coffee shops for the working people, so that, in some measure at least, the temptation to enter public-houses may be counteracted. The impression on the minds of the leading members of this association is very deep that Glasgow has not taken the full share of advantage which may be had from that great national association, the Scottish Temperance League. Instead of co-operation and concord with that powerful organisation, there has in some instances been coldness, and even opposition. They are determined that this state of things shall no longer continue, and for this purpose have agreed to request the directors of the League to send representatives to the meetings, so that the greatest cordiality and co-operation may prevail between the two associations.

The Rev. Mr M'Rae seconded the resolution. In doing so he explained that he stood there for himself only, and not as representing any society or union whatever. He had long been favourable to the temperance reformation, and he came there from a love to the cause, which he desired to see advanced in the city. He had carefully perused the constitution of the new Union which they had now met to inaugurate, and heartily approved of it—indeed, was delighted with it. He had readily agreed to attend the present meeting, not to make a speech, which he had been saved the necessity of doing, but to give it his countenance. He fully accorded with all that had been so well said by the mover of the resolution.

Mr A. H. McLean moved the second resolution—'That this meeting is impressed with the importance of the creation of a healthy public sentiment on the temperance question by means of the pulpit, the platform, and the press, and hails the formation of this association as an important addition to the measures formerly in operation.' He delivered a highly humorous speech, in which he depicted some strange scenes and adventures witnessed by him and others in excursions into the country districts, when pioneers in the temperance reformation.

Mr James Stirling seconded the resolution. He had been called Father Stirling, and being turned of fourscore he was perhaps well entitled to the name; and although he could not be supposed to possess the power of fancy and brightness of intellect that he formerly did, he was still able to give his advice on a subject which was so dear to him, and so valuable to those who were its disciples. He was regarded as the old fogleman of the teetotal army, and it was well known that it was not the duty of a fogleman to speak, but to act; and his ad-

vice to them was to speak less and act more. Action he had found was better than verbosity in advancing any cause. He strongly enjoined on the ladies to do all in their power to promote total abstinence. If they would be verbose at all, they should be so in denouncing the evils of intemperance into the ears of all they came in contact with. They had a great and powerful piece of mechanism in the total abstinence movement. This required to be oiled and kept in good working order, by a good and loving feeling and a harmony of action, which was so essential to the promotion of the cause.

The Rev. J. Williams proposed the third resolution—'That this meeting, while deploring the prevalence of intemperance, rejoices in the remedy the abstinence principle provides against it, and recognises it as the duty of all Christians to lend it their aid.' Owing to the lateness of the hour, he declined enlarging on the subject.

Mr Wm. Fulton seconded the resolution, which, on being put from the chair, was (as had been the others) unanimously approved.

After a vote of thanks to the chairman, the benediction was pronounced by the Rev. Mr Williams, and the meeting separated.

University Abstiners' Society.

The second annual meeting of the Glasgow University Abstiners' Society was held in the Religious Institution Rooms, on Thursday evening, 20th April, Mr James Tennant in the chair. Addresses were delivered by Messrs Logan, Duncan, Fullarton, Wallace, Macgregor, Naismith, Ross, and Kerr.

ABERDEEN.

At the weekly meeting of the Aberdeen Temperance Society in Mr Sinclair's Hall on Monday evening, 10th April, Mr John Duncan, Agent of the Scottish Temperance League, delivered a lecture on some of the most common objections and impediments to the temperance reform; and at the meeting on Monday, 17th April, Mr A. Linton, Surgeon R.N., delivered a lecture on the composition and properties of fermented intoxicating liquors, particularly of malt liquors; exposing the fallacious opinions which have been hitherto generally entertained in regard to their nutritive qualities.

PERTH.

The seed sown by Mr Gough on his late visit to Perth, or other seed of the same kind, is bringing forth fruit. At the monthly meeting of the temperance society on Friday, 7th April, between seventy and eighty new members were announced as the converts for the month.

BROUGHTY-FERRY.

Of late the temperance cause has been making most cheering progress in Broughty-Ferry. On Mr Gough's visit to Dundee, a large number of the inhabitants had the

pleasure of hearing his orations. A good effect was produced, which has been followed up by a series of meetings. First, Rev. D. Ogilvie, president of the society, preached on a Sabbath evening to a crowded audience in the Free Church; and, at short intervals, lectures on week nights, largely attended, were delivered by Rev. Messrs Hannay, Dundee, and Russell, Rattray. Mr Scrimgeour, agent of the Scottish Temperance League, being about to visit the locality, a soiree was arranged for, and held in Union Church, on Thursday, 6th April, addressed by Rev. Mr Hannay, Mr D. B. Brown, Dundee; by Mr Scrimgeour, and by Mr John Methven, one of the oldest and most respected residents in the village, who came forward, and in a telling speech, avowed his adoption of abstinence principles, and his determination to do his part in their advancement. Since then Mr Scrimgeour has addressed meetings at Panmurefield and Monifieth, and in Union Church, with good effect. The cause never has flourished as it now does, the evidence of which is seen in the accession to the society in the period referred to, viz., eight weeks, of no less than ninety-two adults and twenty-eight juveniles.

DUNNING.

The total abstinence society in this place was re-organised in September last, and has been making steady progress ever since. There is now upon the roll 321 members, and the public mind seems more favourable to the cause than it was twelve years ago. There is a preliminary savings' bank established in connection with the society, and a meeting is held once a fortnight, for the purpose of receiving deposits, and instructing the young in our principles. The Rev. Mr M'Leish of the Free Church, Methven, delivered a very powerful sermon in behalf of the society, on Sabbath, 16th April; the audience was large, and listened with great attention.

GREENOCK.

According to the report read on Monday, 10th April, at the annual meeting of the Greenock Total Abstinence Society, 509 members have been added to the roll during the past year, fifty-two weekly meetings have been held in the Masons' Hall, and thirty other meetings throughout the town, and 4000 tracts distributed. Facilities for obtaining strong drink exist in Greenock to an extraordinary extent. In one street, containing twenty-six shops, there are nineteen spirit shops.

OLD KILPATRICK.

Mr William Lindsay lectured on temperance here, on Monday evening, 10th April, to a numerous audience, chiefly composed of young people. Mr Alexander Tennant presided.

AUCHTERMUCHTY.

The cause of total abstinence is prospering here. Between 60 and 80 have been added to the roll of members since New-year. A soiree was held in the Town Hall, on Wednesday, 5th April. The chair was filled by the Rev. John Wise. There also took part in the proceedings, the Rev. J. M'Nair, G. Barlas, and Thomas Stevenson. The committees of the Auchtermuchty, Dunshalt, and Strathmiglo Societies, have recently formed a local union for the more effectually promoting the abstinence cause in that quarter of the country. At a meeting held in Auchtermuchty, on 30th Jan., it was unanimously agreed to memorialise the various kirk-sessions in the district on the subject of intemperance.

THORNLEEBANK.

The committee of the total abstinence society held their second quarterly tea meeting on the evening of Saturday, the 8th of April. There were upwards of 60 present. Addresses were given by a number of the members upon the duties of total abstainers. At eleven o'clock the meeting broke up, highly delighted with the evening's entertainment.

The society numbers, at present, about 220 pledged members, though only in existence about five months; for the old society formed in May, 1850, by Mr Ferguson, from Glasgow, though it prospered well for a while, was extinct eighteen months previous to the formation of the present society, about the beginning of December last.

A savings' bank was formed in connection with this society about the beginning of February. It was designed principally for the young, receiving deposits as low as a penny. There are at present about thirty depositors; and though its success has not been so great as the committee at first anticipated, they find that it materially aids in securing the permanency of the society.

DUNFERMLINE.

The seventeenth annual meeting of the Dunfermline Total Abstinence Society was held on Friday evening, the 10th March, in the Baptist Chapel, James Street—Mr J. Barns, President of the Society, in the chair. After prayer by the Rev. A. M'Auslane, the annual report of the operations of the society was read by the Secretary, from which we learn that considerable success has attended the labours of the committee during the year. Two excursions by railway, nine soirees, and seventy other meetings had been held; 5000 tracts distributed. 261 names have been enrolled. The failures are 31, several of whom have re-entered the society. The income of the society during the year, including £11 14s 6d from last year, was £159 3s, the expenditure £149 10s 3½d, leaving a balance on hand of £9 12s 8½d.

This was the largest annual meeting of the society which has been held for several years past, and every thing went on harmoniously and pleasantly.

Young Men's Association.

The annual meeting of the Young Men's Total Abstinence Association for Mutual Improvement took place in Pilmuir Street School, on Saturday evening, the 11th March. From the report it appears that the pledge of the association is the same as that of the Juvenile Society. The number of members is upwards of 100. The meetings take place every Saturday evening, at eight o'clock. They have a library of nearly ninety volumes, which they are desirous of enlarging. They also get the periodicals of the Scottish Temperance League. A yearly society has also been going on for a year, and been highly successful.

BRIDGE OF ALLAN.

A public meeting of the inhabitants of this interesting village was held in the Free Church school-room on Tuesday evening, 21st March, for the purpose of forming a total abstinence society.

The Rev. James Blair, of Viewfield, Bridge of Allan, being called upon to preside, opened the meeting with prayer.

He then, in the course of a very appropriate speech, gave a clear exposition of the principles upon which the proposed society would be based, and stated the reasons which had induced the leaders of the movement to attempt the formation of a society in Bridge of Allan.

After the conclusion of this address, a Committee was elected and office-bearers appointed—the Rev. James Blair was unanimously chosen President of the society, and Thomas D. Pattison, Esq., Vice-President. Upwards of 100 have already joined.

ENGLAND.

LONDON FITZROY ASSOCIATION.

April 14th, Good Friday, a large gathering of the friends took place in the society hall, St Mary's Close. The arrangements for the soiree were satisfactory; and the speeches delivered excellent. Stephen Gray, Esq., presided, supported by J. H. Pope, LL.D., J. Everett, Esq., of Luton, Mr Samuel Sims, and Mr W. Craft, an escaped slave from American bondage. The addresses of these gentlemen, and the choruses performed between, by the Temperance Musical Association, engaged the marked attention and interest of the assembly.

MACCLESFIELD TEMPERANCE SOCIETY.

The annual public meeting of the Macclesfield Temperance Society was held in the large room of the Macclesfield Sunday school, on Wednesday evening, 29th March. The attendance was numerous and very respect-

table.—Mr Richard Wilson in the chair. The report having been read by Mr White, addresses were delivered by the Rev. Dr M'Kerrow, Manchester, Mr David Oldham, Rev. F. Howarth, of Bury, and Mr Swaine.

FOREIGN.

MELBOURNE.

From the Victoria Liquor Law League Advocate we learn the formation, under very favourable auspices, of the League of which it is the organ. In answer to the challenge of a Mr Thomas Fulton, ten individuals had subscribed £100 each, for the establishment of the League. A provisional committee had been formed; and, at a public meeting held in the Mechanics' Hall, a constitution was submitted and adopted. An efficient working committee had been formed, and by this time, doubtless, are agitating what the Advocate describes as this great national question. The Church of England association for promoting temperance, contemplate the erection of a coffee-house and reading-room on a large scale, for the use of the industrial population.

ADELAIDE.

On Monday afternoon, January 2d, the anniversary of this society was celebrated by a public tea party in Bentham Street Chapel; it being the fourteenth anniversary of the advocacy of total abstinence from strong drink in South Australia.

After the tables had been removed, the annual public meeting was commenced by singing and prayer. In the absence of the president of the society, Mr John Pickering, of Hindmarsh, occupied the chair, and opened the meeting with a most appropriate speech.

The annual report was read by Mr James Hollins, from which it appears that meetings had been held and signatures to the pledge obtained at North and South Adelaide, Norwood, Bowden, Mitcham, Edwards Town, etc., etc. Societies had been formed at Kensington and Mount Barker, under pleasing prospects. The number of persons having signed the pledge during the year in Adelaide and neighbourhood is 259. A total abstinence band of hope has likewise been formed from amongst the juveniles, and 116 have taken the pledge, whose numbers are weekly increasing.

The balance-sheet of the accounts of the Society's receipts and expenditure showed that the receipts were £92 12s 3½d, and the expenditure, including a remittance to England for tracts, £87 13s 2d.

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THE
ABSTAINER'S JOURNAL.

JUNE, 1854.

Miscellaneous Contributions.

ARE HOME MISSIONS A FAILURE?

'CITY MISSIONS are a failure,' said a friend to us the other day, 'and to continue their operations apart from direct efforts for the suppression of drunkenness is a farce.' Now, as we know something of the condition of our unchristianised poor, we could not deny the charge, melancholy and startling though it be. Thousands of pounds are being expended every year in the large cities and towns of Scotland in well-meant efforts to carry the gospel to the perishing at our own doors; hundreds of devoted men are braving the pestilence, and all the sickening horrors which present themselves in the haunts of dissipation, irreligion, and vice; and hundreds more of the best men in our churches are sitting upon committees and collecting funds, and listening month after month to the same detail of indifference, debasement, and hopeless death-beds. If it be thought we over-colour, then we ask, where are the families our home missionaries have brought under the influence of the gospel; what minister, as he casts his eye along his well-filled pews, is gladdened by the sight of back-clothes reprobates among the frequenters of the sanctuary; of all who wait upon the pastors of our churches from month to month, how many trace their awakening to the visits of the missionary? That our home agency has

done good, we gladly admit; but the good accomplished is not yet discernible upon the surface of society, nor is it a tithe of what might have been done but for the formidable obstacle which the drinking habits of the people everywhere presents to all evangelical efforts in their behalf. Were the dram-shop and its consequent evils abolished, £5 given to our tract, bible, or home mission societies, would, we are persuaded, do more for the souls of the perishing than £100 will accomplish while the present state of things continues.

It has been well said by Mr Smith, the excellent Governor of the Edinburgh prison, 'Build a church and penitentiary in every street, with all the means and appliances on the side of religion and virtue, and allow a dram-shop to be opened every second or third door, with all its means and appliances towards vice and crime, and the result will be that, seconded by the inherent depravity of our nature, criminals of all sorts will be produced much faster than they can be reclaimed.' What said Mr Vanderkiste, the author of 'A Six Years' Mission among the Dens of London?'—'We may build churches and chapels, and multiply schools, but until the drunken habits of the lower orders are changed, we shall never act upon them as we would wish. While the pot-horse

is their church, gin their sacrament, and the tap-room their school-room for evening classes, how can we adequately act upon them for the conversion of their souls ?

An able and devoted missionary labouring in a district comprehending three hundred families and thirty dram-shops—that is, one dram-shop to every ten families—says in a letter to the writer: ‘From more than two and a-half years’ experience in missionary work, I feel convinced that until the church use all her influence for the entire removal of the drink traffic, she is doing little better than wasting money in supporting me as a missionary.’ In this same town, a certain congregation has provided a church and school, and two devoted missionaries, for one of the lowest districts, while a leading member of another congregation of the same denomination has fitted up in that same district, at the expense of several hundreds of pounds, a shop for the sale of liquors, and which is capable of accommodating a greater number of persons than the mission chapel; nor is it necessary to say which of them is most numerously frequented. Now, in the face of facts like these, do we need to ask why home missions have hitherto proved a failure?

Even at the risk of being deemed heretical, we avow the opinion that there is a more intimate connection between the physical and religious condition of a people than many may be disposed to admit. Look, then, at the sanitary and social condition of our non-church-going population, and what do we discover? You carry the gospel to a people whose only inquiry is, ‘What shall we eat, and what shall we drink?’ as to the ‘wherewithal we shall be clothed,’ they have not got that length yet. The supply of mere animal wants is their only concern. With abodes possessed of scarcely a single essential requisite of a human habitation, and such as many would not lodge their

dogs in; with appetites for alcohol which bad ventilation and early training have originated; with minds destitute of mental discipline and resources, and a settled conviction of the impossibility of ever rising above the level of the common herd, they abandon themselves to hopeless sensualism. Whisky is their only relief. They may get food, but they must get whisky. Now, what can a missionary do among such a people? He finds the native depravity of the soul tenfold intensified, the conscience seared, the hope of improvement well nigh extinct, everything that might ennoble prostrate before a master appetite. He may expostulate, and warn, and instruct; and even where he for a little succeeds, another visit to the dram-shop, and all impressions are effaced. A striking instance of this lately occurred. In a district with which the writer is acquainted, an attempt was made, by extra means, to rouse its inhabitants to a sense of their spiritual condition. Crowded meetings were held night after night, and a most hopeful spirit of inquiry pervaded the locality. No sooner had the effort terminated, than the district was flooded with a perfect deluge of whisky, and on investigation being made, many acknowledged that to drown their convictions they betook themselves to drinking. Now, is it not as obvious as facts can make it, that but for the drinking habits of this people, and the facilities afforded by the dram-shops for their indulgence, a blessed harvest of souls might have been gathered?

That God can carry on his work in the face of all obstacles, we are well aware; but he works by means, and as there is a state of mind peculiarly favourable to the reception of saving impressions, any means that will conduce to that state of mind is no disparagement to his grace. A mind under the influence of insanity, or the delirium of fever, or some debasing lust, is not in the state most likely to be

impressed; why then wonder at the lack of success attending all our evangelical efforts in behalf of the irreligious portion of our population, when nine-tenths of them are in the very condition supposed?

But we can confirm our position by the results which have attended all temperance evangelical efforts. An array of facts present themselves which inspire us with hope. We might fill the entire number of our magazine with the detail of individual cases which have come under our observation. What missionary is there that cannot adduce some such case? The writer laboured for many years in this field of christian enterprise, and he is free to affirm that he remembers no instance of apparent good being accomplished among the adult part of the population but in alliance with an abandonment of drinking habits. The success of the Ragged Church in Aberdeen, under the pastoral care of Mr Wilson, is a case in point. The district selected was one of the lowest imaginable. A police officer thus describes it in the first year's report:—"A more degraded locality was not in Aberdeen—no, not in Scotland." Thirty persons attended the first evening the place of worship was opened. They were literally of the poor, the halt, the maimed, and the blind. One lame man led in his blind sister; a cripple was able to walk into the chapel on his staves; and a vagrant sailor, without legs, was carried to a seat from a low lodging-house near by, where his companions were eating, drinking, dancing, and fighting, while he attended with earnestness to the preaching of the truth.

Well, how has the enterprise succeeded? 'Truly gratifying have been the results,' says the report from which we have already quoted; 'in a spiritual sense, it has been a recruiting station for the service of God. Some of the reclaimed have died, witnessing a good confession; some are members of Frederick Street Congrega-

tional Church; some have been restored to other churches from which they had fallen; while not a few cling to the stated services of the chapel as the home of their first affections.

'In a social point of view the fruits have been no less cheering. The local authorities have certified that the moral condition of the locality is altogether changed. Sheriff Watson, at a meeting of the Aberdeen Prisons Board, held lately, said:—"It was an interesting fact that, in Albion Street, where there had been a theatre of the lowest description, and which did great evil, a neat chapel had been built on the very site where the theatre once stood. Sabbath-day services and week-day meetings were conducted in the chapel, and great good had been done."

'Mr Barclay, superintendent of police, says:—"I am happy in being able to state, that, since the chapel was erected in that most depraved and destitute locality, the moral character of the district has been very much improved. Numerous instances are known at this office, in which persons who were habitually given to intemperance, debauchery, and crime, have been reclaimed."

And what is the share claimed by the temperance cause in this most gratifying result? 'Here is a marsh,' the report proceeds to observe; 'you wish to make it fruitful. In order to this, it must first be drained. The drunkard's mind is this marsh, and our temperance society the machine by which it is drained. Surely ten men who join our temperance society on the Tuesday are much more likely to attend the preaching of the gospel, and get "the good seed" sown in their minds to profit on the Sunday, than ten collected on that day whose minds have been stupefied by drink. It would be a great good to have the bog drained, even were there only a green sward to grow; but a greater when the cultivated field yields fruit. It is a social gain the re-

clamation of the drunkard, but our constant aim is to get him into a fruit-bearing state, and this, we believe, has been by God's blessing to a far greater extent realised in the history of this mission than would have been the case without our temperance society.'

Nor is the Aberdeen case the only one of the kind that may be produced. In the November number of the *Missionary Record of the United Presbyterian Church*, it is stated respecting the Mission Church in Glasgow under the pastoral superintendence of the Rev. David M'Rae, 'that four-fifths of the members were previously unconnected with any church, and, so far as known, all of them are abstainers from all intoxicating drinks.' Now, we happen to know something of this district, and are assured by those who have taken an active interest in the mission, that the previous labours of the total abstinence society went far to prepare the people for giving Mr M'Rae and his message a cordial welcome. An able and excellent minister of the gospel in Glasgow, who had watched over the mission from its commencement, was so struck with the influence of the temperance movement upon its success, that he was constrained to give it his adhesion. Such was his acknowledgment to the writer. Other facts of a kindred nature might be adduced. It is stated in the report of the Bible Society in Fayetteville, Ohio, that 'thirty-five, years ago they had thirty distilleries in their county and no churches, and that now they have thirty churches and no distillery.' The venerated Mr Burns of Kilsyth, in speaking of the remarkable revival which took place there some years ago, has declared that it 'was considerably helped by the introduction of the temperance principle into the parish.' The Rev. Dr Marsh, of Leamington, says:—'In this neighbourhood, and in some striking instances, the total abstinence plan has led several from drunkenness, and brought them to the

house of God.' The Rev. Newman Hall, A.M., Hull, lately invited to become the minister of Surrey Chapel, London, says: 'Several members of my church were plunged in the worst kind of infidelity—the infidelity of habitual profligacy—until grappled with by total abstinence. Having thus become sober, they are now also, through the grace of God, living a righteous and godly life.'

Now, if it be the fact, as we think none will deny, that a district free from the practices of intemperance is in a better moral and physical condition for the reception of the gospel, why not make every sacrifice and employ every means that will bring our community into that condition, that will hold out hope to our devoted town missionaries that their labours will not be crowned with utter failure? To this the following things are essential:—

1st, Every home missionary must be an abstainer. The injunction is scarcely necessary, as the necessity of abstinence to success is so obvious to all who seek the religious improvement of the poor that the instances are rare in which town missionaries are not zealous abstainers.

2d, Every means must be used to rid our community of dram-shops, and gain over the inhabitants of our mission districts to the temperance cause. While we believe that nothing short of an utter abolition of the entire drinking system will ever secure to our country sobriety, we could join heart and soul in a crusade for the immediate and universal abolition of the dram-shop system. We will very cheerfully take fifteen shillings in the pound, especially when we have the prospect of getting the other five soon after. With the abolition of the dram-shop system there would arise, we are persuaded, a healthier public sentiment upon the whole question of temperance, and a step would be gained which would advance us

to a speedier achievement of the complete triumph of our cause.

3d, The directors of our home mission operations must henceforth throw all their influence into the scale in favour of the temperance movement. Are they longer to tolerate the failure of their efforts by a cause which they have the power to destroy? They must no longer countenance at their tables the practices out of which grows this formidable barrier to missionary success, but like men in earnest, go forth to the community with clean hands, declaring their determination to shrink from no sacrifice and spare no efforts, that 'the gospel of Christ may have free course and be glorified.'

THE MODERATE DRINKER— WHAT HE DOES.

THE moderate drinker, as such, does a great many things. Some of these are not very creditable. The consequences of them are sufficiently appalling. He shuts his eyes to these, it is true; he cannot make up his mind to look at them, because he has a sort of consciousness within him that if he did so, he would be struck with horror, and probably be persuaded to renounce for ever the drinking system. Yet, the consequences are not the less real and appalling, because the moderate drinker will not contemplate them.

What are some of the things referred to? Let us see. Moderate drinking friend, be persuaded to look with us for a moment.

1st, *The moderate drinker helps to perpetuate a great delusion.*—What is that delusion? That strong drink is a good thing. That it is necessary for the preservation of health. That it makes a man truly cheerful and happy. That it promotes sociality. That it drives care away. That it is an exercise of christian liberality. Is not this a manifold delusion? Is it not utterly devoid of everything like truth? What a fearful hinderance, more-

over, it is to the progress of the truth! It shuts the minds of men against it. And how fatal, too, the consequences which oftentimes flow from it! It is a moral ignis-fatuus, which gradually leads men on until they plunge into the terrible abyss of dissipation. Think, my moderate drinking friend, how that by every glass you take—by every association with a drinking party—by your entire conduct, you aid in perpetuating and extending this manifold, grievous, destroying delusion. Perhaps you profess to be one of the 'lights' of the world. It ought to be yours, then, to dispel, not to perpetuate delusion. But, in regard to this matter, 'the light that is in you is darkness.'

2d, *The moderate drinker helps to perpetuate drunkenness.*—What is drunkenness? It is excess in the use of intoxicating drink. But how is the habit of excess attained to? Not by one simple act of drinking. Not in a day. It is a gradual attainment. It is the growth of years. The steps by which it is marked are just the habit of moderate drinking. If we compare drunkenness to a sea, then moderate drinking practices are the thousand rills and streams by which it is supplied. If moderate drinking were to cease, then drunkenness would immediately become numbered amongst the things that were. If moderate drinking continue, drunkenness will still overflow the land. Moderate drinker, note therefore that you are swelling the fearful tide of intemperance. As it bears away immortal souls to ruin and death, remember that you are helping to deepen, and widen, and invest with fresh energy the fiery billows.

3d, *The moderate drinker helps to make men drunkards.*—This is a startling statement. The moderate drinker an *assistant manufacturer* of drunkards! Yet it is not less startling than true. How, then, does he help to make drunkards? He does so by upholding the usages that make them. The drinking system is

just a *huge drunkard manufactory*. It turns out some 60,000 new-made ones, in Britain alone, every year. And who keep the terrible and destructive machinery going? Who but the moderate drinkers? They have created it, they work it, they perpetuate it, they invest it with its fell and awful power. They, too, entice men into the *drunkard factory*. They are led, all unsuspecting, thither. They enter it sober, and they come out dissipated; they enter it wise men, and they come out fools; they enter it rich, and they come out beggared; they enter it happy, and they come out miserable. The curse of Heaven rests upon the system; and, among other respects, it is seen in this, that the most fearful retribution not unfrequently overtakes those who are engaged in supporting it. While men are engaged in making others drunkards, they oftentimes, all unconsciously, become drunkards themselves.

4th, The moderate drinker hinders a great work.—A great work is a noble thing. And we know few greater works in the present day than the temperance reformation. What is the object of that work? It is to put down a great iniquity in the midst of us. It is to abolish customs and practices replete with deepest injury to thousands of our race. It is to disenthral the poor drunkard, to deliver him from a premature death, and, by divine grace, from the woes of hell. It is to rescue the moderate drinker ere he fall into the deep gulf of intemperance. It is to throw over the young a shield of protection against this destroying vice. It is to destroy our country's greatest social evil, and to remove the greatest obstacle in the way of the progress of Messiah's kingdom in our land. Is not this a great work? But the moderate

drinker hinders this work? He stands in the way of it. His principles, his practices, his influence are all against it. Is there no blame-worthiness in this? Not only *does he not help* the work himself, but he actually *stands in the way* of its advancement. Meroz was cursed because he came not up to the help of the Lord against the mighty. But what if he not only had not come up, but had openly entered the lists of the enemies of Jehovah and fought against him! How many of our moderate drinking friends are taking up even this position! They are more or less openly doing battle with the temperance movement; and inasmuch as it is a great work—the work of humanity and God—is it not to be feared that they shall not be held guiltless? Will they be satisfied to continue in such a false and dangerous position? Will they not be persuaded to *change sides* in time?

Are these things true? Who shall deny them? If true, then, surely we may ask our moderate drinking friends, ought you not to pause and reflect ere you drink again? Will you help to perpetuate those delusions by which men are deceived and made wretched? Will you continue to swell that fiery tide that is sweeping with such desolating power across our land? Will you sustain a system which is daily breaking hearts, opening graves, and ruining souls? Will you throw in all your influence and example against the cause of humanity, of progress, of God? If there be anything solemn in principle, in influence, in responsibility, in destiny, we entreat your consideration of these things. Again we say—pause and ponder—seek the guidance of Heaven—weigh consequences, and henceforth the language of each, we have no doubt, will be, ‘I will abstain.’

Narrative Sketch.

THE IMPENITENT'S TALE.

A TALE OF REAL LIFE.

CHAPTER III.

FROM that bar I was conveyed to prison in a state of wild delirium, all the wilder, perhaps, from its very silence. I entered the black, scowling gate of the jail, and for a week the internal boiling excitement continued. At the end of that period I not only began to take note of the objects, sights, and sounds that surrounded me; but to recall the treatment I received on my admission. I recollected how the stern old ruffian who first had me in charge jested and joked about my sensitiveness, and how each of these functionaries had his thirty-times-told witticism about 'tying my hair before it was long,' and the 'girl I had left behind me,' and whether my mother was aware of my being *in*.' I remembered all this, and a thousand other incidents that proved how jail discipline destroyed in the men who administered it every vestige of generous feeling. I do verily believe that no man who has passed ten, fifteen, or twenty years in a jail, as a paid keeper, or in the army, can, after these periods, retain any of the home feelings, the domestic decencies, or the private amenities of life. These men are not there by compulsion. They have voluntarily abjured society; they are monks of a thievish order—fellows of an unholy craft; they take the wages of sin cheerfully—their pay is the exudation of crime, of drunkenness, prostitution, hatred, malice, and all uncharitableness; and for such pelf, 'from night to morn, from morn to dewy eve,' they accustom their eyes and ears to scenes and sounds that defy description or detail.

Even I, who had inscribed my surname in the recording angel's book of doom; I, who had sworn, deeply, irrevocably sworn, to wear for evermore the garb and vesture of vice; I, who had abjured emphatically the seemingly decencies of life—who had resolved to lay aside reputation, and trample on morality, and disown piety, and abjure all self-respect by a systematic commission of a vice including in, and concentrating all these, and all that are otherwise horrid, and vile, and sinful, viz., drunkenness;—yet I felt contaminated by a communion with these wretches, which the turnkeys did not seem to feel. I got through that weary month at length.

Charles Dickens, your inimitable dissector of human passion, and feelings, and predilections, tells us, in one of his rare productions, of the weary and painful hours of a fever-stricken patient. Powerfully, graphically are those ghastly hours depicted; but what pen, what imagination could portray the slow, torturing, leaden hours of misery passed by the deserted, lonely culprit in the ignominious cell?

During my confinement, I had never held any communication with my family, nor did I immediately return home on my liberation. It was a cold, wet, scowling day—one in exact unison with my thoughts. Few but the wretched or necessitous were abroad, in the outskirts of the town, where I lurked about. Those few wayfarers that I met seemed by their demeanour to have observed my agitation. I was unlike any one else. The long yellow curls my poor mother had been so careful of, had been shorn, and cropped again in mid term of my confinement, and I had a haggard and shame-stricken look. My fashionably-made apparel was crumpled and soiled with mud, as when the jibing turnkey tore it off my person, and altogether my squalid *tout ensemble* augured to the passers-by an intended attempt at self-destruction. Appearances are proverbially deceitful, and mine was so when it betokened one bent on suicidal purposes. Life, it is true, could never yield me now even one of the many thousand delights its promises of a month back held up for my acceptance. Every throb of my heart was henceforth to be a pulsation of agony, and every nerve would for ever vibrate with intense torture. Yet I never felt the desire to live, never feared so much to die, as on that miserable day. No, no. The work was before me, and I would live to do it. The evening at length set in, and I mustered courage to move homeward. My latch-key was still in my pocket, and I entered as I had been wont, but no one sprang up to welcome me; yet all the three were there. My sisters—Eliza looked careworn and sad, and Jane had lost every trace of her blooming, Hebe-like complexion and figure—she was wasted to a shadow, and pale as a corpse. They did not speak. They

had expected me all day, and their mute, chilling reception was the initial step to a life-long dreadful doom. They did not even look at me, but both kept their eyes on the strange motions and gestures of a female reclining on a sofa near the fire. This was my mother. I did not at first recognise her, so much was she altered, in look, form, and dress. That idea most of all tormented me during my imprisonment, 'How will my mother bear this?' and the invariable reply was, 'She will lose her senses.' The dreadful surmise was true, and there she sat in all the loneliness of absolute fatuity. She could not recognise me, for, indeed, she knew no one. I did not relent at the sight of my humiliated parent; on the contrary, her abject state was a new incentive to the prosecution of my vow of revenge.

It was long before I could extort from my wretched sisters a history of their proceedings. At length I was informed that my mother had endeavoured to procure a reversal of my sentence. She applied, in the first instance, to the Lord Advocate, who informed her that a petition to the Home Secretary could alone effect the mitigation asked for; and to obtain his consent it was indispensable that the presiding magistrate should endorse the memorial. The magistrate was my uncle, as you have heard, and to him she went in an evil hour. She gained admittance with some difficulty. The magistrate had dined alone, and on such occasions his port libations were copious and full. He was a solitary sot, in fact, whenever he could find an opportunity. My mother received a surly, half-drunken recognition, and being seated, related her business. The old man had no intention of doing any such thing, he said, 'The young fellow had behaved most scandalously to him—had doon nae less than treacherously snoove himsel' into my daughter's affections, and would audaciously hae run away wi' an' married her owre the marsh, as ye did your ain sel' wi' your bonny dusty miller.' (My father was a flour miller, as well as extensive agriculturist.) 'Steenon, show that woman the gate to the street.' This last sentence was addressed to a servant.

My mother had a little, a very little spirit, and it was roused at the indignity. She retorted that the Bailie himself was the primary cause of my dishonour, and volubly reproached him with punishing as a crime the main source of his own wealth and respectability, viz., the in-

temperance o' silly callants bounded on to their fants by the bad example set them by their elders; and thus roused, she gave expression to the suspicion which had lurked in her bosom for years. 'You might forgive my Robert,' she said, 'though you didna spare his father. You are no now in danger of insolvency, as you were yon day; an' if ye were, Robert has nae cash in the bank to be robbed of.'

The servant Steenson, who had been summoned to show my mother out, was still in the room, and from him I afterwards learned, that upon hearing my mother's angry inuendo about robbery, his master turned suddenly pale as a sheet, sat forward in his chair, grasping its padded arms, until his fingers were buried in the cushions—glared, with eyes protruding an inch beyond their sockets, and trembled, or rather shook, from head to foot, and with the foam spouting from his bursting lips at every word, screamed a long round of diabolical imprecations against the now terrified woman. 'Out, ye accursed hag,' he at length articulated in a somewhat more connected manner. 'Away wi' ye, wretch o' perdition. What! comes the drunkard and jail-bird's mother to me for mercy? Let him rot in the jail, the young debauchee, the aspiring genius that wad win heiresses wi' his doggerel rhymes, Barberie Allan and Jeems the Rose—bah.'

His voice had been gradually growing hoarse and hollow, as the maniac raved in this manner; and the quivering, creeping motion of his flesh was visible, even through his clothes, beginning to subside as his feet grew rigid and fixed, in a graduated ascension towards his head; and after his voice entirely failed, he presented the strange spectacle of paralysis in every part of his body save his head, which continued to oscillate in a frightful manner for several minutes after all the other members were stiff and inanimate. At length nothing moved but the red, glaring eyes; and they were indeed the beacon-lights of fear and terror. Even that horrid lustre waned; and the wretch was dead. This complication of horrors was too much for my parent. Her reason sank under the fearful certainty that she had not only discovered the mode of her husband's death and his murderer at the same moment, but she also knew herself to be the inadvertent avenger of her own wrongs; Providence had slain the manslayer through her instrumentality.

The whole catastrophe was traceable to her as agent.

I need not weary you with other reflections. My poor, unfortunate mother never knew me again. Soon after the funeral, I started on my fatal career. For many years I was absent from Scotland. Climate, fatigue, and above all, my dissipation, when I returned to the scene of my disgrace, rendered me unrecognised there. All my old companions of that fatal night had succeeded; and whether lawyers or merchants, they were now prosperous men. I sought them all out. By a fascination known but to myself, I led them step by step into the very gulf they had plunged me into. I have seen some of them tottering from tap-room to tap-room bloated beggars for drink. And in George Atkin I was fully avenged. I purposely affronted him; a challenge ensued; I met him front to front, and he fell. I tell you the crime for which I am now banished is venal compared to the moral evils I have inflicted on society. And would you seek the reformation of such an one? Why, sir, the expounders of our legal mysteries, the statutes, say that my offence was homicide — manslaughter. I slew my enemy, my own destroyer, in full accordance with your boasted code of honour. It was said that I used exulting and revengeful expressions over the prostrate

body of my foe. I did so; I disclosed myself to him; I forced him to confess, under the fear of death, much of what I otherwise could never extract from him, and left him to perish in a ditch. They called it murder. It was so. I admit it; your laws can meet that crime. But far more heinous deeds have I committed, as the slayer of men's peace, happiness, and prosperity; and laughed at all your edicts. Speak no more to me of repentance. I am irreclaimable.

We leave the Impenitent at this point to his shame and his exile. Whether the light of divine mercy was ever manifested to him, like dew-fall on the parched flowers, or whether, holding to his gloomy creed, he 'died and made no sign' of repentance, we cannot tell. The reader, of course, will extract his own moral from the sketch. It will be apparent to all that this most desperate monomaniac is no ideal personage, otherwise the character would have fewer inconsistencies, and his reflections fewer discrepancies. He has unhappily too many resemblances in society. The class of injured sentimentalists whose merits the public have either not seen, or seeing, have neglected to reward, and who, in 'deep dudgeon,' betake themselves to intemperance, are numerous; rather fewer, let us hope, are the number who carry their resentment as far as our Impenitent.

The Abstinence Journal.

GLASGOW, JUNE, 1854.

OUR ANNIVERSARY.

AT no period of our existence as a League have we possessed so many of the elements of stability. When we say so, it is in no spirit of vanity or conceit, but of hearty rejoicing on account of our cause. All who were present at our late annual gathering, must have been impressed with this fact. On the previous Sabbath sermons were preached in both Edinburgh and Glasgow by several of the most able ministers connected with our movement. The plan adopted by the League is most admirable: instead of depending merely upon evening audiences, which are generally composed of those who have espoused

our cause, they sought and obtained admission to several pulpits of various denominations during the ordinary hours of worship. By this means hundreds who would never think of going to hear a temperance sermon listened with great readiness when the subject came before them in the ordinary course of their Sabbath-day exercises. If we are to judge by the appropriateness and acceptability of this part of our anniversary services, from what we were fortunate enough to hear, we cannot estimate too highly the good which must have been accomplished. It has never been our privilege to listen to two more elegant,

eloquent, and masterly discourses than what we that day heard at the lips of the Rev. Dr M'Kerrow of Manchester; and we know that were these able expositions of christian self-denial, in its application to the use of strong drinks, published for general circulation, a very strong desire for their possession in a permanent form would be gratified.

The meeting on Monday evening was worthy of the occasion. Mr McGavin, who is in himself a type of the prudence, energy, and high moral purpose of the League, gave a brief outline of last year's proceedings. The funds, through the charity of the late Mr Kettle, are in a most satisfactory condition. We trust that those connected with our movement, who are in the possession of worldly means, will be forward, on making their last will and settlement, to follow his example. But as the gifts of the living are even more appreciated by our excellent Treasurer, Mr Service, than those of the dead, we hope our more wealthy friends, while spared among us, will be mindful of his wishes. The appointment of Mr J. S. Marr to the Secretaryship, 'proves that the government intend to do something serious,' as was said of Sir Charles Napier's appointment to the Baltic fleet. We are very short-sighted indeed, if his energy and sagacity do not tell ere long upon the whole length and breadth of Scotland.

The Breakfast Party was unquestionably the most delightful meeting of the kind ever held in connection with our operations. Dr Wm. Menzies, the chairman, one of the oldest and most devoted friends of the cause, was fitly selected to preside on the occasion. When medical men knew little and cared less about it, he embarked in it with all the ardour of youthful enthusiasm; and now that some twenty years' service has matured his views, and advanced him to one of the most extensive medical practices in the metropolis, he is as warm a friend as

ever, although the extent of his professional engagements now forbid him rendering us much active service. The honour of presiding was a graceful tribute to one most worthy. The speeches of Messrs Tweedie of London, and Raper of Bolton, were peculiarly happy, and contributed greatly to the interest and effect of the occasion.

The meeting for business, and which consists entirely of delegates from societies and members of the association, was presided over by Robert Smith, Esq., a gentleman who has not only honoured our cause, but has done honour to his own high social position, by daring to set an example of teetotalism to the merchant princes of the West. The main feature of this meeting was the discussion of resolutions respecting the position which the League ought to occupy in relation to the movement in behalf of legislative action, and the conclusion come to was most satisfactory.

It must be obvious to all, that in an association of this kind there must always be no ordinary amount of forbearance manifested towards one another. And at no stage of our progress has this grace been more required than at the present. It will not do to talk of temperance men being very patterns of unity, and then whenever an occasion presents itself which gives rise to a difference of views, to see parties assuming hostile attitudes. If we understand the Scottish Temperance League, it is an association formed on a basis broad enough to unite all honest abstainers for the promotion of every practical measure, with the view of suppressing intemperance. If, then, a difference of opinion arises with respect to any practical measure, the course of operations must be plainly determined by the voice of the majority; yet, even where there is a majority, it is not always wise to give effect to its voice. Now the question is, Do legislative enactments, with the view of suppressing intemperance, belong

to those class of measures which the constitution of the League embraces? We think they do. The constitution has been wisely left broad enough to admit of even a Maine Law agitation, if those who form the association shall deem that prudent. Nay, we hold, that to gain the object of the League, viz., 'The entire abolition of the drinking system,' legislative measures are essential. Without these the drinking system never can be abolished. As long as man's heart remains depraved there will be parties reckless enough to drink alcoholic liquors, and parties sordid enough to sell them. Now, when we speak of the League taking part in the legislative movement, we do not mean to insinuate that the total abstinence movement has been a failure. They who say so have studied but very imperfectly the philosophy of the question. They might just as well affirm that the dawn is a failure because it is not the day. Without the total abstinence movement we never would have heard of a Maine Law, and no movement can be effective which is not based upon the total abstinence principle.

Holding, then, as we do, the perfect compatibility of legislative action with the constitution of the League, the next question is one of policy: 'All things may be lawful, but all things are not expedient.' How far, then, is the League justified in identifying itself with the new movement? Those who compose it must settle that point. If it be the fact that a large body of its members, or even that any considerable number, are opposed to legislative action, then we would be the last to enter upon such a course. If, however, the great body of its members are in favour of a Maine Law, or rather, we would say, legislative enactments, then the time has come for the League throwing itself heart and soul into the movement.

What, then, ought the League to do in present circumstances? The resolution carried wisely answers the question. It

runs as follows:—'That the members of the Scottish Temperance League now present rejoice in the success and efficiency of the Maine Law in several of the States of the American Republic, and earnestly sympathise with the efforts which are being made to create a public opinion in favour of a similar measure in this country.' As many members absent are opposed to all legislative action, the resolution very properly expresses only the opinion of those who composed the assembly. The fact, however, that such a resolution was passed unanimously, plainly indicates the direction which the movement is taking, and affords ground to believe that a short period longer of mutual forbearance will enable those intrusted with the direction of the League's affairs to take measures that will be satisfactory to all who compose its membership. Even as it is, we confess we begin to breathe somewhat freer, and feel that we may express our opinions upon the legislative movement with a freedom becoming its importance.

The concluding meeting on Tuesday evening was presided over by Ebenezer Murray, Esq., one every way admirably qualified for the position he holds in connection with our metropolitan society. Such a gathering even the Music Hall has rarely witnessed, and even Gough has rarely equalled that night's advocacy. Every renewed hearing only increases our admiration of this wonderful man. The feelings which he awakens in every bosom are such, that we verily believe that to listen to him six nights in succession would throw the half of his audience into a fever. We need not say that his presence was the great attraction of this most memorable Anniversary, and his unrivalled advocacy the main cause of that deep, and, we trust, abiding impression which the meetings connected with it have produced.

THE NEW PUBLIC-HOUSE BILL.

At the commencement of the operations of this most important measure, it may be well to notice anew its chief provisions, and the duty which devolves upon us in giving them effect.

In the preamble it is stated—'Whereas in *Scotland* great evils have been found to arise from the granting of certificates for spirits, wine, and exciseable liquors, to be drunk or consumed on the premises, to dealers in provisions and other such commodities; and it is expedient that a remedy be applied to such evils, and that further provision be made for the regulating of public-houses in *Scotland*?' Here, then, is an indication that our legislators are becoming alive to the evils which flow from our dram-shop system.

The first clause of the Bill provides that no licence be granted unless with express condition that no groceries be sold on the premises. The clause runs thus—'It shall not be lawful to the Justices of the Peace for any county or district, nor to the magistrates of any royal burgh in *Scotland*, to grant any certificate for spirits, wine, or exciseable liquors to be drunk or consumed on the premises, with respect to any house or premises not previously licensed, unless on the express condition that no groceries or other provisions to be consumed elsewhere shall be sold in the house or premises with respect to which such certificate is granted within the period to which such certificate applies; and from and after the term of Whitsunday next ensuing from the passing of this Act, it shall not be lawful to such justices or magistrates to grant any certificate, with respect to any house or premises, whether previously licensed, unless on the express condition aforesaid.'

The Bill, then, provides that no grocer will be allowed, in any town or village of *Scotland*, to sell or even give gratuitously a glass of any alcoholic liquors to be consumed on the premises. This provision

is designed to mitigate a crying evil. The sale of liquors by grocers affords tipplers a facility for drinking under pretext of purchasing really useful articles. The provision in question, however, does not strike at the root of the evil. There will be still the filling of the little bottles, and the carrying home of the poison in the same basket with the ordinary necessities of life; and still, in numerous cases, the swallowing of alcohol by drouthy dames, while the charge goes down in the pass-book as meal, barley, peas, soap, soda, or starch. So far, however, this clause of the Bill will be healthful in its operations. All those clubs, composed of the drinking members of our police commissioners, and parochial boards, and special constables, and little municipal functionaries, which used to meet in the back rooms of several of our dram-selling grocers; and those who were not yet low enough to drink at the counter of a common dram-shop, must now drink where their habits will appear in their undisguised manner.

It also forbids the granting of a licence to 'any blacksmith at his smithy, or at any house occupied by him in the immediate vicinity of the same, or to any tacksman of toll, or toll-gatherer, or to any person occupying a house not hitherto licensed to sell exciseable liquors situated at or near to any toll-bar in *Scotland*, any certificate to sell wine, beer, spirits, or other exciseable liquors, anything in any Act of Parliament to the contrary notwithstanding, unless such toll be situated more than six miles from any other house licensed to sell exciseable liquors within the same county.' This provision of the Bill must prove an immense boon to our rural population.

Mere dram-shops are, by this Bill, compelled to close during the whole of Sabbath, and not to open sooner than eight o'clock in the morning or later than eleven o'clock at night during the ordinary days of the week. It also forbids the keepers of such

places to 'permit any breach of the peace, or riotous or disorderly conduct within the said house or premises; and do not knowingly permit or suffer men or women of notoriously bad fame, or girls and boys, to assemble and meet therein; and do not supply liquor to boys and girls apparently under fourteen years of age, or to persons who are in a state of intoxication; and do not permit or suffer any unlawful games therein.'

With respect to inns and hotels, it forbids 'any drinking on any part of the premises belonging thereto, or sell or give out therefrom any liquors, before eight of the clock in the morning, or after eleven of the clock at night, of any day, with the exception of refreshment to travellers or to persons requiring to lodge in the said house or premises; and do not open his house for the sale of any liquors, or sell or give out the same, on Sunday, except for the accommodation of lodgers and *bona fide* travellers; and, lastly, do maintain good order and rule within his house and premises.' Provided always, that in localities requiring other hours for opening and closing public-houses, inns, and hotels than those contained in the said schedule, it shall be lawful for such justices or magistrates to insert in the said schedule such other hours, not being earlier than six o'clock or later than eight o'clock in the morning for opening, or earlier than nine o'clock or later than eleven o'clock in the evening for closing the same, as they shall think fit.'

Thus, the keepers of inns or hotels are prohibited from supplying any party, excepting lodgers and travellers, with liquors beyond the hours specified, or upon Sundays to any but lodgers and *bona fide* travellers within the same. It is also declared that 'the expression "inn and hotel" in certificate (No. I.) [*i.e.*, the inn or hotel licence,] shall refer to a house containing at least four sleeping apartments set apart for the accommodation of travellers.'

The Bill also provides that 'it shall be lawful for any police officer or constable at any time to enter into any public-house, or any house where refreshments are sold to be consumed on the premises; and any person who refuses to admit or shall not admit such police officer or constable into such house, or shall offer obstruction to his admission thereto, shall be deemed guilty of an offence, and shall for the first offence pay the sum of five pounds, with the expenses of conviction, or failing payment, the offender shall be imprisoned for a period of one calendar month; and for the second and every subsequent offence, the offender shall forfeit the sum of ten pounds, with the expenses of conviction; and in case such penalty and expenses shall not be paid within the space of fourteen days next after such second or subsequent conviction shall have taken place, then the offender shall be imprisoned for a period of two calendar months, unless he shall sooner pay such penalty and expenses; and it is hereby provided and declared, that the several penalties and terms of imprisonment may be mitigated by the court; provided always that by such mitigation such penalties and terms of imprisonment respectively shall not be reduced to less than one-fourth thereof.'

Such is an outline of the main provisions of this most important Bill, which has now come into operation. A Bill, however, can do nothing unless it is vigorously enforced. Even in America, the Maine Law is a dead letter in those towns where the friends of the temperance cause are few or inactive. To whom, then, are we to look for the enforcement of this measure? To the general community? No; much as they are cursed by intemperance, they are not yet fully alive to the importance of radical means of cure. To our magistrates or police officials? Many of them are most anxious to do their utmost, but they must be backed by a powerful public sentiment.

It is with the members of our abstinence societies rests the execution of this law. We would therefore recommend that in every town where such a society exists a *moral police force*, consisting of abstainers, be established, that it shall be their object to see that the publicans literally comply with the conditions of their licence. The enforcement of the Sabbath clause must be especially attended to. It might be well, too, that in every case where a society possesses the means, two or three paid agents should be employed to devote their entire time to the duty of surveillance. We are aware that some societies are already making arrangements of this nature. Indeed, in certain towns and districts the entire duty must devolve upon the abstainers, as they have not even a single policeman to keep the publican and their victims in order. We, however, leave the matter, with the utmost confidence, in the hands of those who are longing for our country's deliverance from the bondage of intemperance, and who have pledged themselves to the use of all lawful means of its suppression.

THE ECLECTIC REVIEW AGAIN.

In the March number of this periodical, we have an attempt to prove our principles unscientific. It is not the first time that this periodical, professedly devoted to popular interests, has shown what it would do if its power were as great as its wish. In a review of Liebig's *Letters on Chemistry*, it is observed:—

Thus Liebig states, that as much flour or meal as can lie on the point of a table knife is more nutritious than eight or ten pints of the best Bavarian beer—"that a person who is able to consume that amount of beer daily, would get from it at the end of the year about as much nourishment as would exist in a five-pound loaf of bread, or in three pounds of flesh." But we must not suppose that although the beer affords so little direct nourishment, it is altogether useless. Besides those articles of diet which go to build up the solid and

essential structures of the body, another class of aliments are requisite. In order to maintain life, man requires a supply of oxygen, to support combustion and animal heat; of this, an adult will consume from seven to eight hundred pounds annually. None of this remains. It goes to combine with carbon and hydrogen, to pass off at the lungs and the skin in the form of carbonic acid and water, and to support animal heat. This veritable combustion requires a supply of fuel,—*i.e.*, of substances abounding in carbon and hydrogen. These are of a different class from the principles of food which really form the solid tissues of most importance in carrying on the machinery of life, and beer is one of them, although, perhaps not one of the best.

If, then, beer be not one of the best means of supplying the body with heat, what of the reviewer's argument against abstinence? A greater than he, *viz.*, Dr Pereira, has well said in his *Materia Medica*, 'If I had to point out the *injurious qualities* of alcohol, I could soon prove, that though it evolves heat in burning, it is an *obnoxious* and most expensive fuel.' And yet the reviewer, upon the authority of Liebig, gives us what he calls 'a curious fact, showing that alcohol is food. When the Peace Society met at Frankfort, most of the members being teetotalers, their landlord observed an enormous consumption of farinaceous food, "an unheard-of occurrence in a house in which the amount and proportion of the dishes for a given number of persons has been for some years fixed and known."' So because abstainers have a better appetite than tipplers, 'alcohol is food.' By the same mode of argument it may be shown, we suppose, that a person may get fat upon a fever. But he further says:—

'That alcohol in large doses, and in the concentrated form, is a poison, is beyond a doubt, but it differs from ordinary poison, such as prussic acid and arsenic, in being assimilated in small quantities, which these never are; *i.e.*, in small quantities it is food, being closely analogous to oil or fat in its chemical composition. It is one of the combustible articles of diet

already spoken of. But it is an article somewhat *sui generis*, being both a stimulant in moderate doses, and a supporter of combustion, in large doses a poison, not so poisonous, however, according to some recent unpublished experiments on animals, as thein or caffeine, the active principle of tea and coffee, which also is supposed to answer important purposes in digestion, partly by reinforcing the biliary secretions, partly by an effect on the nervous system. The opposition, then, of some of the more violent of the teetotal *doctrinaires* to the use of alcoholic fluids in any form, on the ground that they are absolute poisons, is not supportable, but the propriety of total abstinence from alcoholic drinks may be urged on the following grounds—viz.: 1st, for the sake of example; 2nd, from the danger of moderate indulgence leading to the use of them as stimulant drugs; 3d, because they are expensive, and can be dispensed with.'

We give these quotations not so much for the purpose of attempting their refutation, as for the purpose of furnishing our readers with all that is publicly said against us. The most which our opponents will venture upon is a single shot, here and there, in true Russian style, scampering behind their retrenchments again with all convenient speed; and their policy seems to be that of the Czar, quietly to sit still, and act as little on the offensive as possible.

The reviewer then declares that 'the opposition of some of the more violent of the teetotal *doctrinaires* to the use of alcoholic fluids in any form, on the ground that they are absolute poisons, is not supportable,' etc. He asserts that 'they are assimilated in small quantities, *i.e.*, in small quantities it (alcohol) is food,' and he refers to Liebig as an authority. Now

Liebig does not advance his doctrines physiologically and pathologically, but *only chemically*; he nowhere *proves* that alcohol is ever assimilated; he offers no proof against the fact of its being a poison; he makes no *assertions* to the contrary. As the reviewer refers to his Familiar Letters on Chemistry, it may be observed that he there only declares an *opinion*, and does *not* give scientific proof; so far from that, he, according to the reviewer's own showing, founds that opinion upon a Frankfort innkeeper's report of the appetites of the teetotal members of the Peace Society, and upon 'a merry tale of the jovial disposition of the Rhinelander,' which possesses the same amount of scientific value as Falstaff's eulogium upon Sherris Sack! Had the reviewer possessed any scientific knowledge of the subject, he would never have considered a mere *opinion*, supported by such inconsequential references, though that opinion be Liebig's, as being entitled to weigh, for one moment, against the direct experiments upon the physiological effects of alcoholic drinks, made by the late very eminent Dr Prout, Vierardt, Bocker, Drs John Davy, Beaumont, Dundas Thomson, Percy, Sewall, etc., all proving their *poisonous* effects in any and in every form and quantity. The reviewer speaks of 'the more violent of the teetotal *doctrinaires*;' violence is unscientific and *proves* nothing—the reviewer should have given their names. The reviewer is not violent, but he has violated the rules of propriety, by treating upon a subject he evidently knows very little about.

P o e t r y.

DEATH'S CHOICE.

BY MRS SIGOURNEY.

THE shadowy monarch, on his throne of skulls,
Sate, wearied and displeased.
My cheerless task,

Since he of Eden felt a brother's hate,
Down to the brow that blanches as I speak,
Hath known no respite. Would that there
were one

With whom to trust my cares awhile, and snatch

One moment of repose. Ho! ye who wait! Give notice that with him most worthy found, By previous deeds to waste the race of man, The King of Terrors will delight to share The glory of his kingdom.

Mighty Winds,
Swollen high to earthquake, violence, and tones
Of many waters, like wild, warring seas,
Proclaimed the edict, while the lightning's spear

Wrote it in flame on ev'ry winged cloud;
Yea, with such zeal the elements conspired
To publish the decree, methought there lurked
In each some latent, lingering hope, to win
The promised regency.

The Passions came,
Throned on their storm-clouds, and with varied voice,
Thundering, or eloquent, as best beseemed
Their several natures, boasted how to quell
Life's feeble springs.

But to their claims stern Death
Gave credence cold.

Next fleshless Famine stalked,
Followed by fierce, un pitying Prestilence;

Still ever in their ear a mournful sound—
The weeping of the nations.

Loudly shriek'd
A martial trump, and on his bannered car,
War, like a sovereign, came. Unnumbered spoils
Were strew'd around him, and the blood of men
Flow'd, as a river, 'neath his chariot wheels.
His eagle eye the promised honour scann'd,
As an undoubted right. But still pale Death
Ponder'd, and spake not, till, with haughty pride,
The candidate withdrew, and trembling earth
Shrank at his kindled wrath.

There was a pause,
As if none dare in that foil'd champion's steps
Essay to tread. At length a bloated form
Moved slowly on, with mix'd and maddening bowl;
But, ere the footstool of the throne he press'd,
Death, with a father's fondness, hasting down,
Embraced, and in the seat of empire placed.
Great was the wonder, but none dare gainsay;
For, with a fearful shout, all Nature's foes—
Diseases, passions, wars, and sins—confess'd
Intemperance their king, and at his feet
Their boasted, time-cemented trophies cast.

Anniversary Proceedings of the Scottish Temperance League.

ANNIVERSARY SERMONS.

THE Ninth Anniversary of this Association has been celebrated at Edinburgh and Glasgow during the past month. The proceedings were inaugurated by the delivery of twenty-five sermons on Sabbath, eleven of which were preached in Edinburgh, and fourteen in Glasgow. Nearly all the preachers had numerous congregations. The average exceeded 800, so that upwards of 20,000 persons in the two cities listened on Sunday, 14th May, to an exposition of the principles of the League.

In Glasgow, the Rev. T. C. Wilson, Dunkeld, officiated in St Stephen's and St Andrew's Established Churches; the Rev Robert Rose, Inverary, in Argyre (Gaelic) and Gorbals Free Churches; the Rev. M. N. Goold, Dumfries, in Shamrock and Campbell St. U. P. Churches; the Rev. W. Anderson, Loanhead, in West Campbell and Great Hamilton Street Reformed Presbyterian Churches; the Rev. G. D. Macgregor, Portobello, in West Nile and West George Street Congregational Chapels; the Rev. Joseph Boyle,

Leith, in East Regent and Pitt Street Congregational Chapels; the Rev. Dr Paterson, in Hope Street Baptist Chapel, and the Rev. John Williams, in Trades' Hall.

In Edinburgh, the Rev. Charles Stuart Maclean, Glasgow, officiated in New Greyfriars' and Canongate Parish Churches; the Rev. Wm. Burns, Kilsyth, in St Mary's and John Knox's Free Churches; the Rev. Dr M'Kerrow, Manchester, in Lothian Road U. P. Church and the Music Hall, George Street; the Rev. Alexander Hannay, Dundee, in Potterrow U. P. Church, and in Richmond Place Congregational Chapel; the Rev. John Guthrie, Greenock, in Brighton St. and in St Andrew Street (Leith) Congregational Chapels, and the Rev. Francis Johnston, Edinburgh, in the Waterloo Rooms.

ANNUAL PUBLIC MEETING.

The Annual Meeting of the members of the Scottish Temperance League was held on Monday, 15th May, in the Music Hall, which was filled to overflowing. There

was a trifling charge for admission. In the absence of R. Smith, Esq., president of the association, from whom a letter of apology was read, John M'Gavin, Esq., chairman of the Board of Directors, presided.

Prayer having been offered up by the Rev. P. M'Dowall of Alloa, the assemblage joined in singing the following temperance anthem, written expressly for the occasion, by Thomas Knox, Esq. :—

I.

God make the truth supreme,
Be it our constant theme—

God speed our cause !
Now let thy blessing come,
Aid us to rescue some,
Till every foe be dumb ;
God speed our cause !

II.

Scotland, thy weal we seek,
Hope in thine ear we speak—

God speed our cause !
Fain would we heal thy pains—
Wipe away all thy stains ;
Over thy hills and plains,
God speed our cause !

III.

Then shall each hardy son
Crown'd be with honour won—

God speed our cause !
Vice then shall meet its doom,
Homes then shall lose their gloom,
Fairer the land shall bloom—
God speed our cause !

IV.

Bright dawns that happy time
When Earth shall rest from crime—

God speed our cause !
Man shall not then employ
Aught that can man destroy ;
Life shall be peace and joy—
God speed our cause !

The fine organ accompanied the singing of this anthem ; and, as the whole audience joined with great heartiness, the effect was very fine.

The Chairman then rose and said :— You will permit me for a few minutes to refer to the origin and progress of the Scottish Temperance League. As its name implies, it professes to be a national temperance institution, founded for the purpose of organising, and consolidating the temperance cause throughout the kingdom at large. Previous to the inauguration of the League, two such societies had been in existence, the Eastern

and Western Unions, but it was thought advisable that these should be united, and accordingly in November, 1844, the League was formed, and soon thereafter combined the strength of both of the previously existing associations.

The League's bond of union is what is generally known as the long-pledge, that is, that its members neither take nor give intoxicating drinks. It is composed of individuals who have accepted this bond, and who contribute to its funds not less than 2s 6d annually, and of temperance societies which contribute 10s yearly.

Our object is the entire overthrow of our drinking usages. Our weapons are appeals through the pulpit, the platform, and the press.

The history of the League has from the first been satisfactory ; we have grown with each year, and I am happy to say that our present position is the most satisfactory we have yet occupied. In point of numbers, of agency, of publications, and of finance, we are now stronger than we ever were before.

We have thus to return thanks to our friends for their support during the past year, and doubt not but the same support will be tendered during the year to come. We have made arrangements, indeed, for greater things for the time to come. Our office-staff has been increased. Mr Robertson, who acted as secretary since August last, will henceforth devote his attention to the literary department of the League ; and Mr Marr, so well and favourably known to most of you, has undertaken the duties of secretary, and we have the fullest confidence that he will discharge these with a promptitude and energy that will increase the efficiency of the League. Amongst others, we expect Dr Lees will be with us by September ; and Mr Gough will be on the field to give permanency to the extraordinary impulse he has already given to the cause in Great Britain.

Besides all these, we hope to have all you with us ; and I am sure you cannot lend your influence to a cause better adapted to elevate our fellow-countrymen, to introduce comfort into thousands of homes now desolate, and to wipe out the stain of British intemperance.

Mr TWEEDIE, Honorary Secretary of the London Temperance League, said, he would confine himself to a few facts which he had collected to bring under their notice to show how the temperance movement was progressing throughout the United Kingdom. The literature of the temper-

ance movement had been referred to by the Chairman, more especially the publications of the League. He (Mr Tweedie) was happy to say, as far as his knowledge extended, that the literature of the temperance movement was never in so good a condition as at the present moment. (Cheers.) He believed that at least £500 a-month was spent by the teetotalers of the United Kingdom on their literature. (Renewed cheers.) He had made a few calculations to show how the cause was progressing, so far as he could gather from Government returns. From these returns he found that there was a very large decrease in the consumption of all kinds of intoxicating liquors. It would be quite unfair to take one year and compare it with another in looking at the statistics of this question, because any one who had studied the statistics of the temperance question knew this, that one year there was a large amount entered for home consumption, and that the next year there was a considerable decrease; in fact, looking over for five or ten years, they found they just ranged from five to ten and back to five again. He would, therefore, take the first five years of the temperance movement, and compare it with the last five. Proceeding in this manner, he found in the article of malt, that during the first five years of the temperance movement—that is to say, from 1835 to 1839—there were 185,126,420 bushels of malt used in the United Kingdom; that during the last five years—from 1849 to 1853—there were 159,709,227 bushels, making a decrease of 25,000,000 bushels in the quantity of malt used. (Applause.) He would take the next article, British spirits. He confined himself to these articles, as they were most in demand. He found that from 1835 to 1839, 127,000,000 gallons of British spirits were entered for home consumption; and that from 1848 to 1852, 117,000,000 gallons were entered for home consumption, making a decrease of 10,000,000 gallons. (Applause.) This enormous decrease would be still more apparent when they took into consideration the population during the time he had referred to. The population of the United Kingdom in 1841 was, in round numbers, 25,000,000; while in 1851 it was 27,000,000; so that, while the consumption of intoxicating drinks had decreased, the population had increased. Then, take drunkenness just as it existed in London; he found that, in the year 1831, there were 31,000 commitments in London for

drunkenness, while in 1841 there were only 15,000, and in 1851 the number was still further reduced, there being only 10,000. (Cheers.) In his opinion these statistics were very encouraging, as they showed that the efforts that extended from this platform, and were made by the Scottish Temperance League and similar associations throughout the United Kingdom, were not made in vain.

Mr RAPER, one of the directors of the British Association for the Promotion of Temperance, next addressed the meeting. After referring to the fraternal feeling which existed between the different temperance organisations throughout the country, one manifestation of which was the appearance of the representatives of one League at the anniversary meetings of another, and stating that this accounted for his appearance amongst them that evening, Mr Raper said that he would say a word or two as to the character of the constituency he represented. The body on whose behalf he appeared was, he believed, about the oldest organisation of temperance societies in existence. Their next conference, which was to be held at Hull, would be their twentieth annual meeting. (Applause.) Their constitution was very much like the Scottish Temperance League. They had affiliated societies at Leeds, York, Hull, Manchester, Birmingham, Stockport, Bolton, and other places. (Cheers.) The British Temperance Association had the same object in view as the Scottish Temperance League—the entire eradication of the drinking customs and usages from their end of the island—and they used precisely the same agency. They had four lecturers, who were delivering at the rate of 1000 lectures per annum, besides preaching very frequently on Sundays. They had a number of district unions connected with them, besides the affiliated societies, and they were in the habit of supplying them with agents. They had some of these at Bristol, Lincolnshire, North Wales, and other places. That was pretty much like an outline of the constituency which he represented. He would like that a report was given by some one of what had been done in the temperance reformation during the twenty years that had rolled over them since it had first commenced. It appeared to him that during the time to which he had referred they had certainly got two or three things settled. Mr Tweedie had referred, in the course of his address, to the difficulties with which the temperance

reformers had still to contend; but he could state, from his own experience, that great as they were, they were nothing like what they were twenty years ago. He thought they had managed to get up the feeling that the whole of the business of the manufacture of demoralising poison from human food was essentially immoral—(cheers)—that the employment of 40,000 maltsters on the Sabbath, and all the ramifications connected with the traffic in intoxicating drinks, was immoral. Politically they had nearly got up to this point, that the Government had three lines of conduct to pursue, one of which they might choose, towards this traffic. To make the traffic entirely free, so as to allow every man, woman, and child in England to go into it, seemed to be preposterous. That a christian government should derive its support out of the vice and immorality of its people, seemed also to be out of the question, as public opinion appeared to be rising to that point; and, therefore—this was the point—the nation, and the Government as its executive, had no course left but to say, 'We'll have done with the business entirely, at once, and for ever.' (Loud and repeated cheers.) Now, the really difficult matter at the present moment for the temperance reformers was to consider how they were to get that accomplished; and that had come to be a question of manner, and not of matter. For his part, he would say that the best way was to get to the end of their journey as soon and as safely as possible. (Cheers.) Of one thing he was sure, and that was, that every man and woman in this assembly could aid in this movement by adopting the principles of this League to-night. This could be done without legislation, as each one could pass for him and herself a perpetual Maine Law. (Loud cheers.) He was exceeding anxious that this should be the result of the meeting that night, and that those who did not already belong to the League would come forward and sign the pledge, and consistently act up to it. (Loud applause.)

Mr GOUGH was the next speaker. 'Allow me to say,' he began, 'that it is most pleasing for me to stand, as I do, along with the representative of the London Temperance League, and under the auspices of the Scottish Temperance League. It seems to my mind appropriate that I should be present on such an occasion as the present; for I cannot forget that the Scottish Temperance League and

the association represented by Mr Raper, were the first societies on this side the Atlantic, which honoured me with an invitation to come to Great Britain for the purpose of advocating the temperance cause. I repeat, therefore, that to me it is a source of exceeding great joy that I should stand here in the position which I occupy to-night.' He continued to say, that after his long and exciting labours in London, which only concluded last Thursday evening, and the long journey from the metropolis, he hardly felt in right trim for attempting to interest an audience. The gentleman who last addressed the meeting spoke of the progress of the temperance enterprise. It was, indeed, a progressive work. That speaker had said that he could remember well when they were fighting the first battle; he (Mr Gough) could not remember when the movement first began in the United States of America, but he remembered reading the constitution of the first temperance society, which was formed there in 1809. It was a strange sort of society that; it was a very temperate temperance society. (Laughter.) One of the regulations was to the effect that every person who should be convicted of intoxication should be fined a quarter of a dollar, unless such act of intoxication should be committed on the 4th of July, or any regularly appointed military muster. (Renewed laughter.) Now, in 1854, opponents smiled with contempt upon the movement which then was but small: but it was a movement in advance of public sentiment, and though it had encountered the fires of persecution, its advocates and supporters were still resolved to persevere in the face of difficulties. Really, after all, the greatest opposition they had to contend with was that which they could not take hold of. All the positive opposition with which they had to contend was little to be feared; it was the apathy and indifference of the people which they sought to remove. 'Oh!' he exclaimed, 'for something to stir up the dead, dull, stagnant pool of indifference with regard to the evil of intemperance. Drunkenness! It is a word easily spoken; what does it mean? Think of it, dream of it, look upon it in the light of eternity. What is it? God made man upright and in his own image; what is it which mars that image, and stamps it with the counterpart die of the devil? It is drunkenness; it is the drink that will do it. Man can stand erect and lift his forehead to the stars;

God has given him a crown and authority, given him dominion over the beasts of the field, and crowned him lord of creation; what tears that crown from his brow and grinds it before him in the dust? What hangs yon trembling wretch upon the gallows, fills our jails with prisoners, and our work-houses with poor? It is the drink. What beclouds the glorious mind of man, and then renders him the vile creature of his mad passions? It is the drink throughout the length and breadth of the land; it is the drink that emaciates man's body, which is fearfully and wonderfully made, robbing it of its breath, and making it so foul a carcase that a demon would scorn to inhabit it, and the shivering soul flies from it in disgust. Sometimes it seems to me as if it were necessary to call into court all the victims of this vice to testify against the terrible evil, yet men fold their arms, and stand in mute indifference, while the tide of burning desolation is rolling by. Oh! the drink, the drink. I myself, though I have only been in your country nine months, have seen enough that is fitted to lift the skin from the scalp to the ancles, and make every hair stand on end. To see a man lying upon a bed of straw, and that his death-bed, who had but a few years before moved in a good circle of society, and who, when asked the cause of all this, replies in a faltering voice, with the death-rattle in his throat, at the same time raising his skinny emaciated arms, bringing his bony fingers together, and drawing his thin lips tight across his teeth—the bottle did it, the bottle, the cursed bottle. The bottle is the end of thousands in this country of Great Britain, who are dying from its effects every day. Let us then, brethren and friends, join, who have hands to work, heads to plan, and hearts to feel, rise up and do battle against this damning vice, that is sweeping thousands into the drunkard's grave and the drunkard's doom, and with burning foot-prints marching over this fair domain of heaven—glorious, free Great Britain. (Loud applause.) The apathy and indifference of which I have spoken manifests itself in various ways, and oftentimes the cause of the evil is misrepresented.' Mr Gough went on to state that there were those whom they had no expectation of moving, and who, to use a familiar expression, were scarcely worth powder and shot. Many people opposed the movement because they did not understand the subject; some said the total abstinence principle

had a tendency to engender and promote infidelity—a charge which he indignantly threw back in the face of those who uttered it. He would defy any one to point out a single individual who had been infidelised by the adoption of total abstinence principles. (Applause.) He would rather have a sober infidel than a drunken infidel, and, he begged to say, he would rather have a sober infidel than a drunken professing christian. In conclusion, Mr Gough bespoke the influence and aid of the Church. If this cause was to be carried on successfully, he believed it must be through the influence and agency of the Church. This cause must be borne up on the shoulders of God's ministers and God's people, or it never would ascend. He was confident, however, that it would ultimately triumph.

After a vote of thanks to the Chairman, on the motion of Mr Knox, the assemblage separated.

BREAKFAST PARTY IN THE MUSIC HALL.

A Breakfast Party of the members and friends of the League assembled in the Music Hall, on Tuesday morning, at eight o'clock. The gathering was the largest and most successful of the sort we ever witnessed. The auspicious weather had drawn out many of the strangers at an early hour in the morning; and at eight o'clock precisely, the tables, which filled the entire area of the spacious hall, were surrounded by a company numbering upwards of six hundred—all of them ready to do justice to the good things provided with no stinted hand by our friend, Mr Geo. Johnston, Nicolson Street, and afterwards to enjoy the addresses of the delegates and others. Grace was said by the Rev. T. C. Wilson, parish minister of Dunkeld, and the Rev. Mr Arthur returned thanks. Wm. Menzies, Esq., M.D., by whom the chair was occupied, in a few introductory remarks, expressed his high sense of the honour which had been conferred upon him in asking him to preside on that occasion. He had intended to say a few words on the progress of the Scottish League; but, knowing that several gentlemen from a distance were present for the purpose of addressing the assembly, he thought he should best consult the feelings of his audience by calling upon

Mr JAMES RAPER, of Bolton, the representative of the British Association for the Promotion of Temperance, who said he quite differed with the Chairman in his

opinion relative to the account of the progress of the Scottish Temperance League. He confessed that he thought the progress of that league could not be too often reiterated. He might say, in connection with the labours of the friends of temperance in England, that they on the south side of the Tweed were looking with very great anxiety towards Scotland at the present moment. That was the week on which the new statute with regard to Scottish public-houses came into force. (Applause.) The organisation with which he had been connected for many years had been working assiduously towards the point which that act of Parliament had now secured for their compatriots in the north. They had for the last two or three months been flooding the Houses of Parliament with petitions against the Sunday traffic; but he felt quite sure that, although Mr Adderley had consented to introduce the bill, there would be an almost universal disposition on the part of the members to wait and see how the Scotch bill answered. He asked the Scottish Temperance League to make that statute not one of letter, but of spirit and action; and he knew they were well able to devise the means for accomplishing that end. The temperance societies of England trusted that they would see the New Public-house Bill fully and faithfully enforced. They were persuaded that the temperance reformers of Scotland, with two and a half millions of population—with the press and the pulpit so far at their command—would be able to work out some very remarkable improvement. And their fellow-labourers in England held them responsible for the manner in which they accomplish their work. He had to say, as far as England, or rather the North of England, was concerned, that they were making decided head-way. All the media through which public opinion is created were becoming more and more under the influence of the temperance principle. The press, the pulpit, and the platform were daily giving token of being more and more on the side of temperance. No meeting could be held in connection with ragged schools, or juvenile vagrancy, or any kindred subjects, without the opinion being openly avowed, that the use of intoxicating liquors must be banished from the land. (Applause.) He might mention that, in their recent operations, they had borrowed a good deal from the Scottish Temperance League; and for some time their agents had been instructed

to spend as many evenings in the week as possible among the rising generation. The speaker referred to the fact, that in the question as to the *manner* of carrying out, to a successful completion, the work in which they were engaged, they frequently found their greatest difficulty. He might mention, however, that they had, by a great majority, approved of the formation of the Maine Law Alliance—(loud cheers)—although some of their best men had viewed that movement with considerable apprehension. They had passed a vote of sympathy with the Alliance, just as they had passed similar votes with respect to many other movements, giving them the hand of welcome; not committing themselves in any shape or form, nor expressing themselves in a way that could be offensive to those who had been in many instances their most effective co-workers. The United Kingdom Alliance stood altogether as a separate movement; the British Association were not committed at all to it. (Applause.) And here he would add, that whatever had been done in times past, it was now most clearly the time for direct and incessant enforcement of the total abstinence principle. They saw men coming on their platforms, professing attachment to that principle, and yet keeping drink in their own houses. This practice must not be perpetuated; and if the principle of the temperance societies was to be faithfully expounded, it must be clearly and distinctly enforced, that alcoholic liquors are poison, and that barons and countesses cannot safely use them, even if they should have them imported from Spain and Portugal. (Loud applause.)

Mr W. TWEEDIE, Honorary Secretary of the London Temperance League, next addressed the meeting. When he told that assembly that the London society was not the oldest in the kingdom, that they were a very young society indeed, and that they were modelled on, and had their example set by the Scottish League, they would readily admit that he had great cause to be proud of the position he then occupied, in coming to tell them how their youngest son was getting on. Mr Tweedie gave a rapid and succinct account of the origin and progress of the London League, which originated in 1851, and successfully inaugurated, in spite of the great difficulties which always attended a new organisation in such a disconnected population as that of the metropolis, now occupied a most influential position. Its constitution, he

said, they had taken almost word for word from that of the Scottish League. The first lecturer whom they engaged was Mr Kellogg, of America; that gentleman was followed by Dr Lees, whom they brought from Leeds to lecture to large audiences in Exeter Hall; he, again, was succeeded by the Rev. Newman Hall, of Hull, now of Surrey Chapel, London; while a great impulse was given to the work by Mr Sinclair, of Edinburgh, at the termination of whose labours a meeting of the juveniles to whom he had lectured was held in Exeter Hall, attended by nearly 7000 children, 5000 having been unable to obtain admission. The next event in the history of the League was the bazaar, which, the largest ever held in connection with the temperance movement, was visited in two days by 30,000 people. There were forty societies in London acting in concert with the league; over these the league exercised no control whatever, as they were not affiliated societies, but they could always count on their best sympathies and support. They thought this a better plan than having them affiliated, as it neither committed the league to their actions, nor them to the proceedings of the league. The engagement of Mr Lomax tended to raise the tone of the advocacy; and that brought him to the greatest thing they had ever done yet, the bringing Mr Gough to England. (Loud cheers.) And that brought him to explain how they got Mr Gough, when the Scottish Temperance League could not. It was through their devoted friend, Mr Kellogg, who, receiving injunctions from them on his departure for America, gave Mr Gough no peace until he promised that he would visit Britain during his holidays. (Cheers.) 'That promise,' said the speaker, 'Mr Gough faithfully fulfilled. Now that we have got him here, it is for you and for us to say when he shall get back again.' (Loud and prolonged cheering.) Mr Tweedie added some particulars as to the instructions they had given Mr Kellogg, and remarked, that it was out of no greater respect for the London Association or disrespect for the Scottish League, that Mr Gough had refused the invitation of the one, and accepted that of the other. (Applause.) Mr Tweedie said that the visit of Mr Gough had given the greatest impulse to the temperance cause which had ever been communicated in the metropolis. In all movements there came a time of reaction. With them that time had come, when Mr Gough opportunely

arrived among them, arousing the indifferent, and rekindling the fires of their first love. Mr Tweedie then gave a statement with regard to a temperance petition to Parliament which is being signed by the metropolitan ministers. This petition has been got up mainly with a view to the introduction of the temperance principle to these clergymen. It had been signed by the Archbishop of Canterbury, the Bishop of London, and all the leading Dissenters—a total of one hundred and sixty names having been appended before he left for Scotland. In addition to the gentleman whom they employed to visit the clergy, they had engaged Dr Henry Mudge, of Bodmin, Cornwall—(loud cheers)—as a missionary among the medical profession, believing that the doctors needed enlightenment upon this subject—(laughter)—as much as any other class of the community. (Renewed laughter and applause.) Alluding to the temperance ships—one of the greatest facts in the modern history of the temperance movement—the speaker concluded by giving one word of advice, to the effect that the teetotalers of Edinburgh and everywhere else should have faith in one another, enforcing the advice by a quotation from an eloquent poem by Mr Knox of Edinburgh.

Mr GOUGH was the last speaker. He began by giving a graphic sketch of what had been accomplished in America, or in New England at least. They were very well aware that in Massachusetts there was a prohibitory law. But he would say something in reference to the movement long before the passage of that law. The law was passed in accordance with the almost unanimous voice of the people of the State. For years the friends of the noble enterprise had been labouring to instil into the minds of the young a love for total abstinence and a hatred of the instrumentalities that were calculated to perpetuate the sin of intemperance. Long before the passage of that Law, in three hundred and twenty townships which he knew, there were one hundred and seventy-eight in which liquor could not be obtained for love or money, except in the apothecary's. There was not a licence granted in the whole State for seven years before the passing of the law, except in one county; and this arose entirely from the prevalence of the temperance principle. He feared that all restrictive laws were nothing but mere cobwebs, without public sentiment were

strong enough to carry them into effect. As regards the manner in which the public temperance feeling in America frequently exhibited itself, he mentioned that hundreds of ladies have banded themselves together on this point. They determine that they will not purchase a farthing's worth of anything from a man engaged in the liquor traffic. Referring to the case at Boston, which, with 115,000, had 1500 places where liquor was sold, he remarked that 1250 of these were kept by foreigners; and further stated, in reference to the boast that there are but 1000 grog-shops in Edinburgh, with a population of 160,000, the curious fact, that thither the drunkards of Maine, Vermont, and other States where the liquor traffic had been thrown out, flocked in hundreds, and permanently settled. The prevalence of liquor shops arose from the fact that the magistrates refused to put the law into force. The city of Boston had got a mayor who said that he would put the law into force; but he (Mr Gough) confessed that rather than have a law a dead letter on the statute book, he would have no law at all. If they had not strength and force enough in public sentiment to make that law directly honourable, then it should not be adopted. A community must be ripe for this enactment before it can be beneficially enrolled on the statute book; and while he believed this, he thought they had a perfect right as individuals to agitate the question to its fullest extent—to stir public sentiment to its very depths. As individuals, every step we take against private intemperance will help to demolish the instrumentalities of this traffic. If agitation was to come, then he counselled to discuss in a spirit of brotherly love, kindness, and love. He concluded by calling upon them to be bound by the three-fold cord—love, truth, and fidelity; and all the hosts of hell could not prevail against them. 'Let us,' said he, 'have faith in one another; faith in the truth of our principles; and faith, above all, in God. He is the author of all good. No blood has marked our track—no bitter tears of wailing have followed the work which we have wrought in the world—no curses from the lips of the poor dying drunkard have been levelled at our deeds. And let us patiently plant, and sow, and pray, although we never see one blade of green grass rising in the wilderness; for then we may stand on the shores of the blessed, and welcome our successors as they come laden with sheaves reaped

from the field wherein we have laboured.' (Loud and prolonged applause.)

The proceedings then concluded at half-past ten o'clock.

ANNUAL ASSEMBLY OF MEMBERS.

The Annual Assembly of the members of the League, and of representatives from affiliated societies, was held in the Music Hall, on Tuesday forenoon, at eleven o'clock. Robert Smith, Esq., president of the institution, presided. There was a very large attendance of members and delegates.

The Rev. Dr Paterson, Glasgow, having opened the proceedings with prayer, the Secretary read the Report, of which the following is a copy:—

TENTH ANNUAL REPORT

Of the Scottish Temperance League, presented by the Directors to the Annual Meeting of Members and Delegates, held in the Music Hall, Edinburgh, 16th May, 1854.

In accordance with the resolution of last Annual Meeting, the Anniversary of the League is held this year in Edinburgh; and, in submitting this their Tenth Annual Report, the Directors have much pleasure in being able still to speak of progress. This progress has not been the result of special or fitful efforts in any one department; but has reference to all the departments of the League's operations. In the matter of finance, as will be seen from the Treasurer's Statement, there has been considerable improvement. Instead of a deficiency, as in some former years, this year's Balance Sheet reports a considerable excess.

The number of Members continues steadily to increase. The present year's *Register*, containing the names of 4047 individuals and 269 societies, shows an increase over 1853 of 589 individuals and 18 societies; whilst that of 1853 exceeded its predecessor by 519 individuals and 39 societies.

The Membership at last Annual Meeting was 3490 individuals and 261 societies, and at this 4125 individuals and 303 societies, being an increase on the former of 635, and on the latter 42.

The Publication department is also in a prosperous condition. Although few new publications have been added to the list, the number of pages issued, 9,513,000, has been considerably above that of any former year—showing a steady increase

in the demand for temperance publications, and encouraging still further efforts.

The *Scottish Review* continues to maintain its position; but the Directors are satisfied that very much may be done to improve that position, and, permanently, extend the circulation.

Not being exclusive in its character, the *Review* can, with perfect propriety, be recommended to the notice of non-abstainers; and it needs only to be brought before the reading portion of the community to be received and welcomed. Thus, then, our friends, by procuring subscribers for the *Review*, would gain a hearing for their principles from many who would not deign to open a purely temperance publication. In conducting the *Review*, the Directors have endeavoured to secure the highest order of talent; and although, perhaps, not always successful, they have been so quite up to the average of similar publications, and far beyond that of any former one in the interest of the temperance cause.

The *Abstainer's Journal* has also maintained its circulation and character, and, were the committees of the several societies to exert themselves, that circulation might speedily be doubled. Committees might also increase its usefulness, by transmitting, from time to time, details of any special modes of working, along with reports of the progress of the movement in their districts, thus providing material for an interesting monthly resumé of temperance proceedings.

A very important, and, as it has proved, popular addition has been made to the *Adviser*. In the number for January of this year, was commenced a series of temperance songs (original, or carefully selected), with music. By this means a long-felt desideratum is in the course of being supplied, the circulation of the little monthly has been doubled, and a still greater increase made certain. Committees and private friends would find the *Adviser* an excellent means of conveying temperance truth to the hearts of the parents of our country; and the Directors trust they will avail themselves of it, in no stinted measure.

The new publications issued this year have been—the Memorials of the late Robert Kettle, Esq., of which about 1000 have been sold, an Address to the Ladies of Glasgow, by J. B. Gough, Esq., the sale of which has exceeded 9000 copies, and the third series of Juvenile Tracts, a large quantity of which has been disposed of.

A number of new tracts and larger publications are in preparation, and will be published at an early date, it being found, that, with the publications of the League, as with a commodity of an entirely opposite tendency, the experience is quite exceptional to a cherished economic principle. In both instances, the supply, in a great measure, regulates the demand, instead of the demand regulating the supply.

Shortly after last Annual Meeting the Directors had to regret Mr Rae's resignation of the Secretaryship, an office which he had filled for seven years with a devotedness, energy and zeal, which in no small degree contributed to the success of the institution; they are, however, happy to state that they still enjoy the benefit of his presence and experience at their Board meetings. Mr Rae was succeeded in the Secretaryship by Mr J. B. Robertson, late of Edinburgh, who has most assiduously discharged the duties of the situation. From the increased and increasing operations of the League, however, it was found necessary to make some important additions to, and alterations in, the office staff. After mature deliberation, it was resolved that Mr Robertson's attention should be chiefly devoted to the superintending of the literary department, an arrangement which the extent and importance of your publishing operations has rendered absolutely necessary; and that the Secretaryship be offered to Mr John S. Marr, of Edinburgh, a gentleman whose long public connection with the movement marked him out as peculiarly fitted for the situation. Mr Marr cordially acceded to the wishes of the Board, and has recently entered on his duties.

In the Agency department there has been no slackening of effort. The same number of Agents have been employed, by whom about 1200 lectures have been given, with a measure of success at least equal to that of former years. The Directors, however, may be allowed to suggest, that that success might be greater, were some plan adopted, by the local committees, for more fully advertising the Agent's meetings, as well as for aiding him in procuring subscribers for the publications. Not, by any means, that such assistance has not hitherto been rendered; but that, in some districts, there might be an improvement.

During a few weeks in winter, Dr F. R. Lees visited, in connection with the League, a number of the societies, and,

although the season and other causes operated unfavourably, the result of the tour was, on the whole, encouraging, and the Directors believe, that, were Dr Lees to be secured for another season, he would receive a heartier welcome, and be listened to by much larger audiences.

In addition to the Anniversary Sermons and Meetings, in Edinburgh and Glasgow, a few Sermons have been preached and Meetings held in the latter city.

Towards the close of the year, Deputations from the Board visited Edinburgh, Perth, Dundee, Aberdeen, Barrhead, Paisley, Dumfries, Galashiels, Hawick, and Dunfermline, and were very cordially received. This plan of bringing the claims of the League before the various societies, of cherishing proper feeling, and exciting to mutual helpfulness, might be considerably extended, and with increasingly beneficial effects, both as regards the League and the societies.

The County Agency recommendation of last Annual Meeting has also received a measure of attention, and has, in a modified form, been acted on. In several localities it has been found difficult to secure suitable agents, or to support one for a lengthened period, and an agent has been employed for a few months, or the services of a League Agent secured, by contributing proportionately to the funds. The visits of the Agents, when thus given, have been very useful, and were this plan more generally adopted, there is reason to believe that the League Agency might be so extended as to allow of each district having an agent always in it, relieved, or assisted, as the necessities of the case might require, by the other Agents.

Your Directors are happy to be able to state that subsidiary means for repressing and removing intemperance have received,

during the past year, a considerable amount of attention, both from abstainers and others interested in the work. The plan of opening tents at fairs has been extended, and with good results. Refreshment-rooms for the working classes are also making way in the community, being found to be remunerative commercial speculations, as well as valuable reformatory establishments. As this fact becomes known, we may expect to see them supplanting the whisky-shops and drinking houses, which at present cluster by every thoroughfare. Almost all classes, certainly all who seek to improve the condition of the people, are turning their attention to the temperance reform, and are seeking by some one or other of the methods already in operation, or by some new scheme of their own, to help it forward.

Forbes M'Kenzie's Act and the United Kingdom Alliance, have excited considerable interest; and, as the result of a variety of instrumentalities, among which the labours of John B. Gough, Esq., have been pre-eminent, the strictly temperance movement has received an upward and onward impetus, which your Directors trust will not have spent itself until the system against which you, as an association, are leagued, has been completely subverted.

It is, therefore, a matter of sincere congratulation with your Directors, that an engagement has been entered into with Mr Gough to labour, in connection with the League, for at least four months of the coming winter; and their hope is, that the several societies which may be visited will so labour in their respective localities as that the full benefit of that visit may be reaped; and that those localities which must be disappointed, will, by a more than ordinary amount of other agency, make no less progress than their more favoured neighbours.

ABSTRACT OF TREASURER'S ACCOUNT, from 16th APRIL, 1853, till 4th MAY, 1854.

<i>Receipts.</i>		
Treasurer's Balance, . . .	£3 11 6½	
Membership Subscriptions:—		
Individuals,	529 3 3	
Societies,	165 7 6	
General Subscriptions and Donations,	309 19 6½	
Received from Public Meetings,		
Lectures, and Sermons, . . .	136 7 11	
<i>Scottish Temperance Review</i> , . .	8 10 5½	
<i>Scottish Review</i> ,	642 19 6½	
<i>Abstainer's Journal</i> ,	227 8 9½	
<i>Adviser</i> ,	102 7 4½	
<i>Cyclopædia</i> ,	28 13 4½	
<i>Register</i> ,	2 14 10	
Tracts and Miscellaneous Publications,	389 17 4½	
From the Trustees of the late Robert Kettle, Esq.,	540 0 0	
	£3087 1 6	

<i>Payments.</i>		
Salaries and Expenses of Agents, £711 5 5½		
Salaries of Secretaries & Assistants, 256 12 8		
<i>Scottish Temperance Review</i> , . . .	3 10 0	
<i>Scottish Review</i> ,	908 15 10	
<i>Abstainer's Journal</i> ,	235 0 6	
<i>Adviser</i> ,	101 9 3	
<i>Cyclopædia</i> ,	19 4 0	
<i>Register</i> ,	47 7 0	
Tracts and Miscel. Publications, 337 8 0		
Expenses of Annual Meetings, Public Meetings, Sermons, &c., 177 18 8		
Travelling Expenses of Deputations, 35 16 10		
Miscellaneous Expenses, including Office Rent, Taxes, Stationery, Lithographing, &c.,	152 11 0	
General Printing,	50 3 0	
Postage,	38 15 11	
Balance in Treasurer's hands, . . .	11 3 4½	
	£3087 1 6	

<i>Assets.</i>		<i>Liabilities.</i>	
Stock of Publications,	£648 0 0	Prepaid Subscriptions,	£38 1 7
Open Accounts,	402 11 0½	Printer's Accounts,	544 6 0
Treasurer's Balance,	11 3 4½	Salaries due,	37 4 3
		Sundry Small Accounts,	35 7 9½
		Excess of Assets,	406 14 9½
£1061 14 5		£1061 14 5	

GLASGOW, 11th May, 1854.—We have examined the Treasurer's Books and Vouchers relative to Accounts, from 16th April, 1853, till 4th May, 1854, and declare them correct.

JAMES JOHNSTON.

JAMES CLARK.

JAMES MORTON.

The Rev. P. M'DOWALL of Alloa moved—'That the report and abstract of treasurer's accounts now read be approved of.'

Mr J. HOOPER DAWSON seconded the motion.

The resolution was carried by acclamation.

Mr ROBERT LOCKHART, Kirkcaldy, with great pleasure moved—'That the best thanks of this meeting be tendered to Robert Smith, Esq., president; John M'Gavin, Esq., chairman of the board of directors; William Service, jun., Esq., treasurer; and to the Board of Directors, for their valuable services during the past year.' (Cheers.) The report read that morning proved that the services of these gentlemen had been of the greatest use not only to the Scottish Temperance League, but also to the general temperance movement throughout the country.

The Rev. EBENEZER YOUNG, of Annan, seconded the resolution, which was carried unanimously.

Mr NEIL M'NEILL moved—'That the warmest thanks of this meeting be presented to the ministers who preached the anniversary sermons of the League in Edinburgh and Glasgow last Sabbath.' (Cheers.) It was always, said Mr M'Neill, very pleasing to return thanks for labour performed, and more especially when that labour had been performed in a way which deserved and met with approbation, and was everything that could be desired.

Mr THOMAS KNOX, of Edinburgh, seconded the motion which was carried unanimously.

The Office-bearers for 1854-5 were then elected. (*See Cover.*)

The Rev. WILLIAM WATSON, United Presbyterian Church, Langholm, moved—'That the cordial thanks of this meeting be tendered to the representatives of the London Temperance League, and British Association for the Promotion of Temperance, for their valuable assistance at the present anniversary.'

Mr M'GAVIN seconded the resolution, which was carried with great enthusiasm.

Mr TWEEDIE briefly acknowledged the compliment, accepting the recognition as a graceful compliment, not to himself for anything he had done, but to the institution which he represented, and which was vigor-

ously labouring in another part of the island in the propagation of their common object.

The Rev. Dr PATERSON, of Glasgow, said a great many had received votes of thanks, and he was sure that the meeting did not begrudge the hearty meeds of praise which they were according. But there was one gentleman who had been referred to not unfrequently, to whom, he felt sure, the meeting would feel greatly indebted. They were indeed bound to render their most hearty thanks to him for the sincerity, the devotedness, as well as the zeal and ability, with which he promoted morals and religion. He, of course, referred to Mr Gough. (Applause.)

The motion was seconded by Mr JOHN JACKSON, Glasgow, and carried with great enthusiasm.

Mr GOUGH thanked the meeting for the expression of its esteem. He felt sometimes that votes of thanks were mere matters of form; but still he did not believe that the members of the Scottish Temperance League would pass a vote of thanks to him if they did not believe him to be honest. And he would rather leave Great Britain, if ever in the providence of God he should leave it, with a character for honesty than for oratory or eloquence. (Loud applause.) In being present at such a meeting as that—associated with what was good, and beautiful, and true—he found himself led to contrast the present with the past. He said to Dr Menzies, to whom he sat very near at breakfast, 'I never look at such a scene as this but I see the past, the horrible past, start up before me; and when I think of the past, I feel bound to do all I can for the cause.' 'And here,' continued Mr Gough, 'I again renew before you my vows, that as long as I live, as long as I shall preserve my health, I shall be devoted to the advocacy of this great question, I trust, on christian and truthful grounds.' (Loud applause.)

The meeting then proceeded to consider resolutions, of which notice had been given, in reference to the Maine Law Alliance.

The Rev. T. ADAMS, temperance missionary at Dumbarton, moved the following resolution:—'That the members of the Scottish Temperance League, and as a league, do now resolve heartily to approve of the existence of the United Kingdom

Alliance; and that they do rejoice in the progress it has made, as a coadjutor, in seeking to accomplish the diminution and ultimate extermination of drunkenness, and the means of it.

MR JAMES GRANT, of the Working Men's Coffee-house, Grassmarket, Edinburgh, seconded the resolution of Mr Adams.

MR ROBERT THOMSON said, he had promised to take up the resolution which Mr James Cunningham of Glasgow had drawn up, in Mr Cunningham's absence; but he waited first to see the result of that submitted by Mr Adam.

MR WILLIAM WAUGH, Cramond, moved that a discretionary power be left to the agents of the League, to advocate the Maine Law, if they thought right so to do.

The CHAIRMAN intimated that no bar of the kind was imposed upon the agents. (Hear, hear.)

MR EASTON, one of the agents, said he had always had that discretionary power vested in him; and he thought there were some friends present, if he was not mistaken, who could attest that in their districts he had spoken out on the subject of the Maine Law. 'I never,' said Mr Easton, 'have been barred; and if that were done, I should very speedily take the padlock off my mouth.' (Applause.)

The CHAIRMAN said the fact was, the League sympathised *practically* with the Alliance; while each member might do what he thought proper, without implicating any one. (Hear, hear.)

MR WILLIAM F. CUTHBERTSON, publisher, Edinburgh, who stated that he is connected with the United Kingdom Alliance, objected to the League being called upon to adopt such a motion as the one moved by Mr Adams; and moved the previous question.

Rev. Mr ADAMS said he was perfectly willing that the second resolution (that of Mr Cunningham) should be substituted for his own; but Mr GRANT, the seconder, refused to assent to that course, and moved the resolution, which was seconded by Mr PETER ROSS, of Edinburgh.

MR EBENEZER ANDERSON, secretary of the Glasgow Abstinents' Union, opposed the motion originally submitted by Mr Adams, and now proposed by Mr Grant. He avowed his conviction that it would lower the moral position of the Scottish Temperance League, which had the long pledge, to say that they should resolve to be the 'coadjutors' of the Maine Law Alliance. It would be quite inconsistent with the thorough pledge, which the Scottish Temperance League had always adopted, and which, he trusted, it might always do. At the same time, he thought it right to state that he was a member of the United Kingdom Alliance, and that he had readily become one of their honorary directors. He

opposed the motion, because he thought the cause would be best served without calling on the one or the other to recognise its neighbours. He therefore supported the previous question.

MR GRANT and Mr ROSS having withdrawn their resolution,

MR ROBERT THOMSON moved the second resolution (that of Mr Cunningham,) which was to the following effect:—'The object of the Scottish Temperance League being the entire suppression of the vice of intemperance, it sympathises with the various efforts now making to obtain legislative enactments for the restriction and prohibition of the traffic in intoxicating liquors.'

MR GRANT seconded the resolution.

The Rev. Mr WALLACE, of Edinburgh, moved—'That the members of the Scottish Temperance League now present rejoice in the success and efficiency of the Maine Law in several of the states of the American republic, and earnestly sympathise with the efforts which are being made to create a public opinion in favour of a similar measure in this country.'

MR DUNCAN M'LAREN seconded this resolution, which was supported by Mr Ebenezer Murray, president of the Edinburgh society, the Rev. Mr Ogilvie, and the Rev. Jas. Ballantyne, and unanimously agreed to.

The Rev. Mr OGILVIE said he thought the League ought not to separate without recording their opinion of a gentleman who had for a lengthened period been in their service, but who has now left for other, although kindred labour. The very least thing they could do, he thought, was to adopt the following resolution:—'That the very hearty thanks of the meeting be presented to Mr Robert Rae—(loud and prolonged cheers)—for his long, arduous, and valuable services to the League.'

MR THOMAS KNOX, of Edinburgh, with great cordiality, seconded the resolution. In doing so, he referred, in a kindly spirit, to the work in which Mr Rae is now engaged, and gave a few amusing details with respect to the power of the press, in connection with the *Commonwealth* and the supplement with a report of the League Anniversary, which was to be published on Saturday. 'Suppose,' he said, '8000 circulated, and each read by three people, that is 24,000; and that each copy is re-posted three times, the speaker, instead of addressing 2000 people or so, would address by one effort 72,000. In other words, J. B. Gough addressed 20,000 people in Edinburgh in one month by nightly addresses; but by the press, post-office, and zeal of friends, he may address, with one speech, in a fortnight, the time allowed for reading and re-posting, the immense number of 72,000 persons.'

The resolution, proposed by the Rev. Mr Ogilvie, and seconded by Mr Knox, was carried by acclamation.

Mr M'GAVIN, chairman of the directors, said it would be improper altogether to lose sight of what they had omitted to do at the Music Hall meeting on the preceding evening. That was to express gratitude for the liberal manner in which the League had been used by the Edinburgh Society. The annual subscription for a Society, they all knew, was 10s; the Edinburgh Society had given them £10. (Cheers.) He would say to the other societies, Go and do likewise. (Laughter.) The Board felt, continued Mr M'Gavin, that they are now authorised to take bolder steps. (Applause.) We depend upon you in carrying out those steps. You have assisted us kindly and generously in bringing us thus far; and we hope that we shall have your support in the course of action which we shall pursue from this time henceforth.

Mr MILLER, bookseller, Edinburgh, moved that the thanks of the meeting be given to the members of the press throughout Scotland, for the liberal aid they have given to the temperance cause—a motion which was carried by acclamation.

The Rev. Mr M'CALLUM, of the Evangelical Union Church, Falkirk, said he had been deputed by the temperance society of that town to suggest that the League should hold an autumnal meeting, and to say that they should be exceedingly happy to have the meeting at Falkirk.

The CHAIRMAN suggested that the proposal might be laid before the directors.

Mr RAFFER, of Bolton, moved a vote of thanks to the Chairman; and, in doing so, said that as a member of Council of the United Kingdom Alliance, he felt quite satisfied with the sympathy which had been unanimously expressed.

The CHAIRMAN having acknowledged the compliment, the proceedings terminated at about half-past two o'clock.

It was agreed that the next annual meeting be held at Glasgow.

CONFERENCE OF DELEGATES.

A Conference of the delegates of the various societies affiliated to the League was held in the Music Hall, on Tuesday afternoon, at half-past three o'clock, for the purpose of receiving reports as to the condition of the movement throughout the country. Mr Thomas Knox of Edinburgh presided. Representatives were present from about thirty societies, who gave encouraging reports of the progress of the cause in their several localities. Several suggestions were thrown out as to the best means for carrying on the work; and the formation of Savings' Banks and Mutual Benefit Clubs, on a sound basis, met with general approval. The conference strongly recommended the establishment of refreshment and reading-rooms, conducted on proper principles, and the formation of cir-

culating temperance libraries for the country districts, to aid in consolidating the impression created by means of the labours of the agents of the League, and the various country organizations.

MR GOUGH'S ORATION IN MUSIC HALL.

A large and enthusiastic meeting was held in the Music Hall on Tuesday evening. Ebenezer Murray, Esq., the president of the Edinburgh Total Abstinence Society, occupied the chair. The Rev. Dr Brown, of Dalkeith, invoked the Divine blessing on the proceedings, after which the chairman briefly alluded to the meetings held during the preceding two days, and introduced Mr Gough, who delivered a brilliant address, which, we regret, want of space prevents us from reporting.

MEETINGS IN GLASGOW.

On Wednesday evening a public meeting of the members of the Scottish Temperance League was held in the City Hall, which was crowded. Robert Smith, Esq., president of the institution, occupied the chair.

The Chairman having apologised for the absence of two gentlemen who had been expected to take a part in the night's proceedings, proceeded to say that the meetings which had been held in Edinburgh had been highly satisfactory and gratifying. The present meeting called vividly to his mind the first meeting he had attended in Glasgow, ten years ago, of the Temperance Society. It was held in a small chapel in North Albion Street, and consisted of 60 or 80 individuals. They were all of the working classes, with moleskin jackets, with the exception of six or eight persons. The disciples of temperance had since largely increased, and the present meeting was an evidence of it.

Mr M'GAVIN then spoke at some length, recapitulating in substance the opening address delivered by him at the annual meeting of the Members of the League, held on Monday night last, in the Music Hall, Edinburgh.

Mr GOUGH was next introduced by the Chairman to the meeting, and was received with great enthusiasm. He detailed the origin and progress of the cause in the United States. He had greatly enjoyed, he remarked, *en passant*, the proceedings at Edinburgh. With respect to the history of American temperance, the first attempt made in America to raise a barrier against drunken habits was in 1809. It originated with a few individuals, and the rules were exceedingly simple in their nature; that small movement was of more importance to those few men, however, than the great movement going on at the present time. They had stepped out in advance of their

fellows, and persecution followed and was showered upon them on all sides, still they clung to their noble resolution, until one society succeeded another, growing in importance as it grew older. In 1835, the great battle was fought at Sarotoga springs, and another at Niagara, both good places for fighting a cold water battle, and both had been successful for the temperance reform. Then followed a greater conflict. The cydersellers, who used to mix their cyder with spirits, had an interest in ranging themselves against the friends of temperance, and their argument was—if we don't make cyder of our apples what shall we make of them? but they were told to go feed their cattle with them. The great Washingtonian movement originated in 1840, and this was backed by the powerful efforts of Dr Lyman Beecher, and such as he, who rushed upon the Washingtonian engine, and controlled it with the power of skilful engineers, and guided it in a signally favourable issue. (Applause.) In the course of his oration Mr Gough remarked that the grace of God 'can no more cure a drunkard if he drinks, than the grace of God can prevent poison from acting on a man if he takes that poison. It is a physical disease, and a disease, in my opinion, that never can be thoroughly cured. Oh, it is a hard matter to save the drunkard amid the habits of society, and the wickedness of friends! The drunkard has temptations on all sides, and it is a hard matter to save him. But they wrought among the children, and brought up their cold water armies. I began this labour in 1842. All this had gone on, and I feel ashamed sometimes when I think where I was then. Three months after I signed the pledge, I broke it. But I went out again, and signed it; and, God helping me, to the present moment I can say I am free from the damning influence of drink. In 1843, I began my public labours, and in every town I went to I strove to act on the children. What glorious companies of them I have had—companies of five and six thousand—talking to them on this subject! We have now a generation of educated abstainers, and we number them by hundreds of thousands. It is estimated that in the United States there are seven millions and a half of positive abstainers—(loud cheers)—nearly one-third of the whole population; and in New England, we declare that we can number them at more than one-half of the whole population. (Renewed cheers.) How has this been brought about? They have been brought up with principles of abstinence instilled into their minds. There was a healthy public sentiment, such as does not exist in this country at the present time, but it is growing to that point. You have not yet advanced to the point to which we have advanced. It is owing to the want, in a

great degree, of the co-operation of the Christian Church as a church. We want the power of your religious character, and the influence of your piety. What have the faults of our advocates to do with the worthiness of the cause they advocate? The fall of a minister of the gospel no more mars the beauty of the sublime superstructure of Christianity than would the fall of a workman from the Crystal Palace mar the beauty of the Exhibition. (Cheers.) Judge not then the enterprise by the faults of its advocates, but look at it in its length, breadth, height, and depth—look at it as, what I believe it honestly to be, an instrument in God's hands for the furtherance of his own cause. And as an instrumentality for that end, I glory in being engaged in it; and I hope when death shall find me, it shall find me in the harness, battling for a principle which I believe to be lawful, expedient, and good.' Mr Gough resumed his seat amid deafening applause.

Cordial votes of thanks to Mr Gough and the Chairman terminated the proceedings.

On Thursday evening Mr Gough again lectured in the City Hall, which was crowded. Mr Smith, president of the League, again presided.

The proceedings were opened with an impressive prayer by the Rev. Dr Paterson.

The CHAIRMAN, in the course of a few introductory observations, said that Mr Gough had travelled from between ten and eleven thousand miles since he left home, to advocate this cause. Since the beginning of the year, in Edinburgh there had been an addition of some three or four thousand to the membership of the abstinence societies. (Applause.) In Glasgow the United Total Abstinence Society has added to its members, during the first three months of the year, upwards of two thousand members. (Loud cheers.) These facts were very encouraging; and he had no doubt that to Mr Gough mainly must this gratifying increase be attributed. (Applause.) He concluded by introducing the lecturer.

Mr GOUGH said that, although he had addressed more than three thousand audiences since he first became a temperance lecturer, he never saw such an audience as that which was now gathered before him without feeling a heavy and almost overwhelming sense of responsibility. Still, his belief and hope was that he might be an instrument in the hands of God to do good to his fellow-men. Mr Gough then addressed young men, whom he counselled against that spirit of self-confidence and thoughtlessness which frequently prevents them from joining the temperance ranks. From his personal experience; from the lives of literary men, and artists, and statesmen—the intellectual great ones of the earth; from the ministers of the gospel;

from every branch of society, Mr Gough summoned witnesses to the truth of the grand principle, that safety is to be found only in total abstinence. He concluded by an eloquent appeal to the women, and especially the young women, to exercise a still higher influence over the young men of the day, and so elevate their habits, and the tone of their minds, and their endeavours after the truly great life.

The CHAIRMAN said the meeting, he was sure, would be glad to know that the Scottish Temperance League expected to have the pleasure of seeing Mr Gough back to Scotland in the month of September or October. (Cheers.) His visit on this occasion was one quite unexpected, and on that account all the more agreeable. He had kindly come to attend their anniversary meetings, and he was sure they would all feel grateful that he had been present to counsel, and cheer, and convert with his eloquence. (Cheers.) He concluded by proposing a vote of thanks to the lecturer.

In acknowledging the compliment, Mr GOUGH said, that during the two months he some time ago spent in Scotland, he felt that he was gaining friends among the disciples of temperance; and it was with anticipations of the most agreeable kind that he looked forward to the time when he should have to return to them for six months. (Loud and prolonged cheers.) He had been told, before he left his adopted country, America, that he must not go to Scotland, 'for there,' said his counsellors, 'you must touch the hearts of the people through their heads.'

They are such an intelligent set of people that you need not think of getting them to accept of mere feeling.' But personal experience had proved to him that those counsellors were mistaken; for he hoped he had decided that the Scotch had hearts which *could* be reached otherwise than through the brain. Indeed, his experience in this country only tended to confirm the more in his mind the sage remark of the old woman, who said that 'There's a good deal of human nature in mankind.' (Laughter and cheers.) After a few remarks, Mr Gough bade his audience in the meantime, farewell.

Mr NEIL McNEILL proposed the customary vote of thanks to the Chairman; and the benediction having been pronounced, the proceedings terminated at a few minutes before ten o'clock.

RAILWAY ARRANGEMENTS.

The Directors of the League were happily enabled to conclude an arrangement with the various Scottish railway companies, by which members from the chief stations on their respective lines were enabled to visit Edinburgh and return home for a single fare. These return tickets were available for any of the ordinary trains, from Saturday the 13th till the Wednesday following. This handsome conduct on the part of the various companies was much appreciated, and, doubtless, induced many of the friends of the League residing at the most remote corners of the island to visit the metropolis, for the purpose of being present at the anniversary meetings.

Operations of the Scottish Temperance League.

SERMONS.

On the evening of Sabbath, April 30, the Rev. Andrew Duncan, Midcalder, preached in Parliamentary Road Church, (Rev. Walter Duncan's); and on the evening of Sabbath, May 7, the Rev. P. McDowall, Alloa, preached in Cambridge Street U. P. Church, (Rev. Dr Eadie's). The audiences on both occasions were large, and the statements made by the preachers were listened to very attentively.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

Mr EASTON has visited Carlisle, Sunderland, Dumfries, Castle-Douglas, Auchencairn, Sanguhar, Kirkpatrick-Durham, Newton-Stewart, Stranraer, New Luce, Creetown, Gatehouse, Kirkcudbright, Holy-

wood, Dumfries, Closeburn, Kirkmahoe, Thornhill (Dumfriesshire).

Mr ANDERSON has visited Coupar-Angus, Rattray, Blairgowrie, Perth, Auchtergaven, Methven, Stanley, Dunning, Auchterarder, Crieff, Comrie, Braco, Dunblane, Doune, Ruskie.

Mr MACFARLANE has visited Muirkirk, Douglas, Lesmahagow, Kirkmuirhill, Braehead, Carnwarth, Carlisle, and Wishaw.

Mr DUNCAN has visited Lybster, Dornock, Inverness, Fairlie, Moyness, Chapelhall, and Glasgow. At several of these places a number of meetings were held.

Mr SCRIMEGOUR has visited Dundee, Strathkinness, St Andrews, Crail, Anstruther, Cellardyke, Pittenweem, St Monance, Elie, Lundin Mill, Leven, Buckhaven, Pathhead, and Dysart.

Mr GREER has addressed meetings at Paisley, Calder Iron Works, Stewarton, Partick, Wester Merrieston, and Main Street, Gorbals (Working Men's Society.)

Temperance News.

SCOTLAND.

EDINBURGH TOTAL ABSTINENCE SOCIETY.

During the past month, five public meetings have been held in the city under the auspices of the society, four of which were the usual weekly meetings, at which able addresses were delivered by Messrs J. W. Jackson, T. H. Milner, John Williams, Malcolm M'Farlane, Eben. Murray, James Palmer, and Alex. McDonald. These meetings were well attended, and about three hundred have been added to the roll of membership. On the evening of Monday, 24th April, the society held a public meeting in the Music Hall, for the purpose of considering the subject of the New Public-House Bill, and of reducing the number of public-houses. The large hall was crowded in every part—Mr Eben. Murray, president of the society, occupied the chair. The speeches were of the highest order, and during their delivery elicited enthusiastic bursts of applause. The following resolutions were carried unanimously:—

Moved by the Rev. Dr Ritchie, seconded by Treasurer Dickson,—‘That as the drinking habits of our people are notoriously productive of a very large proportion of the crime, pauperism, and disease which prevail amongst us, entail upon us a burden of taxation, and tend to hinder all progress in the community, it is the opinion of this meeting, that measures should be adopted to counteract and remove this great evil.’

Moved by the Rev. William Reid, seconded by Charles Cowan, Esq., M.P.,—‘That as the facilities and temptations to intemperance are increased in proportion to the number of houses licensed for the sale of intoxicating drinks, this meeting regard with much satisfaction the steps taken by the Lord Provost, Magistrates, and Justices of the Peace, to reduce the number of such houses, and to improve the regulations referring to them; and this meeting most respectfully urge the propriety of refusing all new applications for license at this time, believing that such reduction would render unnecessary the proposed enlargement of the County Prison, and would greatly promote the various efforts which are being made for advancing the best interests of those who most severely suffer by the dram-shop system.’

Moved by the Rev. Alexander Wallace, seconded by Thomas Knox, Esq.,—‘That this meeting earnestly demand that the hours during which public-houses may be open shall be restricted to the shortest period permitted by the statute; and would direct particular attention to public-houses having Singing and Dancing Saloons, Bagatelle Tables, etc.; to those in which Gambling is permitted and Raffles are held;

and likewise to all such houses as have concealed entrances, as these afford peculiar facilities for the indulgence in, and spread of intemperance, and for the contravention of the Police Act.’

Moved by the Rev. Dr Guthrie, seconded by William Menzies, Esq., M.D.,—‘That this meeting rejoice in the passing of the Public-House Bill for Scotland, believing that its strict and impartial application will do much to remove drunkenness from amongst us, and to restore to our Sabbaths their peace and sanctity; and would respectfully call on the Magistrates to see that the Police Officials carry out efficiently the various provisions of this Bill.’

Since the meeting, copies of the resolutions have been transmitted to every Justice of the Peace in the city and county, with the view of securing their influence during the Licensing Courts; and it is gratifying to report that a very large reduction in the number of licences has been effected this year.

SOIREE.—On Thursday evening, 27th April, the Committee of the Edinburgh Total Abstinence Society, and a numerous party of friends, assembled in Drummond Street Hall, to do honour to Mr John S. Marr, the late president of the society, who is about to leave this city for Glasgow, having received the appointment of secretary to the Scottish Temperance League. Mr Eben. Murray (who has been re-elected president of the society) occupied the chair. After the viands had been served, the Chairman, in a few appropriate remarks, referred to the untiring labours of Mr Marr in connection with the Edinburgh Society, and expressed his deep regret, which, he was sure, was shared by every member of committee, that they were about to lose the valuable services of one who had with so much zeal and energy carried out the objects of the society. He was certain, however, that the same zeal and ability would characterise him in the discharge of the important duties of the office on which he was about to enter. Mr Marr, in a few remarks, thanked the meeting and the committee for the kindness they had on all occasions manifested towards him, and hoped that his future conduct would merit their approbation. Interesting addresses, bearing on the object of the meeting and the advancement of the temperance cause, were delivered by the Revs. William Reid and A. Wallace, and Messrs Knox, Gilbert, Stewart, Adair, Lawson, Turnbull, Aitken, Vallance, Menzies, and Dr Brodie. The proceedings of the evening were diversified by songs and recitations, and the company separated at a late hour.

GLASGOW.

United Association.

The Glasgow United Total Abstinence Association has, during the last month, been prosecuting its labours with zeal and assiduity. Besides its eight weekly meetings, there have been several large meetings held in the open air in various parts of the city and suburbs, and which, as on former years, will be continued during the summer months. The out-door meetings are always numerous attended, and those within doors have been increasingly so for several weeks past. Besides the usual labours of the missionaries in visiting from house to house, the Ladies' Visiting Committee has recently given a great impetus to the work in that direction. There has been a large accession of female labourers to said committee during the past month, and a more extended field for visitation and tract distribution occupied; and, as there is truth in the statement that they 'who sow bountifully shall reap also bountifully,' there can be no question as to what the result of these abundant labours will be.

A very important step was also taken by the association a few days ago, in instituting a large vigilance committee for the purpose of aiding the civic authorities in rendering effective the new Public-House Act for Scotland. The operations of this committee, and of the legal measure in reference to which it has been formed, are looked forward to with much interest. The association has also adopted means, which are in process of being carried out, to ascertain more correctly the social, moral, and religious standing of the abstainers in Glasgow, and the number qualified to vote in our civic and parliamentary elections. The number of persons enrolled as members of the society during the past month is 700.

Abstainer's Union.

The weekly meetings of this Union have been well attended during the month; and addresses have been given by the Rev. P. M'Dowall, Alloa; Rev. Wm. Reid, Edinburgh; Rev. Alex. Wallace, Edinburgh; Rev. Hugh S. Paterson; Messrs Malcolm Macfarlane and George Easton of the Scottish Temperance League; and others.

Eight societies have already joined the Union, whose meetings are well attended, and about 600 have been added to their membership during the month.

Synodical Temperance Breakfast.

The Temperance Association of ministers, elders, preachers, and students of the United Presbyterian Synod held a public breakfast in St Mary's Hall, Renfield Street, on Thursday morning, May 4th, 1854. About 80 were present, including a few ladies and a number of the more distinguished members of Synod, including missionaries from Canada, Calabar, and Jamaica. The Rev. Dr Johnstone, Moderator, was called to the chair.

The Rev. W. REID, Edinburgh, secretary, gave a verbal report, to the effect that 158 ministers were connected with the society, 16 of whom had joined since last annual meeting.

The Rev. J. L. AIKMAN, treasurer, reported as to the state of the funds, which were prosperous.

Addresses were also delivered by the Rev. Mr Drummond, Canada; the Rev. Mr Goldie, Old Calabar; the Rev. P. Anderson, Jamaica; the Rev. Peter M'Dowall, Alloa; the Rev. Dr Joseph Brown, Dalkeith; and the Rev. Mr Wallace, Edinburgh.

GOUROCK.

The members of the total abstinence society of this village held their last meeting for the season on Tuesday, 25th April, when a very interesting address was delivered by Mr Powell, the American Red Indian, which was listened to with much attention by a large audience, and gave great satisfaction. The meetings have been well attended, and a large number, nearly one hundred, have been added to the society since Mr Gough's visit here. The friends of total abstinence have had much to encourage them in their efforts in this place, and they are happy to say that, by the blessing of God, their labours on behalf of the poor victims of intemperance have not altogether been in vain; and though the society will discontinue their meetings during the summer, it is with the intention of resuming them at the beginning of winter. At the close of the meeting, a cordial vote of thanks was given to Mr White for his kindness in accommodating the society with the gratuitous use of his school-room.

PITTENWEEM.

An Example Worthy of Imitation.

Mr James Johnstone, manufacturer, Paisley, while visiting his friends in Pittenweem, delivered a lecture on temperance in the Burgh School-room, on the evening of Friday, 22d April. In the course of it he gave a graphic account of J. B. Gough, the celebrated American orator, enriched with a reference to some of his striking sentiments and illustrations. The comparative isolation of the East Neuk of Fife, gave peculiar appropriateness to Mr Johnstone's address; and his invasion of our public apathy will, it is hoped, bear fruit, and beget a keener interest in the career of this singular man, who has been brought out of the depths of the sea of intemperance, to be a LIVING SIGN to the world.

* * Several items of News unavoidably omitted.

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Miscellaneous Contributions.

PLEASURE TRIPS.

ONE great advantage in the present day is the ease and rapidity with which we can travel from one end of the kingdom to the other. Steam has laid open the very heart of our romantic Highlands. Fairy glens, and remote and rugged islands, that were but seldom visited, and which were considered very difficult of access fifty years ago, are now, in the summer season, the frequent resort of pleasure parties. One may be pursuing the daily drudgery of life in the morning, amid dead stone walls, or huge brick buildings, or the dizzying din of machinery, and ere the gloaming has gathered its sober shadows, he may have had four hours' excellent fishing, far away in some lovely highland stream or loch; or an afternoon's saunter in some wild and lonely glen, where the smoke of tall chimneys has never soiled the bloom of the virgin heather, nor the din of cities startled the fox from his lair. This ease and rapidity of travelling has conferred peculiar advantages on the present generation. It has opened river, and stream, and loch, and has brought the passes, and glens, and fastnesses, and mountains of our own romantic highlands within a few hours' reach of the great cities of the land. What a difference from the days when the old surly moralist, Samuel Johnson, with his 'shadow,' Boswell, ventured into the highlands with some-

thing like the same feelings of curiosity and alarm with which a 'cockney' might be supposed to risk himself amongst a tribe of Red Indians! Yes; what a change has come over the country, and the mode of transit everywhere throughout it, since Bailie Nicol Jarvie left his cozie parlour in the Saltmarket, on his famous journey to Aberfoyle! What would the worthy son of the 'douce deacon' think now could he revisit St Mnngo's, and leave the Trongate any of these mornings to take his breakfast in Rob Roy's Cave! He would not now require to be so sentimental with his housekeeper, or to make his will before he left for Balmaha or Craig Royston.

And yet, this very advantage of easy and rapid locomotion has been sadly abused; for, whilst it might be made a source of pure enjoyment, of elevating influence to the toiling multitudes in our pent-up factories and workshops, it has, alas! been associated by all that is debasing and revolting in our national sin of intemperance. It is seldom that one can set his foot on board a Clyde steamer, or take his seat in the third-class boxes of a railway train, more especially if a pleasure trip is the order of the day, without witnessing the sad effects of drinking in some form or another, and without being compelled to travel with drunken com-

panions. Steam-boat and railway companies have produced quite a social revolution, so far as rapid transit is concerned; but this would be much more complete were they rigidly refusing to receive any intoxicated person into their boats or their trains. Some of the saddest spectacles that we have witnessed recently in connection with drinking have been on board of steam-boats, that have either been specially engaged by a portion of some trade for a day's pleasure excursion, or announced by the proprietors to sail for this purpose. We can conceive of nothing, apart from the holy exercises of religion itself, that could be more delightful and elevating to those who have been pent-up amid dead stone walls, and tall brick chimneys, than a pleasure trip by steamer to the head of some one of the numberless lochs for which our own Highlands are so famous. What a glorious contrast between St Rollox, or the factory chimneys of Bridgeton or the Calton, and the alps of Arrochar, the Cobbler, the 'lofty Benlomond,' or the wild mountains of Glen-crooe!

We would have all our workmen to visit such places. We are truly anxious for this; so much so, that we have often advised them to save a little for this very purpose, assured that the very sight of towering mountains, dashing cataracts, bluff and rugged headlands, wild coast scenery, indented here and there with fertile 'cozie' nooks reposing in sunshine, and skirted by green woods all beautiful in 'the leafy month of June,' could not but exert a healing and ennobling influence on the minds of those who are cooped up from week to week in heated factories and dingy alleys, with their choking, teeming load of life. The beauties of nature would have this blessed influence, not merely on the minds of a few, but on the great bulk of our operatives, were it not for *whisky*. It is this which at this moment greatly counteracts

the advantages which might otherwise be derived from the vastly increased means of easy and rapid locomotion which we enjoy. The pleasure trips of this summer have already commenced; and so far as we have heard, they have been characterised by an amount of ribaldry and dissipation disgraceful to any place, but more especially amid scenes of placid beauty, and rugged and romantic grandeur, where there is everything which nature can present to purify and elevate, to woo and to win the soul of man, to a brighter world.

Where could you find more of this than on Loch-Lomond, the Queen of Lakes, begemmed with her beautiful groups of fairy islands? and yet, the first pleasure trip of the workers in a foundry for this season, was one of the most uproarious and revolting exhibitions of drinking. The pleasure party consisted of a large number of workers, with their wives and the usual complement of children. Not a few had their sweethearts. Many of them must have been drinking very early, for when the pier above Balloch was reached, they had enough to do to *walk the plank* to get on board the steamer. They were out for a day's pleasure, and of course they had brought an ample supply of whisky. Will it be believed that the tap-room of the steamer, the tobacco pipe, and the whisky bottle, had far more attractions than all the magnificent scenery by which they were surrounded? So little did they seem conscious of this, that it is really matter of doubt, whether the most of them did not imagine themselves in the heart of Glasgow even when they were passing the unrivalled beauties of Balmaha, or the 'pine island,' or the sweet and placid shores of Luss, or Rob Roy's Cave, or the 'Pulpit Rock.' One thing at least is certain, that one of the young sons of the forehammer stripped his coat and dashed it on the deck, thinking that he was going out at one of the doors of the foundry, and was on the eve of stepping over the side of the boat in the

deepest part of the lake, saying to his companions, 'I'll be back in a twinkling,' when he was laid hold of by the powerful and generous hands of the clerk, who was obliged to tie him with ropes to prevent him from going out 'at the door of the foundry;' he was secured for the night amidst barrels and bags in the house of luggage at the top of the Loch. Speaking of the clerk, where will you find his equal in 'broad Scotland?' A sail with him on Loch-Lomond is a rich treat. If every steam-boat official were like him, drinking would soon be banished from the land. But all the humorous and shrewd stories of the clerk, and all the judicious arrangements and kindly attentions of the captain, were lost upon a pleasure party, who scarcely knew whether they were sailing on Loch-Lomond or the Clyde! Fathers and mothers, instead of pointing out the beauties of nature to their boys and girls, were coaxing them to drink! The sweethearts, who were not by any means very backward to partake of the 'mountain dew,' but who were not nearly so much overcome as the sons of Vulcan, most faithfully acted the part of sentinels over their drunken swains, lest any more of them should attempt to go out 'at the door of the foundry!' One young 'spark,' with a Glengary bonnet must have been 'seeing double' before he was half way up the Loch, for on coming to 'the companion' on his way to the cabin, his eye caught the picture of a highlandman painted in glass at the head of the stair. He at once concluded that this was a mirror! and there he stood putting himself in every possible position and admiring his own beautiful self, amid uproarious shouts of laughter from all who were sober in the boat.

This 'pleasure party' had intended to leave the boat at Tarbet, and walk across to Arrochar, but by the time they reached Tarbet, they were quite oblivious of their intention, and it was deemed most advisable for their own safety, that they should

be kept in the boat during the whole of the sail. What was their condition on returning to the pier at Balloch may be easily imagined. Drenched with rain—for nearly the whole of the return sail was through a heavy drizzle of a 'Scotch mist,' which on Loch-Lomond soon penetrates even to the bones of the hapless traveller—and soaked with whisky, this '*pleasure party*' presented a wonderful degree of gutta-percha suppleness, and compressibility, both in body and habiliment; and whatever of 'buckram' the ladies might have on leaving Glasgow, was, by the time they reached the pier at Balloch, as soft and vapid as the mist on the mountain. The young 'spark' of the mirror had lost his Glengary, and several others had lost their hats. The generous clerk provided them with various kinds of head gear, in which they presented a most ludicrous appearance. But the great difficulty at the pier was how to transfer this *veal-like* mass of a pleasure party from the boat to the railway carriages. The whole of the officials lent a hand at this most humiliating task of disloading, and as one piece of whisky-soaked mortality after another was borne over the plank and huddled into the railway carriage, 'Lowrie' the musician might very appropriately have played the 'dead march.' Wives and sweethearts did what they could to place their husbands and their swains in the railway train, and to the honour of the ladies be it recorded, that here again they acted most faithfully the part of sentinels, lest any of the prostrate 'forehammers' might get up and actually attempt to get out at 'the door of the foundry,' on their way to Bowling.

And this was a '*pleasure party*!' What it was when it reached Glasgow, may be readily supposed, but such it was amid the glorious scenery of Loch-Lomond. Nor is this by any means an extreme, a rare, or an exaggerated case. Such pleasure parties are at least of weekly occurrence during summer, amid some of

the finest scenery and in some of the most retired localities of our land. Arrochar, for example, at the head of Loch Long, was almost every Saturday last summer crowded with swarms of drunken operatives who had come on pleasure excursions by steamers, chiefly from the Broomielaw. Had the 'police barrows' been at hand or a score of shutters, dozens of incapables might have been picked up and carried off under the very shadow of the 'Cobbler!' Last summer, when one of these pleasure parties was returning home, and had reached Bowling, a young man quite drunk fell overboard, and was drowned.

The time for pleasure excursions, for visiting, at a small charge, some of the finest scenery of our country, has again come round, and by all means let all our operatives, who can, take advantage of this great boon of cheap travelling, and let them form themselves into pleasure trips; but let it be on the distinct understanding that intoxicating liquor *shall not make its appearance*, either in train or in steamer, to destroy perhaps the only holiday which they enjoy in the whole year—to turn a day designed for pleasure, into one of degradation and pain—to debase the pleasure seekers far lower than the 'silly sheep' on the hills, and to desecrate and pollute some of the most sequestered spots and lovely scenes in our land. We have seen many pleasure trips from which whisky has been discarded, and what a pleasant contrast have they presented to the drunken revel which has characterised but too many so-called pleasure excursions on the Clyde! Cheap pleasure trips, but for whisky, might be a great boon to our working classes. They might be a source of elevating and purifying influence to thousands who might return gladdened and refreshed to their labour, from witnessing Nature in her varied moods of placid beauty, far-stretching desolation, or wild and terrific grandeur. Instead of this, how many come back thoroughly jaded, and if

the following day is Sunday, it is devoted to drinking, or to lying a-bed; and it not seldom happens that Tuesday or Wednesday comes before labour is resumed! What folly! Surely the proprietors and managers of factories and workshops might help to prevent it. A word of friendly advice from them would have its own weight. Employers who grant a holiday might accompany their workers. In every case where we have seen this done, and a good example set, the result has been all that could be wished. No holiday should be given but on the understanding that it would be soberly and wisely spent. At all events, it is the interest of our operatives themselves to banish intoxicating liquors from their pleasure trips, and to show to the world that they can be entrusted at any time with a holiday, and can make it a source of high enjoyment without mistaking a picture for a mirror! or attempting to step over the side of a steamer when in water many fathoms deep, as if they were 'going out at the foundry door!' Surely a word to the wise is enough.

LIEBIG VERSUS LIEBIG.

It will not be questioned that the proper ground upon which alone the great question of abstinence from intoxicating liquors can be adequately discussed is that of science. Neither law, nor custom, nor christianity, are engaged to declare what the human body requires for growth, and the maintenance of health—what poisons, and what preserves it; this can only be found out by scientific research; well-directed observation and experiment are to do their work, and when Science has given her verdict, the question then comes within the range of every man's judgment. The nature of the subject requires that a correct knowledge of the facts connected with the action of alcohol upon the living human system must precede the definitive settlement of the question, 'Is it right or

wrong to indulge in alcoholic liquors?' The moral obligation must be decided by the physical facts. It will be acknowledged then that it is of the first importance that the dicta of science and scientific men on this subject should be thoroughly known and proved by the friends of the temperance cause. We do not say that this has been altogether neglected, but certain it is that much remains to be done before the abstinence question will have fair play, and the drinking customs no unfair favour.

We have been induced to make these remarks by reflecting on what the great German chemist Liebig has put in print as to the value of wines, and the various other forms of alcohol, as dietetic materials, and on the social and domestic impolicy of the total abstinence principle.

It is not necessary to say that Liebig is a great authority on chemical subjects, and, consequently, what he says will be accepted as truth by thousands who are unable to test the accuracy of his assertions, and also will be accepted by many who, although they are able to do so, do not care to bother themselves with troublesome inquiries, and there are still too many with such feelings towards the question of abstinence from all that intoxicates.

If it be found then that Liebig maintains that the employment of alcohol by a healthy man is a wise, and beneficial, and profitable practice, and we could show that he does so; we may rest assured that his views will be regarded as a very stronghold of truth from which all the argumentation and assertion of abstainers may be safely sneered at as mere whims and notions worthy only of fanatics; and there cannot be two opinions on the part of intelligent advocates of the temperance enterprise as to the urgent necessity for a well-directed and sustained assault upon such a fortress. It may be regarded as the centre of the enemy's position where

the drinking legions will assuredly take refuge, though every other shelter were battered to the ground. Successful effort here will save many a weary struggle to the willing and valiant holders of our outposts, who are doing battle with the social and political evils which attend upon the drinking customs. An effective breach in the scientific citadel will do more to undo the fierce and relentless foe of humanity, and stem the tide of drunkenness, than even the impassioned eloquence of a GOUTH; and nothing short of the demolition of every vestige of a shelter for the accursing custom—a razing of the citadel, will blot out the leprous spot from our social existence. It will not be thought that we overrate the importance of effort in this direction, when it is considered that this citadel is garrisoned and chiefly defended by the medical profession. They are obliged to study Liebig; and if they are as docile students as Liebig would have them to be, they will be as eloquent in praise of our spirits, porter, and ales, as the German baron is when he speaks of the 'noble Rhine wines,' and will be as little inclined to deprive our villagers of their gladdening potations as the generous baron would be to deprive the 'original and jovial Rhineland' of the peculiar inspiration which he draws from his fondly-cherished wines, and all this will be done upon professedly scientific principles.

Every abstainer knows that were medical men on the right side, and with united effort, heart, and head, and hand, at the work of obliteration, the days of the drinking customs would be numbered; a Maine Law would be superfluous, and the 'good creatures of God' would no longer be destroyed to leave nothing but a *ghost* to flicker like a Will-o'-the-wisp over a fathomless bog, and mislead the foolish family of man.

No ordinary effort will be required to sustain the assault of this scientific stronghold, enjoying as it does the active and

valorous generalship of a redoubtable baron with better disciplined legions to support him than even the mighty Czar can command, among whom too we are sorry to find more than one of the medical men and doctors who are professed advocates of the temperance cause. The spell of a great name seems to be over them, and they are *scientifically* on the enemy's side. But the work is to be done, and neither desertion, defeat, nor delay, will damp the energy of the man who has a well-grounded confidence in the cause. *Veritas est magna et prevalebit* is a cheering motto to which the abstainer has a peculiar right, and which in the vicissitudes attendant on his arduous struggles he must never forget.

Abstainers are recommended to assume the functions of a moral police, that the recent legal obstructions to the traffic in strong drink be duly respected: there is not less need that the abstinence cause should have its corps of scientific protectors and defenders to take a stand upon their own watch-tower and mark the presuming and would-be portentous progress of the enemy.

To deal in detail with the chemical nature and physiological action of alcohol as propounded by Liebig, would much exceed the limits of a communication like this. It will suffice to state that he maintains that alcohol, in the various forms in which it is used by men, is among the most valuable supporters of the animal heat—a function to which the great bulk of our food, the sugar, and starch, and fat, which we consume, is exclusively devoted. In other words, alcohol is, in the opinion of Liebig, a most valuable food. His own words are, 'Alcohol stands high as a respiratory material. Its use enables us to dispense with the starch and sugar in our food.' In plain terms, he says that a man may live as well upon alcohol as upon wheaten bread; and further, in his pity for the precocious wisdom of the tem-

perance reformers, he says: 'In many places destitution and misery have been ascribed to the increasing use of spirits. This is an error; the use of spirits is not the cause, but an effect of poverty,' etc. The great German has evidently a certain dislike to the temperance cause and its advocates. Perhaps the reflection which it has cast upon the habits of his countrymen may have had some share in exciting this; but it is really amusing to observe the strange shots which the great philosopher levels at the growing enterprise. The following passage was evidently intended to hit hard on a tender point in the English character. It occurs in two of Liebig's works, the 'Animal Chemistry,' and 'Familiar Letters on Chemistry, and its applications to Physiology, Dietetics, Political Economy,' etc.; and must have reached thousands of readers in this country. It would be most interesting to know with what result; he says:—

'Since the establishment of temperance or abstinence societies, it was thought fair in many English families to give their servants who took the pledge, and no longer drank beer, an equivalent in money for the former daily allowance of beer; but it was soon found that the monthly consumption of bread increased in a striking degree,—in a ratio corresponding to the diminution of beer, so that the beer was twice paid for, once in money, and the second time in the form of an equivalent of another kind of food, yielding the same amount of carbon and hydrogen.' It is not easy to resist the temptation to show up the absurdity of this appeal to the pockets of the pence-loving English gentlemen, who may have the misfortune to find their servants become teetotallers. Their apprehensions, however, we believe, will be best quieted by a short paragraph from the 'Familiar Letters' of our author. He says, 'We can prove with mathematical certainty, that as much flour or meal as can lie on the point of a table-knife, is

more nutritious than five measures (about eight or ten quarts) of the best Bavarian beer; that a person who is able daily to consume that amount of beer, obtains from it in a whole year, in the most favourable case, exactly the amount of nutritive constituents, which is contained in a five pound loaf of bread, or in three pounds of flesh.'

Thus, accepting the narrative of facts as strictly accurate, although we suspect that some of our *moderate drinking* friends would lose one of their 'reasons' for taking a dram, if it were satisfactorily proved that men ate more in proportion as they drank less, what does the learned Professor's information amount to, when he says, 'that the consumption of bread increased in a ratio corresponding to the diminution of beer?' Just to this, as may 'be proved with mathematical certainty,' that instead of their daily allowance of beer, the abstaining servants consumed as much bread beyond their former daily allowance as would be produced by a teaspoonful of flour or meal, amounting in the course of a year to a good big loaf. This corresponds to the nutritive constituents in the amount of beer consumed by rather a thirsty beer-bibber. But the baron has his eye upon the *valuable* alcohol which the beer contains,—supplying carbon and hydrogen, which he *most gratuitously assumes* are consumed in the system instead of the same elements in the bread. We must, therefore, ascertain the pecuniary value of this. Well, supposing that our English servant is allowed his quart of beer daily; in this there will be somewhat less than one ounce of pure alcohol, and considerably less than two ounces of bread is allowed by Liebig to supply corresponding quantities of carbon and hydrogen. Now, the daily quart of beer, with its ounce of alcohol, cannot be estimated at less than fourpence, equal to £6 1s 8d per annum, while the two ounces of bread, even in these dear times, amounts to—shall we say

it?—a trifle above *one farthing*, and in the course of a year the value of this accumulates to something short of ten shillings. This is certainly a somewhat different aspect of the affair than that which Liebig's words bear on their surface. It will be seen that it is not exactly a double price which is meant by 'twice paid for' applied to the abstainers' beer, though we fear not a few have taken up that impression. Giving the baron his own way, it is only an extra loaf *per annum* for the actual nutriment, and nearly ten shillings' worth of bread to supply the carbon and hydrogen of the alcohol in the £6 1s 8d worth of beer allowed to the beer-consuming servant; and those who have tried them, and are so generous as to give cash instead of the beer which is refused—for justice does not demand such an arrangement—will believe that abstaining servants are cheap even at such an increased cost over their drinking colleagues. It should be noticed, too, in this nice squaring of accounts, that the bread-eating servant receives into his system, with his ten shillings' worth of bread, about ten times more flesh-producing or proper nutritive materials, than the beer-drinking servant receives with his £6 1s 8d worth of beer.

In another note Liebig alludes to the meeting of the Peace Congress in Frankfort, and records the astonishment of Herr Sarg, the proprietor of the *Hotel de Russie* at the regular deficiency which occurred in the puddings and other nice things at the dinner table. 'The friends of Peace,' says the baron, 'all belonged to temperance unions and drank no wine.' This may be true, but we think it is at least probable that there may have been a specimen or two of another class of dissentients from the orthodox views on dietetics, present on that occasion in Frankfort.

We are not informed, as in fairness we ought to have been, whether the beef

department of Herr Sarg's provisions also suffered an extra assault from 'the Doves.' The exclusive consumption of puddings, etc., on the part of one or two Vegetarians might suffice to explain the deficiency which so astonished Herr Sarg, and free our temperance friends from the charge of extra voracity,—though we ourselves have no special dislike to the charge in the matter of such nice things; and it might save Baron Liebig and his friend of the *Hotel de Russie* from bazzarding hasty explanations of such notable events. Herr Sarg observed, 'that those who take no wine always eat more in proportion;' and Liebig thus concludes the note: 'In wine countries, therefore, the price of the wine is always included in that of the dinner, and it is considered just, that in hotels, people should pay for wine even when they drink none,' remarkable notions of justice these, certainly, which rule in wine countries, but quite *scientific* withal, as the baron believes; but we must say, that it would require even more than Liebig's world-wide reputation for sound philosophy to reconcile us to the prospect of being so scientifically imposed on.

But enough has been said on these

points of Liebig's writings, which, it must be remarked, are chiefly notes by way of popular illustrations of the text, the two books named are thoroughly pervaded with the same ideas, which must therefore be received as the deliberately propounded doctrines of Liebig.

The world, and Britain especially, is too well aware of, and ready to acknowledge its great obligations to, the labours of the distinguished German chemist, to render it necessary to say one word in his praise; but there is no infallibility in human form, a truth which Liebig most justly appreciates, and therefore there is no room for surprise, that in his many novel and important researches, some conclusions have been too hastily accepted and given forth as scientific deductions, while they were merely the reflection of universally prevalent popular ideas. Such we believe has been the mistake of Liebig in this instance, and it is fortunate that he is too much of a philosopher to make it difficult to trace his error to its source, and to detect the fallacies which abound in the reasoning which he presents in support of his views. We may hope to follow up these remarks on a future occasion.

Sketch.

DR F. R. LEES.

THE biography of some men is valuable, not only as containing information regarding their personal history, but as embodying the history and principles of a great reformation. The life of Luther, for instance, is necessarily a history of the great Protestant Reformation; the life of Cromwell embodies the history of the Puritanic contest; and so the biography of Dr Lees, when it is written, (as we trust it one day may be,) will contain the history of the Abstinence Reformation. From the earliest commencement of the movement, he has been actively and prominently identified with it, devoting his talents, time, and toil to its promotion. We therefore think a short sketch of his life

will not only be interesting to those who have heard his lectures, or read his works, but to all who are at all interested in the great cause of which he is so distinguished an ornament.

FREDERIC RICHARD LEES first breathed the air of life in the year of *Waterloo*, 1815, at Meanwood, near Leeds, where he now resides. He is the only son of Mr Joseph Lees, of Scottish descent, and Miss Anne Saunderson of Aberford; consequently, Frederic is of Scotch extraction on both sides. When he was but a few weeks old, his mother died, and this circumstance, perhaps, tended to produce that delicacy of constitution which even yet

attaches to him, but which a country life tended in a great measure to counteract. At the proper age he was sent to school, and received an ordinary education, but nothing remarkable occurred to distinguish him from his fellows. At the age of 14 he commenced the study of the law with a view of going to the bar, but when his apprenticeship of seven years had expired, this intention was abandoned on account of ill health. Unfortunate as this may seem—as unfortunate it was in a monetary point of view—it was the occasion of his becoming so prominently connected with the abstinence cause. We must here mention, however, that it was during his apprenticeship he received the training for his future usefulness. When about 15 he connected himself with a debating society, where he was brought into contact with such spirits as Mr John Andrew, Mr Pallister, and Mr Crossley, all of whom afterwards became leaders in the abstinence movement. It was this society which led him to study logic, metaphysics, and divinity, and with what success his after writings and discussions abundantly testify. In 1832 he became a member of the Old Temperance Society, for the promotion of which he laboured, gathering experience of its inefficiency, until 1835, when, on hearing Mr Livesey's celebrated Malt Liquor Lecture, he signed the abstinence pledge. At this time he was, under medical prescription, taking a little malt liquor for the cure of nervous debility, but not finding his complaint removed or even mitigated by that remedy, he, in the face of the doctor's orders, entirely abandoned its use, and to his surprise the complaint gradually left him.

On reaching his majority, he came into possession of a little fortune of his mother's, but this was afterwards lost. It enabled him, however, in the meantime, to devote his whole time to the study of the physiological, chemical, and scriptural bearings of the abstinence principle; and to his praise be it said, that so long as he retained his mother's fortune, which was during a period of eight years, his able advocacy was entirely gratuitous. The early scene of his labours was the town of Leeds, but he and his coadjutors finding the principle of abstinence merely from distilled liquors an obstacle to the progress of true sobriety, and as no separate society had as yet been formed in the town, they determined upon an agitation in 1836 for changing the principle of the old society

to that of abstinence from all intoxicating liquors. This agitation was strenuously opposed by some of the most influential men of the town. But in order to canvass the minds of the members upon the question, it was agreed that a public meeting should be held in the Music Hall, for the express purpose of discussing the terms of the pledge. The announcement caused great excitement, and both parties mustered in great numbers; even the publicans assembled to help in rescuing the old temperance ship out of the hands of these teetotal pirates. On the side of fermented liquors and the old temperance pledge, Dr Williamson, the leading physician, and afterwards mayor of the town, together with Mr Thomas Plint, of free-trade celebrity, and Mr Edward Baines, jun., editor of the *Leeds Mercury*, appeared as the chosen representatives and defenders. On the side of cold water and the abstinence pledge appeared Mr John Andrew, jun., the Rev. F. Beardsall, then a writer on the wine question, Mr B. Crossley, afterwards editor of the *Leeds Temperance Herald*, and others. Dr Williamson, in this debate, made a long and very powerful speech, the object of which was to prove that we lived in an artificial state of society, and required an artificial stimulus to preserve the equilibrium. This argument was so ingeniously put, and so eloquently expressed, that few saw the fallacy lurking beneath, and Mr Johnson, the person appointed to answer the doctor, declined the task he had undertaken. This was the signal for great applause to the publicans, and their beer and wine customers; but their triumph was short-lived. At this moment a young man was discovered in the crowded orchestra, who was at once dragged forward by the abstainers to the platform, and compelled to combat the arguments of Dr Williamson.

This was no other than F. R. Lees, who, with becoming modesty, undertook the task thrust upon him, and exposed the fallacy involved in the doctor's argument, in proposing to cure the disease of excitement by a remedy of additional excitement—in other words, to spur the horse as a remedy for its fatigue. The reply made such an impression, that even the publicans confessed that their party was vanquished; and the motion that the principle of the society should henceforth be that of abstinence from all intoxicating liquors, was carried by a large majority. This debate was afterwards published with notes, and

tended, as might be expected, to bring the subject of our sketch into notice, and to determine, to some extent, his future and most successful style of advocacy.

In the latter part of the same year, the Rev. T. F. Jordan of Masham, threw down the gauntlet to the teetotalers, and the young Leeds controversialist was pressed to take it up. He did so, and it was in this debate, as those who have read the report of it will remember, that he pointed out the two distinct kinds of food, viz., that which supplies the elements of *nutrition*, and that which supplies the elements of *respiration*, as afterwards enunciated in the discoveries of Liebig. And it was in this debate also that he took those harmonising views of the wine question which led him into those critical and philological inquiries, in connection with which his name has since become so distinguished.

In 1837, in conjunction with a few friends, he started and contributed to the *Leeds Temperance Herald*, with which was incorporated in 1838, the first and ablest of the temperance periodicals—the *Preston Advocate*.

In 1840 he established a printing press at Douglas, Isle of Man, where he resided for some time, and took upon himself the entire responsibility of the *Temperance Advocate* and *Herald*, which under his editorship attained to a circulation of from ten to thirteen thousand copies monthly. He also published at this time, as a supplement to the *Advocate*, the *Temperance Standard Library*, a work which has supplied the itinerant lecturer with many a powerful argument, and which is even now one of the best text books upon the subject. From the same press he issued in 1841 the most elaborate and accurate treatise yet written on the wine question, entitled *Tirosh lo Yayin*, the author of which was the first to indicate the precise distinction between *yayin* and *tirosh*. This able essay has since been revised and re-edited by himself, with the consent of the author.

But during the whole of these literary labours in the Isle of Man, he was continually engaged either in delivering lectures or holding controversies with opponents. In 1840 his celebrated discussion on the wine question, with the Rev. James Bromley, Wesleyan minister, came off in the Court-house of Rotherham. The announcement created quite a furor of excitement, and the demand for tickets

of admission was so great that some gave as much as half a guinea to procure one. Mr Lees appeared at this discussion under very unequal circumstances. He went without study or preparation, not knowing the line of argument, much less the specific objections, which his opponent was to adopt. Yet, notwithstanding this, he proved himself far more than a match for his reverend antagonist. Mr Bromley opened the debate in an elaborate speech of one hour and a half in length, which was violently cheered by his party, and was no doubt thought by them unanswerable. But when Mr Lees rose to reply, a change soon came o'er the scene. For some time the teetotal champion addressed himself very quietly to his easy task, and as if conscious of his power, he gently but very effectually demolished his opponent's arguments, one by one, until, waxing warm upon the subject, he poured forth such a withering exposé as few who heard it will ever forget, and concluded an extempore speech of about two hours in length with a most impassioned appeal.

We need scarcely add, that Mr Bromley declined a rejoinder, and has never since ventured either to write or speak against the abstinence cause.

In the following year, 1841, he discussed the sacramental wine question with the Rev. Mortlock Daniell, a Baptist minister at Ramsgate, and very successfully combated his opponent's arguments in favour of using the intoxicating wine at the table of the Lord. It was during this year also that he wrote the Aberdeen Prize Essay on the Strong Drink Question, as involved in Deuteronomy xiv. 25, 26, and was successful in gaining the first prize. This passage of scripture was, until this time, looked upon as an impregnable stronghold of the drinking system, but our friend made it uncomfortable, and it is now abandoned. The essay has since been greatly enlarged, and passed through several editions.

But while he was so active and successful in his oral and written attacks upon drunkenness, he was scarcely less so upon other forms of error. From 1838 to 1841 he also devoted his splendid talents, and his logical and metaphysical acquirements, to an exposé of Owenism, which was then very prevalent in many parts of England. This he did both with voice and pen, for in addition to a number of discussions which he held with some of the leading advocates of the system, he wrote a work entitled, 'Metaphysics of Owenism

Dissected,' in which he very ingeniously demolishes their metaphysical and anti-theological opinions. This work, together with his writings on the wine question, etc., procured for him in 1842, from the university of Giessen in Germany, the honorary degree of Doctor of Philosophy.

In the month of March, 1843, at the time when the medical journals were exulting in the discoveries of Liebig in organic chemistry, as being anti-teetotal in their tendency, William Jeafferson, Esq., surgeon, of Framlingham, Suffolk, who also held the same opinion, challenged the teetotalers to discussion, on '*the nature and uses of Alcohol.*' Dr Lees, on being invited by the abstainers of that district to measure swords with the professional challenger, consented at once to do so, and those who have read the discussion will remember with what result. We need scarcely say, that it would have been better for Mr Jeafferson had he attended to the wise man's caution,—'*Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.*' (Prov. xxv. 8.) It was on this occasion that he systematically took up the views of Liebig, and showed, beyond the possibility of a doubt, that, instead of opposing, they confirmed the teetotal theory; an interpretation which, six years later, was adopted by Dr Carpenter in the *Medico-Chirurgical Review*. Part of the theory enunciated in this discussion by Dr Lees, was published in the month of April of the same year, as No. 1 of the *Illustrated History of Alcohol*. In this work he satisfactorily establishes the harmony between abstinence and the discoveries of the great chemist, and exhibits a familiarity with Chemistry and Physiology, which no member of the medical faculty would be ashamed of.

In the following year, 1844, he competed for a prize, which was offered by some gentlemen at York, for the best Essay on the Sacramental Wine Question, and was successful in gaining it. In this Essay he defends in a very able manner the theory he enunciated in 1841, in his discussion with the Rev. Mr Daniell.

In 1845 he held another discussion on the Wine Question, with the Rev. Mr Barrow, then Independent minister of Market Drayton. At this time he commenced the *Truth Seeker* magazine, in which he advocated, not only the right, but the duty of free discussion. This simple and honest purpose of the Doctor's

has, however, been greatly misunderstood, and his own name has been very unjustly identified with the peculiar doctrines, for the discussion of which its pages were thrown open. Hence, many false statements have been circulated, and consequently many false impressions are entertained regarding his theological opinions, but in order to remove these, and prevent misrepresentation in future, we may state that the Doctor is a Churchman of the school of Dr Arnold. The *Truth Seeker* was continued for six years, and during that time he contributed a vast number of very able articles and essays on literature, philosophy, and temperance. It was here that his work entitled the '*Anatomy of Argument*' first appeared, in which is developed a new system of logic. This essay has been very highly spoken of by the press, and has also been honoured with a flattering eulogium from Mr Neil, in his recent work on the '*Art of Reasoning.*' During the same year also, he contributed a series of articles on the wine and strong drink question, to Kitto's *Cyclopædia of Biblical Literature*. These learned contributions, we are happy to hear, are being greatly enlarged, and will appear in the two first volumes of his complete works, now in course of publication.

In 1848 he edited the *Teetotaler's Companion*, at the request of the author, Mr Peter Burne, and therefore we are indebted to him in a great measure for that valuable text book of our principles. But to notice all his various literary efforts would extend this short, and necessarily imperfect sketch, beyond our present limits. It is sufficient to say, that few men have written so much and so well in the same space of time; and few will question that he is the ablest and most prolific writer we have. Were all his various contributions collected, they would amount to several folio volumes.

It must not be forgotten, however, that amid all these literary labours, he has been continually employed in lecturing; and there is not a county either in England or Wales, and few in Scotland, which he has not visited. As a scientific lecturer, he undoubtedly stands at the head of all our advocates; and has done more by his luminous and logical exposition of our principles, to place the abstinence movement on a sound philosophical basis, than any other man. As a mark of respect for the good service he has rendered to the cause, he was elected last year as one of

the English delegates to the Great Temperance Convention at New York. While there he was much admired, and his bold, consistent enunciation of our principles was greatly applauded. Since his return from America, he has been engaged for two months by the Scottish Temperance League, to deliver his illustrated scientific lectures in some of the principal towns of Scotland; which, judging from the reports we have received, have been productive of much good, not only in gaining new adherents to the cause, but in grounding those already abstainers, and in fortifying them against the attacks of loquacious opponents. We had the pleasure of hearing the course he delivered in Edinburgh, and we must confess we listened to them with as great delight and as little weariness, as to any of Mr Gough's thrilling orations. The latter transfixes the attention of his auditors by matchless powers of illustration and mimicry; the former winds round and within the sympathies of his audience, by the sheer force of intellect and subtle reasoning.

The personal appearance of Dr Lees, like that of Mr Gough, is not at all prepossessing. He is a man of about the middle stature, and so thin, that he has

been called the 'Ghost of Teetotalism.' His head is large, and somewhat out of proportion with his narrow shoulders and contracted chest; but its fair proportions would satisfy the most fastidious cranio-logist, although the ample developments of the frontal region are partly hidden beneath a luxurious and rather obstinate crop of hair. His physiognomy is very plain, and bears the impress of delicacy, but on closer inspection there is discernible that 'pale cast of thought,' peculiar to the hard student. Yet, notwithstanding his plain appearance, which is not at all improved by his rather careless style of dress, he requires to utter but a very few sentences, to make you sensible that you are in the presence of a master.

He possesses all the elements and qualifications of an eloquent speaker, but it is evident that he aims more at conviction than a display of rhetorical power. And yet his lectures are by no means devoid of feeling. Turning aside from the path of strict scientific exposition, he will sometimes describe, in the most touching language, and with tears rolling down his cheeks, the wreck and ruin induced by drunkenness.

The Abstinence Journal.

GLASGOW, JULY, 1854.

OPERATION OF THE NEW PUBLIC-HOUSE ACT.

IF a month's experience of the results of such a measure can be regarded as an earnest of its full fruits, we may pronounce the measure very successful. There lie before us a vast body of reports respecting its operations, from all parts of the country, an epitome of which will enable our readers to judge for themselves. We begin with noticing—

ITS BENEFICIAL RESULTS.—The Sabbath clause is unquestionably the best half of the Bill, and its effect in preventing Sabbath dissipation is most delightful. In Edinburgh scarcely a drunk person has been seen on the street on any Sabbath of the bygone month. What a contrast to the fruit of the 50,000 visits paid to

our metropolitan dram-shops every Lord's-day, previous to this measure coming into operation! *The Caledonian Mercury*, in reporting the effect of the Act as respects the first Sabbath after it had come into operation, says, 'Yesterday evening in particular the streets presented what to many must have been a startling novelty—not a single individual under the influence of liquor was to be seen; and on making inquiry at the police office, we found that the "barrow," hitherto so frequently in use for "the drunk and disorderly," had not once been called into requisition.' The same happy change was observable in the neighbourhood. Newhaven, situated on the Frith of Forth, 'under the old system,'

says the Rev. Mr Fairbairn, 'laboured under the peculiar disadvantage of being within the full reach of the profligacy of Edinburgh, while it was unfortunately without the bounds of its police. The consequence was, that its inhabitants were continually disturbed and molested by vast crowds of individuals coming down on the Sabbath-day there, so that on the Sabbath evenings it generally presented infinitely more the appearance of a heathen festival than of a christian Sabbath. The change since the Act came into operation was a very remarkable one, and he did not know any ground on which he would more willingly challenge the opponents of the measure now to meet him than the village of Newhaven.' In Dundee equally satisfactory is the result. 'Probably never within the recollection of the oldest inhabitant,' says the *Northern Warder*, 'has Dundee had quieter and externally better kept Sabbaths than since the new Public-house Act came into operation. On Sabbath last there was not a single committal at the police-office from four o'clock in the morning till the forenoon of Monday.' In Falkirk not a single drunk or disorderly person was to be seen; so quiet a Sabbath has not, it is reported, been seen in Falkirk for many years. In Glasgow the change has been equally striking. At a meeting of the Police Municipal Committee, after a month's trial of the Bill, Captain Smart, the superintendent of police, stated that the result of the late public-house enactment had been an almost total absence of drunken cases at the police-office during Saturday night, and on Sunday all day. Bailie Harvey gave a similar account from the district offices. The *Scottish Guardian* reports, 'The two last Sabbaths have been kept with more outward decorum than has been observed in Glasgow for many years.' The *Glasgow Examiner* says, 'Accounts from the villages of the effects of the new Act on Saturday night and Sabbath are also satisfactory, and persons who are not

abstainers state that, till now, they have not known what a quiet Saturday night and Sunday morning really were. The disorderly tumult and blasphemy which used to be so universal on Saturday and Sunday evenings had been greatly lessened, and in some instances totally suppressed.'

Then, as to the *diminution of crime*, the result is equally satisfactory. In the monthly report on the state of crime in the county of Fife, submitted to the police committee, Mr Adamson, superintendent of police, states, 'that his table of crimes for this month is exceedingly small, which he attributes, in a great measure, to the new police Act. The reports from the different constables throughout the county, as to the good effect of the Act on Sundays, are most satisfactory. Not one single breach of the peace, or an assault, having been committed during the last two Sundays; not one drunk person seen by the constables during these two days.' The Lord Provost of Edinburgh, at a meeting of the Town Council, said, 'he had caused a statement to be prepared showing the number of persons taken to the police office on the three Sundays since the Public-house Act came into operation, with a similar account for the corresponding periods of the last two years. The result was, that during the corresponding three Sundays of 1852 there were 78 persons taken to the police office drunk, including those charged with crime; the numbers for 1853 being 69, and for 1854 only 24.' What now of the *Scotsman's* argument, that as the quantity of bread eaten and the woollen cloth worn is not less on Sunday because the bakers' and the clothiers' shops are closed on that day, so will there be an equal quantity of alcoholic liquors consumed in the event of the public-houses being compelled to follow the same course? Will he 'reconcile his predictions with the facts before him,' or will these facts convince him that there is a vast difference between articles of ordinary

consumption, and which are essential to the comfort and support of life, and articles which are used simply because they present a temptation to their indulgence? Take away the temptation and the use ceases.

Improved habits among the people are already begun. The fruits of the Act in this respect cannot be so speedy. That they will be gradual and ultimately great, we doubt not. With no open door for 'a morning,' and a closed door throughout the entire Sunday, dissipation, in general, must be greatly diminished. Drunkards may still move heaven and earth for liquor, and various will be their expedients to find it; but the young, exempted from the Sabbath-day temptation, before which their parents fell, will doubtless grow up a more temperate race. As an instance of improved taste, the *Glasgow Commonwealth* informs us that 'for many months before even a part of the Bill came into force, when it was wholly a thing of the future, a change was almost imperceptibly introduced in the Glasgow restaurants. The proprietors wisely, and with an intelligence for which they deserve credit, foresaw the impending reform in the drinking habits of the population, and coffee, tea, and milk, were introduced into their establishments, and very soon became popular. In some of our most fashionable restaurants one would occasionally find it hard to decide whether the coffee and milk drinkers, or the consumers of exciseable liquors, were the more numerous, so nearly were they balanced.'

DEFECTS OF THE ACT.—That the Act is perfect, no one who understands its provisions, and the evil it is designed to meet, will affirm. We have already pointed out some of these. At present, we only refer to one which its operation has made obvious. In consequence of the discretionary power vested in the licensing parties, by which they may

grant liberty in special cases to open for the sale of liquor at six o'clock in the morning, instead of eight, that sapient body, the Justices of Edinburgh, granted the liberty to a publican carrying on business near the entrance gate of the slaughter-house; and what has been the consequence? Mr Pringle, the superintendent of the slaughter-houses, in a letter to the Town Council, states, 'that in five mornings, between the hours of six and eight o'clock, he had observed 614 persons entering the public-house in question, and of these only 98 were fleshers.' It would appear that at Glasgow the city magistracy have been more liberal; drunkards can still get their 'morning' so soon as the clock has struck six. If this be not an unwarrantable stretch of the power which the Act gives, then we know not what it is. The idea of a special provision whereby parties may get a glass ere they have done 'a hand's turn,' is so absurd that we wonder it ever found a place in the Bill, or that there should be men on the licensing bench to give it effect.

ALLEGED GRIEVANCES.—'A Thirsty Soul,' belonging to Glasgow, says, 'With a parched tongue, and fatigued with walking, I passed from one public well to another last Sunday, vainly endeavouring to get a mouthful of water. All the wells were crowded, and those who came with dishes to carry off supplies, were like to be swallowed, pitchers and all, so eager was the struggle for water.' The chairman of a publicans' meeting stated a hard case: 'Although a spirit dealer, he was no drunkard; but to see the effect of the new law, he had taken a stroll on Sunday night, and could not find a place in which to get a glass of ale for refreshment during his walk.' 'The numerous groups of drouthy people,' says the *Mail*, 'that were seen wandering about the street looking for corners to slake their thirst throughout all Sunday, was a novel and remarkable

feature.' 'Weel, neibor, hoo's this chiel Forbes Mackenzie's Bill gaun tae wurk?' said a customer to a vendor of strong drinks. 'Work! it's doonricht ruin.' 'Ay, ay, it wad gie a sair cuff till yere sales yesterday.' 'Sales! it tuik twa poun' notes out o' my pouch onie way.' The wrathful vendor was a woman, and some weeks prior to the Bill's coming into operation, she owned to drawing, at the least, aucht pouns every Sunday. The *Kilmarnock Chronicle* informs us, "Whisky, whisky, everywhere, and not a drop to drink," was the exclamation of many a thirsty spirit on the morning of the 15th inst. The accustomed haunts of the votaries of the "jolly god" were not yet opened, and those spirit sellers who were so, were by the grocers' clause of the new Act, precluded from selling spirits to be consumed on the premises. What was to be done? There stood the casks, with their coveted contents as secure as when under keeping of the officers of her Majesty's customs. Their presence only increased the thirst, and still drier parched the tongue, of every poor wretch, who, on the previous day, had been taking farewell of his Sabbath-day revels.'

At Dumbarton, one of 'the moral police force' having entered a shop which gave symptoms of activity beyond eleven o'clock, under the inspiring influence of the new Act, knocked the publican into a tub of soap suds. The deeply-injured man of casks and gill stoups has threatened an action in the Court of Session—damages for hurting the person and feelings of a publican being laid at £500. At Glasgow, it is reported, that a Frenchman and his wife were dreadfully alarmed the other Sabbath by the police actually entering their bed-room. We hope Monsieur may not have cause for such a complaint again. Had he put up at our friend Mr Graham's Temperance Coffee-house in Maxwell Street he would have escaped the annoyance. At a meeting of hotel and tavern

keepers, held at Glasgow, with the view of considering what is to be done, a number of instances of grievances were related. It was stated that on the evening of Monday last a policeman entered a hotel and demanded to see a party of clerical gentlemen, who, having been at the meeting of the Assembly, which did not break up till a late hour, were refreshing themselves in one of the parlours, and made inspection of the reverend gentlemen seated round the social table, to their no small consternation. If clergymen choose to remain 'seated round the social table' till 'a late hour,' we see no reason why they should be exempted from wholesome police rule. That clergymen were in such a place and so engaged at such a season, would require, however, more than even a respectable tavern-keeper's word ere we believe it. At Perth it is complained respecting the Sabbath clause, that decent churchgoers should be deprived of their 'twelve-hours' during the interval, in the shape of 'baps and yill.' But why should not every congregation have its 'refreshment rooms?' The churches are few which have not a commodious apartment connected with them. Let coffee and buttered rolls be prepared, and a box placed on the table to receive contributions to defray the cost of the same, and we will hear no more of the grievance of shutting up the rural public-houses. Satan has destroyed the effect of many a good sermon by means of 'baps and yill.'

A correspondent of the *Scotsman* says, 'I happen to belong to a class who live in chambers or lodgings, and dine out every day, generally in the coffee-room of an adjacent hotel. The last two Sundays, however, on calling at my hotel at the usual dinner hour, I have been respectfully informed that I must go in search of my dinner somewhere else, as they are prohibited from entertaining any one, except those staying in the hotel itself.' Gentlemen who dine out on Sabbath must just

begin to learn better manners. Is a great public boon to be sacrificed that they may *gourmandise* on the Lord's-day? We are also told by the *Falkirk Herald*, that 'the feeling against the new Bill of Mr Forbes Mackenzie is very strong in Stirlingshire; and at the Bridge of Allan and other places much frequented by tourists, its restrictions have been felt to interfere in a manner peculiarly offensive with the liberty of the subject.' But pray, may not dinners be eaten without exciseable liquors to wash them down? It is easily seen that all these complaints are *dodges* of the publicans. The boldest and most barefaced they have yet put forth is the petition sent to Parliament in name of the 'Fishermen of the Frith of Forth.' The petition states, 'That your petitioners arrive at their destined haven at various hours during the night, or early in the morning; that on so arriving have been wont to find admittance, *at any hour*, to certain licensed houses of entertainment; where, in anticipation of their so coming, they have always found a rousing fire awaiting them, hot coffee or tea, or even a stronger beverage for those who may be so inclined, and beds to rest on for such as are aged or overcome with the fatigues of their adventurous calling. On now arriving at their destined haven, they are forced to lie in their open boats, exposed to all the inclemencies of the weather, and unable to obtain a shelter or the means of imparting warmth to their bodies, which have generally been previously exposed at sea for days and nights together; and that when the *legal hour* does arrive for the opening of the houses, your petitioners are of necessity engaged in the sale and delivery of their fish, and unable to take immediate advantage of them.'

The slightest glance at this petition is sufficient to discover the cloven foot. Withal it so smells of alcohol that before we had read it through we had concluded

that it owed its origin to the dram-shop rather than to the fishing-boat. Subsequent inquiries have satisfied us that we were right. From the counter declarations which it has called forth, we select that of Mr Fairbairn, the respected minister of the Free Church in the village. At the last meeting of the Edinburgh Presbytery he stated that he had seen the petition of the fishermen, and having inquired into the real state of the matter, he was glad to say that a great deal of the sympathy which had been expended on them in this instance had been altogether thrown away. He was quite aware of the fact that it was customary for the fishermen to arrive at Newhaven at an early hour in the morning; but the general practice was to light a fire on board, and make themselves some tea or coffee, and then sleep till it was time to come ashore—a discipline which might be rather trying to reverend gentlemen present, but which to these men was nothing more than recreation. There was in the village of Newhaven three respectable houses licensed as hotels, containing a good many apartments suitable for the reception of these men, and to which admission was free every hour of the day, Sunday and Saturday; so that, if these men lay out in their boats all night, it was not for want of accommodation.

So we hear not only of complaints, but of means of redress and defence. The *Scotsman*, who occupies the unenviable character of acting as the publicans' organ, serves us regularly, twice a-week, with some grievous case of hardship. The other day he informed us that already the inn and hotel-keepers of Edinburgh and its neighbourhood have formed themselves into an association for the protection of their trade, and, from a circular addressed to the hotel-keepers of Scotland, we learn 'that they have been induced to adopt this step to protect themselves more immediately from the consequences of the

Public-house Act, under the authority of which some very oppressive and offensive proceedings have already taken place, from which they plainly see that, unless these are resisted, the trade will in a short time be entirely ruined.' What a catastrophe! The ruin of the publicans' trade! Mr Ford, too, who belongs to the fraternity, has given notice at the Police Board of the following motion for next meeting:— 'That the Clerk of the Commissioners be instructed to procure from the Clerks of the Burgh and Sheriff Courts a quarterly return of the number of convictions under the Public Houses Act in their respective Courts, the amount of fines recovered, with the relative expenses in each case, also the duration of imprisonment in cases when the fines are not paid.' A correspondent of the *Scottish Press*, who signs himself *Civis*, is also greatly concerned as to the likely want of prison accommodation. 'Our gaols,' says he, 'will soon be crowded with illegal traders; some of them will have families—they, of course, will have to be provided for.' Now this is really very innocent. Did it never occur to *Civis*, that even were the 'twelve persons who were apprehended on Saturday night for selling spirits without a certificate,' of whom he speaks, to be sent to prison, there would be ample accommodation for them under the operation of the Act he complains of? Has he not read what the Edinburgh Lord Provost said on the occasion already referred to? Speaking of the persons brought to the police office on the first three Sabbaths since the new Act came into operation, compared with the same days on previous years, he says, 'On the three Sundays of 1852, 36 persons were taken to the office charged with crime; during the same period of 1853, the number was 29, and of 1854 it was only 15. This was a very encouraging state of matters in connection with a subject which had been before them a short time

ago, the extension of the prison; because the 36 persons committed in 1852, and the 29 in 1853, being now reduced to 15, or one-half, it of course followed that 15 fewer would be put into jail in three weeks as compared with former years. (Hear, hear.) And the expense of trying them and of keeping them would be saved, and the ruin to their families and all the train of evils which followed from their imprisonment would be prevented.' *Civis* may therefore dismiss his fears. Better keep the entire publican tribe in jail, and their families in the work-house, than continue the old system of supporting their victims and their families there.

At Glasgow also the publicans have met, 500 strong:—'A resolution was carried, to the effect that the restriction on the spirit trade was an infringement on the rights and liberties of the people of Scotland; calculated to produce a great amount of evil, even beyond what at present existed; and that it was therefore the duty of the association, and of the trade generally, to use every available means to get the trade put on a proper footing.' The *Glasgow Sentinel* also announces the important fact, that 'It is in contemplation, by a respectable number of the West of Scotland Licensed Victuallers' Association, to meet in Martin's Hall, Glasgow, every Sunday afternoon, at three o'clock P.M., to dine together. As hotels are completely closed, and no refreshments to be had, one of the body is to furnish eatables in turn (free of expense).' If they have not got the length of the Arbroath publicans of admitting the propriety of public worship on the Sabbath, they might be worse engaged than eating their dinner. Who, then, are the parties aggrieved? who are those loud in complaints? We could wish no higher evidence of the general satisfaction which the operations of the Act have everywhere created, than just a consideration of the character of the parties who are loud in its

condemnation. Who are they? Let the newspaper press of Scotland during the last month, give the reply. If there can be pointed out one who complains of it as a hardship, not connected with the traffic, or those whom the publicans have put forth in the character of a large body of anonymous correspondents, of whom the world knows nothing and cares less, we will be disposed to entertain the oft-repeated allegation of its 'interfering with the liberty of the subject.'

As to the ENFORCEMENT OF THE ACT, report is most satisfactory. At Edinburgh last week a man and his wife, named Cowan, living in Leith Wynd, were convicted of selling liquor without a certificate, and subjected to a penalty, severe enough to have a due effect—the man being fined in £15, and sent three months to prison, and the woman in £7, with six weeks' imprisonment. On Wednesday the first cases of breach of certificate were brought before Bailie Brown Douglas. They were three in number—two for selling liquor at half-past eleven o'clock P.M., for which the parties were condemned in a fine of 25s, with expenses; and one for keeping his house open to half-past twelve, for which he was fined in 30s.

At Greenock, in the Justice of Peace Court held on Thursday, 8th June, Robert Houston, spirit-dealer, Inverkip Street, was convicted, at the instance of the Procurator-Fiscal, with having sold spirits before eight o'clock in the morning of the 24th May, and fined in 25s and costs. At the same diet, Archibald Livingstone, spirit-dealer, Shaw Street, was charged with keeping his house open and selling spirits after eleven o'clock at night of Monday, the 22d May. The defender failed to appear, and proof of the due service of the complaint having been given, the Justices, after hearing evidence, inflicted the maximum penalty of £5 and costs, and cancelled the certificate.

Three hotel-keepers and four publicans

were charged at the Central Police Court, Glasgow, with contravening the new Public-House Act, on Sunday, the 21st May. As these were the first cases tried under the new Act, the issue of them was looked for with considerable interest by 'the trade,' and the Court was crowded. Three Bailies sat on the bench, and listened with great patience to the lengthy evidence and elaborate pleadings. The first case was that of Mr Hodgson, proprietor of the Thistle Hotel, Glassford Street, and the defence set up by Mr Strathern, his agent, was that the twelve persons who were found drinking on the premises on the Sunday evening in question, were lodgers and the friends of lodgers. The magistrates found the charge proven, and fined the offender in the mitigated penalty of 50s. Mr Melville, proprietor of the Red Lion Hotel, in whose house seventeen men were found drinking in one room, five in another, and two in another, was fined in a like sum. Peter Barr, a publican in Argyle Street, was proved to have had eleven persons drinking in his house on the same Sunday night, and fined 50s. Thomas Brodie, publican, Saltmarket, was fined in the same sum. On the subsequent Tuesday no fewer than a dozen liquor dispensers were convicted and fined at the Central Police Court, in the same city, for breaches of the law. In one case only, that of John Watson, Rottenrow, was the full penalty enforced—the luckless culprit, who had sold liquor on the Lord's-day, being not only compelled to pay £5, but likewise deprived of his licence. Eight were fined in 25s; and three in the sum of 50s. We suppose that the sapient administrators of the law deemed these individuals only half guilty; hence the half fine. Isabella Burgess was proved to have sold drink to a large company of people in her shop in New Street on Sunday, the 28th May, without having a licence. A large quantity of whisky, in jars and bottles, was found upon her

premises. Mrs Burgess has paid no less than £13 in penalties for the same offence within the past year. She was therefore amerced in the full penalty of £7, or six weeks' confinement. She took her leave of the Court with a profound bow. The prosecutor directed her to be shown the accommodation down stairs, but whether she has been induced to take apartments or not we cannot say. The most serious case of all is that of one Peter Currie, who, under the pretext of keeping an eating-house, has long carried on an illegal traffic in spirits. On 21st February last, he was convicted before Bailie M'Ara for doing so, and he was then fined in the mitigated penalty of £3 10s, which he paid. On 17th May, having been again detected selling spirits without a certificate, he was now, under the new Act, apprehended and brought before Bailie Gilmour; and was adjudged to pay the full penalty of £15, and warrant was granted for his immediate imprisonment for three calendar months, failing payment. He did not pay, and having been imprisoned, he presented a bill of suspension and liberation to the Court of Session, disputing the powers of the Procurator-Fiscal and the Magistrates, under the new Act, to deal with his offence in the summary manner they had done. Lord Neaves issued his judgment, sustaining the power of the Magistrates, and refusing Currie's bill of suspension and liberation, with expenses. This, we trust, will have a saluary effect in the way of preventing the sale of spirits by unlicensed persons.

Sundry publicans have been convicted by the Dundee magistrates of contravening the law, more especially the clause affecting the Lord's-day. One-half the fines being set apart by the Justices to support the ragged schools! The *Commonwealth* observes that 'there is something very graceful and appropriate in the mode adopted by the Dundee bailies of dispensing the fines. It is only right that

the liquor interest, which has been the chief creator of the necessity which brought the ragged school into existence, should give an occasional guinea to its support.'

At Hamilton, the flagrant violation of the Sabbath clauses of this Act by the tenant of the barrack canteen, whose house on Sabbath lately was crowded with some 60 or 70 drinking customers, who, getting riotous, had to be cleared from the premises by the police, was at the Justice of Peace Court this week properly punished by the exaction of the full penalty of five pounds and expenses. The case has been appealed to the Quarter Sessions. The teetotalers are organising a committee of observation to assist in the due observance of the Act; and from the Free Church pulpit here the other Sabbath the Rev. Mr Buchan strongly urged on his people the duty of aiding the magistrates in their efforts for the sober and decent observance of the Sabbath.

At Broughty-Ferry, the first Sabbath under the new Act exhibited the old scenes. Hundreds having been brought down by the steamers from Dundee, and the hotels having freely supplied them with liquor. A notice, however, having been printed, and proclaimed by the bellman, that the Justices were determined to enforce the Act—the publicans took fright, and the Sabbaths since have exhibited a wonderful change.

Such are but a tithe of the convictions which have taken place, and they evince such a laudable determination upon the part of the authorities, that the new Act shall be strictly enforced, that there is every appearance of its getting a fair trial.

Some apprehensions, we are aware, were entertained that the Act might indirectly encourage unlicensed houses, but the regular spirit-dealers are, it is said, themselves keeping an eye upon houses of this sort, and that some have already been pounced upon, in consequence of

information received from this source. We find them also watching the hotel-keepers. John Arkle, a licensed publican, appeared at the Central Police Court, Glasgow, as a witness against William Hodson, hotel-keeper, Glassford Street, who was charged with selling liquors to visitors upon the Sabbath, and testified:—‘I called at Mr Hodson’s premises on the evening of Sunday, May 21. I called for and received half a glass of brandy. I saw several persons there whom I recognised as having been in my house. I have shut my house since the new Act came in force. I afterwards complained to the police that they were not doing their duty, by compelling me to shut up, and allowing others to remain open.’ This alliance of ‘the moral police,’ and the publicans, beats the alliance of France and England against Russia.

The results, then, of six weeks’ operation of this new Act may surely convince the most sceptical that legislation can do something for our cause. If it can neither make men moral nor religious, it can, at least, destroy temptations to vice; and, certainly, a mere negative morality is greatly preferable to positive wickedness.

THE CRYSTAL PALACE A BEER SHOP.

It is with no ordinary surprise and regret that we have read the announcement of the directors of the Crystal Palace at Sydenham, that they are making arrangements with ‘eminent wine merchants and brewers for a supply of pure wine and unadulterated beer, and the result of the large scale upon which the thing is to be done will be, that visitors will be able to obtain a bottle of sound claret for half-a-crown and everything else at a similarly moderate price.’ And so this noble institution is to doff its lofty pretensions and descend to the common level of a tippling museum. Now, we have, first of all, to

complain of a gross violation of good faith. In the circular issued as a prospectus of the undertaking, it was declared that ‘intoxicating beverages would not be sold.’ The Royal Charter granted to the company contains the following clause:—‘And we do hereby declare that this our Royal Charter is granted on the condition following, that is to say, that no spirituous or other fermented or intoxicating liquors shall be furnished to the persons visiting the said building or ground of the said company.’ In a letter to George Cruikshank, Esq., the secretary stated:—‘The directors of the Crystal Palace will not allow, and have never intended to allow, the sale of intoxicating liquors or strong drinks at any time or under any circumstances, in their grounds.’ Upon this understanding many became shareholders; but, lo! at the eleventh hour, application is made to the Board of Trade, and the abstinence clause is rescinded. Never was there a more striking illustration of the adage, that ‘Corporations have no conscience.’ Here are men in their corporate capacity doing what they would not dare to do as individuals, and hold up their heads for a day in honest society. Memorials have been addressed to them, deputations have waited upon them, indignant public meetings have been held, condemnatory resolutions have been passed, to all of which Mr George Grove, the secretary, replies:—‘That it is intended to supply beer and wine under regulations for ensuring moderation and good order, application for permission to do so having been made by the directors, and acceded to by the Government, under a conviction that it is called for by public convenience, and calculated to promote the cause of order, decorum, and sobriety.’

Would Mr Grove be kind enough to inform us what the ‘regulations’ may be by which ‘moderation and good order’ can be rendered compatible with a ‘supply of beer and wine?’ We wish to know,

not for the benefit of the abstainers, for they are of opinion that they are better without such compounds under all circumstances, but for the benefit of a large class in the community who have long been vainly trying to secure 'moderation and good order' in connection with a daily 'supply of beer and wine.' Perhaps the directors have patented their method. Sure we are that of all the wonders which they will be able to exhibit in science and art, this will be by no means the least. Were we not afraid that the assurance partakes too much of the cast of the ordinary raree showman's latitude of speech, we would be half inclined to forgive the monstrous breach of faith of which they have been guilty.

And what are the pleas which they put forth, or which are put forth in their name? The *Atlas* newspaper, which exhibits the anomaly of approving of the directors' conduct on one page, and condemning it on the next—(we rejoice that the United Kingdom Alliance no longer seeks a channel for their sentiments through such an organ)—says, 'Without such accommodation two things would happen—first, the taverns outside would be needlessly resorted to; and secondly, every non-teetotaler would take his pocket flask of wine, or something stronger, with him, as thousands did to the Exhibition building in Hyde Park.' Now, in reply, the question with us simply is—What are the professed objects of this great institution? Are they not the elevation and refinement of the popular taste, by the exhibition of the highest efforts of science and art? Were not such the grounds upon which the directors put forth their claims to public support, and on which they have raised nearly a million of pounds? Is the use of intoxicating liquors, then, compatible with the cultivation of such a taste? What more certainly tends to debase the mind than the use of the very article which is to be consumed

at Sydenham under royal patronage? Had the directors used their influence in preventing liquors being sold in the neighbourhood, and strictly forbidden their use within the palace grounds, they would have deserved well at the hands of the public; but now, instead of looking upon their exhibition as a great means of elevating and refining the taste of the people, we must regard it as on a footing with 'Vauxhall,' 'Surrey,' or 'Cremorne;' and instead of looking upon them as great public benefactors, we must regard them as on a footing with the ordinary showman—their own pecuniary advantage, and not the people's interests, being the great object at which they aim.

COUNTY AGENCIES.

WE would call the special attention of societies to the circular which appears upon the Cover of the present Number. It appears to us the only means by which this admirable agency can be generally carried out. In many parts of the country means cannot be obtained for the permanent support of a local agent. Three months' advocacy, however, once a-year, may do not a little to keep the cause alive. And even where districts can with ease raise the funds for the whole year's salary of an agent, an occasional change of the advocate will do not a little to sustain interest. To meet this, the plan proposed by the Directors of the League is admirably adapted.

We cannot too earnestly press this matter upon the consideration of our local committees. They are well aware that an occasional visit of an agent does but little good. He may be unknown to fame, or the cause may be creating but little interest in the district, and hence a mere handful of a meeting is convened, consisting of those who are of the same opinions as himself. The residence of an agent for a few weeks or months, cir-

culating tracts and holding a succession of meetings would, however, give a new life to the cause, and raise the drooping spirits of many a true friend.

Correspondence.

THE ANTI-TEETOTALISM OF THE LONDON TRACT SOCIETY.

(To the Editor of the *Abstainer's Journal*.)

MR EDITOR,—I have hitherto been a small annual subscriber to the Religious Tract Society. I have also been in use to read its publications with pleasure, and, I hope, with profit also. When in a hurry on any occasion to get a little useful reading for myself, (say when starting on a voyage or journey,) or when wishing to make a present of a book without having had time previously to read it, I usually selected a work *published* by this society, holding its name a very good guarantee for the soundness and excellence of the work; but, after reading the article, under the same title as this, in the May number of the *Abstainer's Journal*, I began to doubt how far I was right, in either subscribing to the society, or giving circulation indiscriminately to its publications. That doubt has been greatly increased by the following circumstance; and unless some satisfactory explanation be vouchsafed, I must, I think, withhold, in future, any little support I have been in the habit of giving to the Tract Society:—

Recently, (indeed, since the last number of your *Journal* issued from the press,) the Tract Society has sent forth to the world the three first numbers of a weekly work, entitled, '*Sunday at Home*.' In these three numbers, a very beautifully and strikingly written story, entitled the '*Transformed Island*,' is given. It contains much that is sound. I do not think a wrong word, or wrong sentiment, will, by the most critically fastidious, be found in it. It is the story of the Mutiny of the Bonnty, and narrates the fate of the mutineers—how they escaped to Pitcairn's Island, and how there, when almost all the original mutineers had been killed, or had died, John Adams found an old Bible, and by the operation of God's Holy Spirit, became a new man, and was made the blessed instrument of converting the widows and children of his former messmates, and many Otahetians, and thus transforming the waste-howling moral wilderness into an earthly paradise. Such is the substance of the story, and

most sound and beauteous are the lessons deduced therefrom by the Religious Tract Society.

Yet is the tale as so told leavened with falsehood. The *whole* truth is *not* told. One of the most striking parts of the story is *suppressed*; and the suppression of the truth is, as all know, as bad as the utterance of positive untruth. The *leading* fact of the story *before* the finding of the Bible was as follows, and it is this *fact* that is *not* so much as alluded to, viz.:—One of the mutineers had learned the art of distillation in Scotland. On the island he found a shrub from which he distilled an intoxicating drink. Its use there, as elsewhere, led to quarrels, bloodshed, murder, and madness. Then the *unconverted* men rose, and passed a law that none should thereafter brew or distil on the island. If my memory fail me not, (and I am writing entirely from recollection,) the penalty for disobeying this law was death. *After* that the Bible was found, read, taught, prayed over, and blessed. It will be especially observed that it was *unconverted*, almost heathen, men who passed and enforced that law as a matter of self-preservation. It was the first Maine Law.

Such is the fact that this christian society ignores; or, at least, passes by in silence. It is a fact speaking volumes in *favour* of abstinence. Why has this religious, anti-teetotal society done this? Ignorance of the fact cannot be pled. Every one who has read the story knows the fact. Its being of little moment cannot be pled, for it is the most striking and instructive matter in the whole story, *prior* to the actual conversion of John Adams. Want of space cannot be pled. The story, as given by the society, is extended over three numbers of the '*Sunday at Home*;' and many (comparative) nothingnesses are stated, and plenty more numbers of the work will, doubtless, be forthcoming, although this story be ended. Why, then, is that fact *not* mentioned, unless it be that it militates against the Tract Society's anti-teetotalism? Is this so? If so, and if the question be not

soon and satisfactorily answered, my annual subscription must cease.—Your reader,
FAIR PLAY.
 Glasgow, 22d June, 1854.

THE NON-ABSTINENCE OF THE UNITED PRESBYTERIAN MISSION.

(To the Editor of the *Abstainer's Journal*.)

DEAR SIR,—I read with interest and approbation the first article in your Journal for the present month, on the injurious influence of intemperance on our home missions, and the necessity of combining temperance efforts with the City Mission scheme. I believe all City Missionaries, of any observation and experience, feel that their labours are, to a great extent, neutralised by the intemperate habits of those whose reformation they have in view, and that their success would have been much greater if that obstacle had not existed. The obvious conclusion I would draw from these facts is, that all the agents, and those who feel interested in the efforts now made to reclaim and elevate the masses, ought to be earnest abstainers.

But I suspect it is as necessary that

foreign Missionaries be consistent abstainers as that City Missionaries be so. I have been struck with many facts bearing on that question, and in my opinion very conclusively. Holding these sentiments, I was astonished on reading the names of ministers and missionaries, who, with the elders and students, constitute the abstinence society connected with the United Presbyterian Church, to find that only one of our Jamaica Missionaries is a member, while no less than three out of four in Old Calabar are abstainers. Pray, Mr Editor, have you any communication with the Jamaica Missionaries, and do you know on what principle they are acting? I hope they are not sipping wine with the merchants, nor drinking rum with the planters. If they are, we may expect very little success from their exertions. Can you ascertain how many of the Board of Missions are abstainers? If a third of the ministers of the U. P. Church are abstainers, is it possible that only one of sixteen of the Jamaica ministers can exercise so much self-denial?—I am, etc.

AN ABSTAINER.

7th June, 1854.

Operations of the Scottish Temperance League.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

Mr EASTON.—Glasgow, Rutherglen, Pencaitland, Balerno, Edinburgh, Sunderland, Wear Colliery, Southwick, Whitburn, and Ewart Park.

Mr ANDERSON.—Muttonhole, Cramond, Kirkliston, Gilmerton, Tranent, Cockenzie, Pencaitland, and Gifford.

Mr M'FARLANE.—Rutherglen, Chapelhall, Omoa Iron Works, Coatbridge, Rosehall, Linwood, Fauldhouse, Whitburn, West-Calder, Mid-Calder, Kirknewton, Balerno, Currie, Edinburgh, Cramond, Kirkliston, and Abercorn.

Mr DUNCAN.—Edinburgh, Rutherglen, Elderslie, Glasgow, Greenock, Helensburgh, Rothesay, Dumbarton, Alexandria, Kilmarnock, Killearn, Drymen, and Balfour.

Mr THOMAS REID.—Tradeston, (Glasgow), Govan, Renfrew, Bridge-of-Weir, Houston, Bishopton, Port-Glasgow, and Kilmacolm.

Mr SCRIMGEOUR.—Methven, Buchanty, Almond-Bank, Stanley, Bankfoot, Dunkeld, Craighill, Blairgowrie, Cupar-Angus, Glammis, Kirriemuir, Letham, and Arbrogath.

Mr GREER.—Govan Iron Works, Stewarton, Greenock, Chapelhall, Paisley (Society), St Jude's, Calton.

Temperance News.

SCOTLAND.

EDINBURGH TOTAL ABSTINENCE SOCIETY.

Since last report, the committee have held four public meetings, at which addresses were delivered by Messrs John Duncan, George Easton, and Malcolm Macfarlane, agents of the Scottish Temperance League, and Messrs John M'Gilchrist and Hugh Mackay, Edinburgh. During the month

about two hundred persons have been enrolled as members of the society. The committee, having had their attention directed to the importance of the half holiday and the early closing movements, have made arrangements for a series of Saturday afternoon promenades during the summer months, in East Prince's Street Gardens; and in order to render these agreeable and attrac-

tive, they have secured the services of the Edinburgh Abstainers' Flute Band, which consists of about thirty young men, who are all abstainers, and who, by permission of the Town Council, perform on the lawn. The movement seems to be highly appreciated by the working classes, as on the afternoon of Saturday, 10th June, (the opening day) the gardens were visited by not fewer than from eight to ten thousand persons. The New Public-House Bill seems to be working very well in Edinburgh. The following are the police returns for the first four Saturdays, Sundays, and Mondays, under the new law, together with the returns for the corresponding periods in 1852 and 1853, under the old system. It would be highly satisfactory were the various societies throughout the country to procure correct monthly returns, and by thus giving them publicity, satisfy all parties on this very important subject:—

<i>Edinburgh Police Returns for the first four Saturdays, Sundays, and Mondays, under the New Law, together with the Returns for the corresponding periods in 1852 and 1853, under the old system.</i>				Cases of Drunkenness taken to the Police Office for Protection.		Cases of Drunkenness where the parties were charged with other Offences.			
				Males.	Females.	Males.	Females.	Total.	
4 Saturdays,.... From 22d May to 12th June inclusive—1852	4 Saturdays,.... From 21st May to 11th June inclusive—1853	4 Saturdays,.... From 20th May to 10th June inclusive—1854	4 Saturdays,.... From 23d May to 13th June inclusive—1852	53	30	24	17	124	
4 Saturdays,.... From 21st May to 11th June inclusive—1853	4 Saturdays,.... From 20th May to 10th June inclusive—1854	4 Saturdays,.... From 23d May to 13th June inclusive—1852	4 Saturdays,.... From 22d May to 12th June inclusive—1853	48	36	35	29	148	
4 Saturdays,.... From 21st May to 11th June inclusive—1853	4 Saturdays,.... From 20th May to 10th June inclusive—1854	4 Saturdays,.... From 23d May to 13th June inclusive—1852	4 Saturdays,.... From 22d May to 12th June inclusive—1853	57	28	32	25	142	
4 Sundays,.... From 23d May to 13th June inclusive—1852	4 Sundays,.... From 22d May to 13th June inclusive—1853	4 Sundays,.... From 21st May to 11th June inclusive—1854	4 Sundays,.... From 20th May to 10th June inclusive—1855	40	19	31	20	110	
4 Sundays,.... From 23d May to 13th June inclusive—1852	4 Sundays,.... From 22d May to 13th June inclusive—1853	4 Sundays,.... From 21st May to 11th June inclusive—1854	4 Sundays,.... From 20th May to 10th June inclusive—1855	32	17	20	17	86	
4 Sundays,.... From 23d May to 13th June inclusive—1852	4 Sundays,.... From 22d May to 12th June inclusive—1853	4 Sundays,.... From 21st May to 11th June inclusive—1854	4 Sundays,.... From 20th May to 10th June inclusive—1855	10	1	11	9	31	
4 Mondays,.... From 24th May to 14th June inclusive—1852	4 Mondays,.... From 23d May to 13th June inclusive—1853	4 Mondays,.... From 22d May to 12th June inclusive—1854	4 Mondays,.... From 21st May to 11th June inclusive—1855	30	23	10	7	70	
4 Mondays,.... From 24th May to 14th June inclusive—1852	4 Mondays,.... From 23d May to 13th June inclusive—1853	4 Mondays,.... From 22d May to 12th June inclusive—1854	4 Mondays,.... From 21st May to 11th June inclusive—1855	34	20	22	19	95	
4 Mondays,.... From 24th May to 14th June inclusive—1852	4 Mondays,.... From 23d May to 13th June inclusive—1853	4 Mondays,.... From 22d May to 12th June inclusive—1854	4 Mondays,.... From 21st May to 11th June inclusive—1855	27	18	15	11	71	

THE
ABSTAINER'S JOURNAL.

OCTOBER, 1854.

Miscellaneous Contributions.

THE TRAFFIC AND THE TRAFFICKER.

BY T. W. BROWN.

PART I.

WHY do we hate the liquor traffic? Our only wonder is how any upright, honest man can live and not hate it.

We have no direct, personal wrongs to avenge. We never were drunk but once, and that is farther back than we can remember. But our mother has the fact on record, as well as the indignation she felt towards the man who put the glass to the lips of her child. We look above into the blue sky, abroad into the face of our fellows, and lift our arms in the pride of unpolluted manhood, unfettered by chains which have enslaved and crushed the strongest of earth. We go to our home with a steady step. We stand at its hearth-side as we stood in childhood, loving our honoured parents with a stronger and holier love as years pass away, and obedient as then to their instructions. We can kiss the fading cheek of that mother with lips unstained by the cup. We go forth in the morning, and she knows that we will return, if alive, to honour and bless her. If the years allotted to ripened age are vouchsafed to us, we are midway in the ocean of life. We feel that our sun has passed its high-noon mark, yet, as we look back upon a brief life of varied fortunes, there is not a shadow of drunkenness resting there. We have had sorrow, and often wept, as who has not? yet never that our young

manhood has been disgraced, or a single tribute offered upon the shrine of the bowl. We are a freeman to-day! and may God enable us at our sun's decline, to rest in a freeman's grave!

— No, we've no personal wrongs to avenge, and yet every warm drop in our veins is embittered with the knowledge of wrongs which those most sacredly cherished by us have suffered. We live to avenge those wrongs, as well as others suffered by those kindred to us by the ties of a common humanity.

History has taught us temperance principles. He must be blind who cannot learn her lessons. Her verdict is against the licence system. Intemperance is one of the most fearful words known in our language. It is the embodiment of all that is crushing in poverty, bitter in woe, or black in crime. The drink traffic is an unadulterated, unmixed curse—a parent scourge from its first cancerous seating upon humanity to this day. That canvas, as it moves before us with its fearful scenery of poverty, vice, and crime, sketched from life in its deep colouring of tears and blood, has not one bright spot on which the wearied eye can rest. Not a single gleam of sunlight beams upon it. Alcohol has been a malign star to man! From the cradle to the grave, its false

light has lured him to ruin and death. From Noah's day to this, drunkenness has been the same. Empires have passed away, nations have been forgotten, and the cities of their greatness covered with the dust of oblivion; but intemperance yet lives, the most desolating scourge that ever darkened the pathway of man. The pestilence stalks forth and feasts upon its rotten tribute, but passes away. War lifts its beacon crimson in the red glare of conflagration, and strides over the torn field until his garments drip and smoke with blood; but war ceases, and the harvests of peace lift their golden waves where hostile squadrons met in deadly shock. Famine, gaunt and spectral, stalks on around the firesides of men, and the famished skeletons lie down in death, and, without shrouds or graves, bleach at the threshold. But the earth teems again with promise, and the judgment is stayed. But how different with alcohol! It never slumbers. Its work ceases not for a moment. It is not, like the pestilence, confined to particular localities or classes. It invades all. The civilian and the divine, the orator and the poet, the statesman and the warrior are alike cut down. Like a serpent of glittering eye, its deadly coils slime upward over the pedestal where genius is enthroned, the chaplet upon the godlike brow is withered, and the fair fabric which fame has reared crumbles into ruins. The strongest intellects from the hand of God, as well as the weakest, wine has destroyed. Stars that have beamed in the world's sky have set in darkness, while unnumbered ones of lesser ray have gone out unnoticed. Such has been the work of ages. Onward the dark and damning tide has rolled, rill adding the tribute to rill, until individuals, families, communities and nations have been swept away. The strong oak has bowed to the storm as well as the slender reed. While wept over by humanity and denounced by God, strong behind the infamous legislation of

ages it has moved on, a withering, wide-sweeping curse; a seething and desolating tide, black with the wrecks of hopes, happiness and life, and in every land and clime filling homes with poverty and want, hearts with woe, the alms-houses with paupers, the prisons with felons and murderers, the earth of God with graves, and a hell with the damned!

Are we right? Where, where, on God's green earth, has the traffic borne a different phase than that we have given it? In civilised or savage land, it is the same. No spot so sacred or hidden away; no hill-side or valley, with its lakes and rivers, and blue sky, has escaped. By the school-house and church, the senate and the academic hall; on the ocean; in the wilderness, where the axe opens the first view to the upper blue; by the hearth-side, where childhood lives and old age dies—every where alcohol is the same. In every burial-ground in Christendom the sod is green above its victims, and the mould has gathered where its triumphs are chiselled in marble. Every house has had one dead in it. Every circle has been broken.

Could all who have thus died pass before us in vision, the mind would reel. Yes, it is old, but ever a wrong. The whole system is a falsehood, and exists to-day upon falsehood. From the time the Hungarian miners swallowed alcohol to give them endurance, to the drunkards and tipplers of 1854, it has been a falsehood. The history of the past and the present write it so. Fact and reason are against it. The instinct of the brute is emphatic. Physiology brands the fatal deception, from the first faint net-work of red upon the cheek, to the swollen veins and livid purple of sottishness. From the unnatural and sickening laughter of conviviality, to the wailing curses of madness, Nature, assaulted and injured, every where repels the falsehood, and in trumpet-tones speaks out against the wrong, and in her

citadels of heart and brain, wars faithfully against the invasion. Honour and manhood, virtue, love, and truth—all that's noble, and good, and pure, utter an emphatic verdict against the falsehood. If it is consecrated by time, so are its iniquities more wide-spread and towering. It is ancient, indeed; but if all the injury it has inflicted upon the human race—their destiny in this world and the next—could be gathered from the record of God's angel and presented in one view, a world would be startled from its slumbers.

Some think the matter might be regulated. What has been the history of its regulation? For more than two hundred years, the sale of intoxicating liquors has been regulated by law. Need we point to the result? The history of the traffic is a sufficient answer.

Regulate a wrong! The idea is not more absurd than infamous. Does God, in his government, recognise such a principle? Do his laws regulate theft, swearing, perjury, or murder? Where in any civilised government now existing on earth, is this principle made the basis of legislation save in the legalisation of the liquor traffic? Supposing that the Legislature should legalise the crimes which are now punishable with imprisonment and death for the purpose of restraining them; that they should empower a selection of good moral men to perpetrate those crimes, so as to have the perpetration legal, moral, and respectable; that men should be selected to rob, to steal, to gamble, to counterfeit, to commit forgery, to burn buildings, to murder; the most common intelligence would revolt at the wickedness, and treat such legislators as madmen or knaves. The popular breath would at once sweep them into lasting infamy. Yet the license system is a creature of legal enactment, and stands before the world this day as the *great fountain-head of nearly all the crimes which endanger the peace and blacken the character of society*. Men are selected to

engage in this traffic, and the Government sells the accursed 'indulgence.' If but a good moral character is endorsed by elder and minister, the seller becomes a state officer—a legal instrument—a servant of the people, empowered to nerve the villain's arm which carries the torch or lifts the knife to burn and destroy. He scatters fire-brands and death throughout the whole land, blights hope as bright as bliss, destroys happiness the holiest and purest, and sweeps on like an avenging storm, until all that is pure in childhood, noble in manhood, or venerable in old age, is withered and crushed to earth. Life, happiness, and hope; virtue, love, and truth, are alike blasted, by these men, selected by the State, and protected by its laws. And all this to restrain and regulate the traffic! The policy is wrong in motive, impolitic in principle, atrocious in its execution, and most cruel in its consequences. It is a principle so pernicious in its conception and character, and so sweeping and remorseless in its destruction of human happiness and life, that it may well crimson the cheek with deepest shame. Regulation and restraint! And so, if a man has a disposition to cut our throat or plunder our pocket, instead of having laws and penalties to protect us from the desperado, he must be restrained by being empowered to carry out his purpose in a legal way, provided always that such a man can get a certificate of good moral character, and will pay the Government for the *right* to rob and kill us! Look at the infamous and 'unholy alliance' against the rights and interests of society—this great copartnership in the work of demoralisation and death. The Government is *particeps criminis* in these crimes. It licenses instruments to make felons and murderers, that its civil officers may imprison and hang them! The people are accessories to this glaring abomination. How does it look in the light of a Christian and progressive age? Is there anything

in the history of the world more unpardonably, more inexcusably wicked?

THE NECESSITY, ADAPTATION, AND EFFICIENCY OF A PRO- HIBITORY LAW,

*Proved by the Records of the General
Assembly of the Church of Scotland.*

PART II.

Fourth, These returns further prove that *where there are no public-houses, nor any places for the sale of intoxicating drinks, intemperance is almost or altogether unknown.*—The evidence here is most abundant. Mark well the following quotations: Parish No. 6: 'There has not been a public-house in the place for upwards of twenty years.' Hence, 'the inhabitants are remarkable for sobriety.' Parish No. 15: 'There is not a single public-house in the parish.' Hence, 'we have *no habitual drunkards* that I ever heard of.' Parish No. 20: 'There is not, within miles, any public-house or place where spirituous liquors may be obtained.' Hence, 'I believe the people to be of *decidedly temperate* habits.' Parish No. 30: 'There is only one inn for the refreshment of travellers. I believe few but such visit it.' Hence, 'I know *not of a single individual* in this small parish (and I pretty well know them all, of every denomination,) of whom I ever heard it alleged, that habits of intemperance were characteristic.' Parish No. 54: 'In neither parish is there a public-house.' Hence, '*such a nuisance as drunkenness* in the united parishes of ——— and ——— is *utterly unknown.*' Parish No. 134: 'No intoxicating liquors are sold in the parish.' Hence, 'the people of all classes are *very temperate.*' Parish No. 157: 'There is no public-house in my parish.' Hence, 'I have neither seen nor heard of *any of them* being the worse of drink.' Parish No. 211: 'There are no public-houses in the parish, nor, to my knowledge, are spirits

sold in any of the merchant shops in the parish.' Hence, '*None* of my parishioners are, so far as I know, drunkards.' Parish No. 286: 'There is no public-house in the parish, nor in several others around.' Hence, '*no class* of the population can be said to be addicted to intemperance.' The last we quote is Parish No. 217: '*Not a single individual* who can be said to be intemperate. A happy state of things, mainly owing to the fact that there are *no intoxicating drinks* sold within the bounds of the parish.'

How uniform, pointed, and convincing are these testimonies! How happens it that we never meet with a report like the following in these returns! Parish No. —. *Four* public-houses in my parish, yet, *no drunkard* ever seen, no drunkenness ever heard of. Or like this: Parish No. —. *No* public-house in my parish, yet, grieved to say, *drunkenness is alarmingly prevalent.* If drunkenness prevailed independently of the traffic, might we not expect this? If the traffic were not the prolific cause of drunkenness, would we not meet with this? We would. Who can fail to see the indissoluble connection? No public-house! no drunkenness! A parish without public-houses! A sober parish! And may we not enlarge the idea a little, and say, a nation without a public-house! A sober nation!

Fifth, These returns show that *the remedy generally proposed for the removal of intemperance, is the shutting up of the public-houses.*—The unanimity here is most remarkable. Yet it is not to be wondered at. It is simply the suggestion of plain common sense. The wonder is, that the remedy has not been adopted and applied long ago, by a people so famous for thorough, straightforward, common-sense appliances as the Scotch are said to be. But let us hear the testimony of these returns. Says one minister, 'diminish the number of dram-shops.' Says another, 'strenuous efforts should be made

everywhere to diminish the number of public-houses and spirit-shops.' Says another, 'unless the number of the public-houses is diminished, no other remedy will be of any real use.' Says another, 'until tippling-houses are abolished, and whisky forbidden to be sold over the counter, all other matters will prove ineffectual.' Here are the recommendations of a few more. We quote them largely to show the striking unanimity of sentiment and almost identity of language on this head:—'Diminish the number of public-houses.' 'The diminution of the number of licensed houses.' 'Putting down nine-tenths of the public-houses.' 'Prevent persons getting licences to sell spirits.' 'Shutting up public-houses.' 'Remove all temptations to the vice—especially all tippling-houses.' 'The suppression of public-houses and shops for retailing spirits would be an immense boon.' We might easily fill pages with similar quotations. The voice of these returns is *one* in the matter of a remedy for the crying evil of intemperance. Its demand is *the suppression of the public-houses*. It will be observed, it is true, that some of the returns recommend only a diminution of the number of public-houses, but it is to be borne in mind that at the time to which the returns refer, one or two such places were supposed to be indispensable in every peopled locality, and the idea of sweeping the country entirely free from intemperance was scarcely dreamt of. At the same time, many recommend thorough work, namely, *the entire suppression of the spirit-shops*. And we doubt not that the authors of these returns to a man would cordially join in the statement made by one of them, namely, *Were every distillery in this country made a bonfire of, it would be of incalculable advantage to religion and true happiness.*

Finally, These returns show that *wherever the proposed remedy has been tried, it has been abundantly successful.*—We get

a few glimpses of the causes and the results of it, in these instructive pages. The results referred to are as satisfactory as could be expected. They show that where the public-houses are shut up, the abounding intemperance ceases. Notice the following: 'Lately there has been some improvement here from the suppression of one of the public-houses.' 'There was a great change for the better up to within a year ago, because the spirit-shop was suppressed;' but it has been re-opened, and 'the re-opening of that public-house is doing much mischief.' 'Some years ago, I succeeded, amid great opposition, in suppressing a whisky-shop, close to the church, and the result has been a great increase of order and comfort.' 'The public-house, to which some of the farm-servants used to go, has been put down, and I have not heard of any case of intemperance among them since.' 'A change for the better, in a great measure referable to the curtailing the number of public-houses.' 'Fifteen years ago, there was a whisky-shop in the parish, destroying the morals of the people. Since that was suppressed, the change for the better is very striking.'

These testimonies are surely sufficiently plain and pointed. They show beyond the reach of dispute, that if the public-house be suppressed, the sources of temptation to drunkenness are removed, and drunkenness itself disappears.

And now, then, what is the conclusion of the whole matter? Simply this, *that the one grand lesson of these returns is the necessity, adaptation, and efficiency of a law prohibiting the traffic, in order to the suppression of intemperance.* These returns show that the grand cause of intemperance is the liquor-traffic; what so much needed, then, as a law to remove the cause, so that the effect may cease? They show that just in proportion as public-houses abound, drunkenness abounds also; what so necessary, then, as a law to prevent any

proportion of public-houses at all, so that *no proportion* of drunkenness may prevail? They show that where there are no public-houses, there is little or no intoxication; we want, then, a law to suppress the public-houses, so that drunkenness may be suppressed too. They show that the almost universally proposed remedy for the destruction of our national vice is the abolition of the liquor-traffic; we want, then, to inspire men with a deep conviction of the perfect suitableness and efficiency of this remedy, so that the nation may rise as one man and demand a law, for that alone can secure such abolition. They show that where the suppression of one or more spirit-shops in a locality has been tried, the result has been perfectly satisfactory; we want, then, that the trial

be made on a national scale, confident that when this is done, our land shall be freed from the curse of intemperance. And now, we have only to express our earnest hope, that the ministers of the General Assembly, and the supporters thereof, and all good men and true besides, will learn the grand lesson which these returns convey, and enter into one of the noblest enterprises that ever engaged the patriots of our country, namely, an agitation for delivering our much-loved land from the terrible woes of intemperance, by shutting up the fountains of national debasement, social wretchedness, domestic misery, and individual poverty, crime, woe, and death. A Maine Law, and that alone can do it.

Sketch.

THE GLASS RAILROAD.

THE 'Milford bard,' like too many of his brethren, was subject to severe fits of *mania a potu*. During one of these he narrated a dream.

The dream was as follows:—

It seemed to me as though I had been suddenly aroused from my slumbers. I looked around, and found myself in the centre of a gay crowd. The first sensation that I experienced was that of being borne along with a peculiar gentle motion. I looked around, and found that I was in a long train of cars which were gliding over a railway, and seemed to be many miles in length. It was composed of many cars. Every car opened at the top, and was filled with men and women, all gaily dressed, all happy, all laughing, talking, and singing. The peculiarly gentle motion of the cars interested me. There was no grating, such as we have on a railroad. They moved on without the least jar or sound. This, I say, interested me. I looked over the side, and to my astonishment found the railroad and cars made of glass. The glass wheels moved over the glass rails without the least noise or oscillation. The soft motion produced a feeling of exquisite happiness. I *was* happy! It seemed as if everything was at rest within.

I was full of peace. While I was wondering over this circumstance a new sight attracted my gaze. All along the road, on either side, within a foot of the track, were laid long lines of coffins, and every one contained a corpse, dressed for burial, with its cold white face turned upwards to the light. The sight filled me with horror. I yelled in agony; but yet could make no sound. The gay throng who were around me only redoubled their singing and laughter at the sight of my agony; and we swept on, gliding with glass wheels over the glass railroad, every moment coming nearer to the bend in the road, which formed an angle with the road, far, far in the distance.

'Who are these?' I cried at last, pointing to the dead in their coffins.

'These are the persons who made the trip before us,' was the reply of one of the gayest persons near me.

'What trip?' I asked.

'Why, the trip we are now making. The trip over this glass railroad,' was the answer.

'Why do they lie along the road, each one in his coffin?' I was answered with a whisper and a half laugh that froze my blood:

'They were dashed to death at the end of the railroad,' said the person whom I addressed.

'You know the railroad terminates at an abyss which is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are brought there and placed in the coffins as a warning to other passengers; but no one minds it, we are so happy on the glass railroad.'

I can never describe the horror with which these words inspired me.

'What is the name of the glass railroad?' I asked.

The person whom I asked replied in the same strain:

'It is very easy to get into the cars, but very hard to get out. For, once in these cars, everybody is delighted with the soft, gliding motion. The cars move so gently. Yes, this is a railroad of habit, and with glass wheels we are whirled over a glass railroad towards a fathomless abyss. In a few moments we'll be there, and they'll bring our bodies and put them in the coffins as a warning to others; but nobody will mind it, will they?'

I was choked with horror. I struggled to breathe, made frantic efforts to leap from the cars, and in the struggle awoke. I knew it was only a dream, and yet whenever I think of it, I can see that long train of cars move gently over the glass railroad; I can see cars far ahead as they are turning the bend of the road; I can see the dead in their coffins, clear and distinct, on either side of the road; while the laughing and singing of the gay and happy passengers resound in my ears, I only see those cold faces of the dead, with their glassy eyes uplifted, and their frozen hands upon their shrouds.

It was a horrible dream. And the bard's hanging features and brightening eyes attested the emotion which had been aroused by the very memory of the dream.

It was indeed a horrible dream. A long train of glass cars, gliding over a glass railway freighted with youth, beauty, and music, while on either hand are stretched the victims of yesterday—gliding over the railway of habit towards the fathomless abyss.

Dear reader, the bard's dream finds its stern reality in the history of myriads of our race. *They have started in the glass cars of pleasure on the glass railway of sinful habit, and are gliding on in foolish mirth and dreamy ease to the awful abyss of eternal destruction.*

Some things in the bard's dream claim special notice:—

'It is very easy to get into the cars, but very hard to get out.' How strikingly and sternly true is this of habit! How easy it is to form a sinful habit, but to throw it off again may be more difficult than to break fetters of triple steel.

'The soft motion produces a feeling of exquisite happiness.' It is even so with sinful habit. A man glides on from one illicit joy to another; he pauses not to think; he talks, and laughs, and sings, and for a time he tries to fancy that he is filled with the perfection of human joy.

'Long lines of coffins, every one containing a corpse, dressed for burial, with its cold white face turned upwards towards the light,' skirted the glass railway. The pathway of the man of pleasure is strewn with the dead. Here lies one; he died a drunkard. There another; he died a libertine. And there! and there! and yonder! as far as the eye can reach, lie thousands and tens of thousands of ghastly corpses, not with the serene countenances of the good (for even in death *they* smile) but with blackened, loathsome, horrible countenances, such as depravity alone can produce.

'No one minds it, we are so happy on the glass railroad.' Minds what? The coffins! The warning! Oh no! Pleasure blinds a man to danger, it blunts and stupifies his sensibilities, and on he glides amid the groans of dying wretches, and through the ranks of the ghastly dead. Yet he heeds it not. He shuts his eyes and laughs with the laugh of frantic merriment, and rushes on.

Verily, all this is but too true of evil habits. They are easily acquired. A man glides into them. They throw around him the spell of enchantment. They bind him with worse than chains of iron. The victims of their fatally-destructive power may be counted by myriads. Yet men heed not the terrible warning which they give.

Narrative.

WOMAN'S INFLUENCE.

AN AMERICAN TALE.

CHAPTER I.

SWAYING and creaking were the tapering pines and the iron-armed oaks as they wrestled with the blast; the darkness in the forest not less impenetrable than that which wrapt the angry sky in one wide veil of blackest gloom. Drifts of snow were yet remaining upon the ground where they had been piled over the brow of some hill, and the Ohio, swelled by the melting of the snows, and filled with fleets of ice-cakes, was rushing and roaring like an angry torrent, the white froth of its madness hardly seen as it went whirling by. It was a night which few would wish to encounter. The elements were at war without, and as their maddened columns howled and shrieked as they mingled in conflict, a dread crept over the listener, and he drew nearer the blaze upon the hearth. There were voices without; now of wailing, and then again of demoniac laughter, chilling the warm blood as their startling echoes died away.

The 'warm spell' which had broken in upon the ice and snow, had recoiled from the attack like a gallant but repulsed army, to muster again for the onset. But the sun's rays and the melting breath of the south wind had shaken the realm of Winter, and his power was rapidly on the wane.

Deep in that forest, so dark and so coldly draped, was a settler's hut. There might have been, perhaps, an acre 'cleared' around it, a path leading to the river, where a skiff was chained to a sapling upon the bank, with which the settler crossed to the 'settlements.' The cabin was small, and rudely built of logs, no chimney mounting upward, the fire built against a backing of stones, and the smoke ascending through a broad opening in the roof of the bark. A four-lighted window was pierced by the side of the door, which was made of split pieces and fastened with a wooden latch, the renowned 'latch-string' hanging without. The floor was made of small bass-woods 'halved,' the flat side up, and 'evened down' by the axe. Everything within was of a corresponding rudeness, and all evidently new. There were some signs of refinement, especially in the delicate-looking housewife, whose light form moved about with a languid step.

Her cheek was hollow and faded, and her lips thin and bloodless. Her eye had a dreamy dulness, save when lit up while resting upon a golden-haired boy, who was as happy in the wild-wood as he would have been in a better home. The hastily built hut was no palace, yet, with right hearts and lives, there is no truer happiness found than under the roof of bark in the frontier wild.

But happiness was not where we have been looking. Mary Carlton was fading away. In better days she married a noble-minded man in New-England, and for a number of years was surrounded with wealth, comfort, and happiness. In an evil hour he entered into political life, and there formed the habit of moderate drinking, which stealthily but rapidly grew into drunkenness. A large speculation into which he ventured went against him soon after, and his estate was swept from under him at a blow. With a stout heart he could have rolled back the adverse tide, and with a portion of the wreck of a large property shielded his family from want, and saved himself from ruin. But the mysterious and accursed slavery of the cup was upon him, and he turned from his home, his wife and child, to steep his better nature in the poison of the glass. His descent was rapid and destructive, and as a final attempt to escape as a public charge, he removed to a piece of land upon the Ohio river which had escaped the general ruin.

His hand had never been hardened by toil, and the axe weighed heavily upon his wasted energies. The winter brought want in a new form, and, to add to his troubles, he cut his foot severely, and was 'laid up' in his house for a long time. With angel fortitude and meekness, the heroic woman submitted to the bitter change. Had the husband aroused himself like a brave-hearted man, and wrestled with his fortune, she would have looked into the future with hope.

As soon as Carlton could hobble out, he crossed the river to the settlement, and returned intoxicated. The act was a crushing blow into the wife's already wounded heart. It was the first time he

had been in such a situation since his arrival West, and a shadow fell over her spirits like the sickening sense of some coming calamity. An exile from a happy fire-side, poor, and buried in the forest, the darker threads of life gathered like a woof of woe around her wearied footsteps. Her kindest words, tremulous with touching emotion as they gushed from a heart flooded with grief, in tones which yet glowed with the silvery witchery of other days, had failed. The mute eloquence of woe produced no impression. The fast-dropping tears were unheeded. The pleading eye of the beautiful boy, as he looked upon his mother's sorrowing countenance, was rebuked by harsh and stinging words. The destroyer was in their midst, his footsteps upon their very hearth-stone, and his hot scathing breath wrapping the very altar. Home or heart has no shrine too sacred for the demon.

On the day of which we have spoken in the commencement of our story, Carlton had returned from the settlement drunker than usual. He barely succeeded in crossing the river in the early part of the afternoon, reeled as he walked, and had a bottle in his pocket, and was cross and ill-tempered beyond any previous period. His wife said not a word. To his stern demand for food she could answer but with tears. Edward, the boy, crept up towards his father, and asked him if he had brought home that meal which he said he would get. A rude blow with the palm of the hand sent the boy reeling backwards, and he hid away, vainly endeavouring to smother his broken sobs.

In passing before the fire, Mary stumbled against the wounded foot, and partly fell. Mad with pain and liquor, the brutalised husband drew up his bottle of heavy glass and struck her a full blow upon the temple. She fell heavily upon the floor by his side, straightened out like a weary sleeper at rest, and then recoiling with a shiver, remained motionless and still.

Edward shrunk away to his 'bunk' in the loft, where he soon forgot his troubles in slumber, from which he was aroused in the morning by the voice of his father. He hurried down, and was ordered to take a ring and go across the river after liquor. The boy listened to the roar of the river and shuddered, but dared not say a word. He reached out mechanically and took the ring, which he recognised as his mother's, one which she had always worn. It was yet dark, but he found his way to the

river, where the swollen tide frowned upon any human attempt to row a boat across its arrow-like surface to the opposite shore. A lad of twelve years of age recoiled at the sight.

Broad daylight found Edward still upon the bank, pierced through and through with the cutting cold, and shivering to the heart, and yet he durst not return to the house. The blue lips grinned and twitched convulsively over the chattering teeth, and his eyes—the mild blue eyes—glared wildly with the gnawings of hunger and mental anguish. The broad day, we said, found him upon the bank. The husky voice of the father aroused him, and he forgot the danger and his sufferings, in his fears. Curses and blows fell upon his shrinking form, and he was harshly ordered to do as he was bid. Old Carlton managed to unloose the skiff, and as he held it where it rocked and struggled, Edward mechanically stepped in, and the besotted parent pushed the frail craft out upon the sweeping waters.

'Twas a fearful sight! Benumbed with cold, and appalled with fear, the boy's arm was like a reed—a blade of grass in a storm. As the boat shot out into the current, it was whirled like an autumn leaf, and went down the river stern foremost, like an arrow. Edward looked towards the bank where his father stood, and as he saw him there, he shrieked out in an agony of fear, 'O father, father! save me! I am——'

An ice-cake struck the skiff at this moment, and the supplication was broken off, and Edward thrown upon his face. The oars had been lifted from the oarlocks and borne away; and as the boy again looked up, he found himself without even them, and shooting downward in a seething caldron of ice, tree-trunks, and roaring waters, beyond the reach of human arm. A deep curse was borne away from the lips of Carlton, upon the 'clumsiness of the little villain.'

Downward shot the skiff, the bare-headed, shivering boy upon his knees, with a hand clutched upon each side of the boat, and he wet with the water which dashed in jets continually over him. As he shot farther down, he stretched out both arms towards his father, now dimly seen upon the bank, and his wild wail for help mingled with the roar of the surging river and the hissing of the blast. The father turned sullenly away as the drifting speck disappeared around a bend in the river.

The Abstinence Journal.

GLASGOW, OCTOBER, 1854.

A WORD TO WORKMEN AND MINISTERS IN BEHALF OF THE NEW PUBLIC-HOUSE ACTS.

BRITAIN is a nation which is distinguished above all other nations by its reverence for law; and it were singular indeed if the only law to which we should offer disobedience is a law placing a check upon a traffic which has done more to demoralise our people than all other sources of wickedness which exist in the country. Workmen, we appeal to you; lend us your ear; be not deceived by the flimsy sophisms of a press which has not enough of manliness or independence in it to brave the wrath of the public-house interest, and which seeks to cloak its cowardice by identifying that interest with yours. *What!* the publican's interest yours! *Never.* Your interests and his are the very antipodes of each other; his success is *your* destruction, his rise *your* ruin. Just in proportion as he amasses wealth do you sink into hopeless penury. Remember it is upon the fools' pence that the publican's fortune is built. Do not then barter at once your cash and your character for the bland smiles of Boniface. Recollect there are men who can smile and smile, and be villains after all. Husband your resources, then, instead of squandering them in the ale-house, and though you may henceforth miss the smile of mine host, the tavern-keeper, your own conscience and your wife's glad eye will be a good exchange for the attentions of Boniface, and your children, no longer presenting that picture of 'looped and windowed raggedness' which erst they were, will rise up to call you blessed for abandoning the bottle.

What folly, then, would it be for such as you to fancy that your interests were infringed, that your freedom was curtailed, because the publican's trade was *touched*; when just in proportion as you identify

yourself with him is your destruction certain, and just in the degree to which you patronise the liquor-seller do you punish yourself? Enter not then into any foolish crusade against Forbes M'Kenzie's Act or the 'New Beer Act.' Remember, should you do so, you will be serving not your own interests, but the publican's—you will be doing what you can to prolong the reign of debauchery and dissipation amongst us; and so long as there is better work to do, you need not waste your energies in so infamous a crusade. Those fifty or sixty millions squandered by the working classes of Britain in the styes which law has licensed, might well bear retrenchment. Were only the half of that sum which is now devoted to the degradation, expended upon the education of our people, how different would be the aspect of our country!—the Boorish ignorance which at present characterises large masses of our population would disappear—crime would cease, and a free and enlightened people would enjoy in peace the results of an advanced civilisation.

There is yet a class to whom our appeal in behalf of these Acts has not yet been made, to whom we wish to address a word. We long lamented the tenderness with which this source of Sabbath desecration was treated, even by those who had a lynx eye to detect other sources of the violation of its sanctity, which were but as the dust in the balance when compared with the colossal scale upon which it is desecrated by the traffic in strong drink. We are glad, therefore, that these Bills have struck at one source of its profanation which even the Church seemed afraid to strike. No minister, no member of the

church of Christ can, we think, refuse to listen to an appeal to preserve the day of the Lord from the most odious desecration of which it is capable—the traffic in strong drink. And it will be necessary for them to remember, that if the new law is not speedily to sink into a dead letter, if it is to retain its spirit and its life, the efforts of the State must be countenanced and seconded by the efforts of the Church. Unless this is done, the moral sentiment which can alone make the law operative will evaporate, and our population will return to worse habits than those which they have abandoned. The testimony of history shows that sumptuary laws, above all other laws, can only triumph when sustained by the moral sentiment of the people amongst whom they are enacted.

Let not the Church, by its supineness, have it said to its reproach, that the servants of Cæsar keep more vigilant watch over the nation's morals than the servants of God.

LIMITATION OF THE SABBATH TRAFFIC IN ENGLAND.

ON the 13th of August the new 'Beer Act' for regulating the sale of beer on Sundays, came into operation. Formerly public-houses in England were closed till one o'clock, p.m., and were allowed to be open the remainder of the day except during the afternoon service; but as it has always been a disputed question what was meant by the afternoon service, this exception has not generally been enforced. By the provisions of the new Act, public-houses can only be open on the Sunday between the hour of one and half-past two in the afternoon, and between six and ten in the evening—five and a half hours in the twenty-four.

This, though a great improvement, comes far short of what is required, and disappointment has been felt that a more stringent measure has not been carried. In consideration, however, of the circum-

stances under which the Act was brought into Parliament, it must be regarded as a great triumph mainly gained by the decided expression of public opinion, through the petitions presented to Parliament. Our readers must not undervalue the strength of public opinion in England because the provisions of this Act are less effectual than those of the 'Scotch Public House Act.' The Session just closed, owing to the war, has been one of postponements, and it was considered by most of our parliamentary friends that the chance of getting a bill of any kind through the house was very small, and it was further placed under great disadvantages by being driven to the close of the Session, waiting the report of the 'Committee on Licences.' When this report was presented, only ten days remained during which the Lords can receive new bills from the Commons, and in this short period a bill, against which there was much opposition, could not be carried.

The opposition came *solely from the trade*, a very significant fact; but this trade, which turns over seventy millions a year, forms a powerful body, and, from the nature of English elections, is possessed of great political influence; and though they might have been defeated in a division, they could have destroyed the Bill by merely prolonging the discussion; but feeling that public opinion demanded an alteration in the present system, they offered to allow the bill to pass without opposition, if the time for closing in the evening was extended one hour. The gentlemen who had charge of the Bill found themselves under the necessity of accepting this compromise or withdrawing it altogether; they chose the former alternative, and the Bill then passed through both Houses in a fortnight!

When we recollect the fierce opposition against the measure for closing public-houses till one o'clock, and which was only carried by a majority of one, it is no

slight evidence of the advance of public sentiment, that the present Act, taking away five and a half hours more from their hours of trade, should pass in so rapid a manner, encountering but one division in the 'Lords' and not one in the 'Commons.'

It is proper to state, that neither the Government, the Members of the Licensing Committee, nor the temperance party, are in any way committed by the compromise made by those who had charge of the Bill, with the trade. It is very evident that a measure passed under the circumstances just detailed must be very much *below* public sentiment both in Parliament and the country, and therefore we may hope for still further restrictions being enacted.

Of the intrinsic advantages of this measure it is premature to write, but the agitation that has been carried on during the last six months must have done good service to the temperance cause generally. The discussions, private and public, consequent upon the getting up of 2100 petitions with 400,000 signatures, the large public meetings that have been held, the circumstance that petitions have been sent from town councils, and boards of guardians, and very extensively signed by clergymen and magistrates, must have led to the dissemination of a vast amount of temperance facts and arguments.

We have said that the last session had been one of postponements owing to the war, and no measures strongly exciting the

public mind have been before Parliament, and, as a consequence, there have been comparatively few petitions presented. This has rendered the continuous stream of petitions for the closing of public-houses during the whole of the Sabbath to be the more marked, and the effect on the members of the House of Commons has been very striking. It was remarked by one member in the House that it was the *only* subject on which the public had expressed a strong opinion during the Session. The speeches of the Duke of Argyle, and Lords Shaftesbury and Campbell, when the Bill was before the House of Lords, must be regarded as valuable testimonies to the growing power of temperance principles.

On the whole, then, while we are not to rest contented with what has been obtained, we have good reason to rejoice over our partial success and the many encouraging circumstances attending it.

Regarding the vast interests, the prejudices, old customs, depraved tastes and appetites that are in opposition to temperance principles, we must not expect to gain our cause by a *coup d'etat*, but by courageous and unremitting exertions to overcome and remove, one by one, the opposing causes to our progress. With Parliament and the church, through the press, in private and public, must we labour in faith, with patience, charity, and meekness, putting our trust and hope in God and the justness of our cause.

Selections.

WHY THE POOR ARE POOR.

OBSERVE, for a moment, the scene of things in which we are placed. Mark the infinite profusion which is spread out around us, and the supremacy of man's intellect, which can make it all subservient to his welfare. See the myriads of beings, whose existence has been given them for his raiment and sustenance. The beasts

of the forest yield him their furs; the birds of the land and of the sea, their genial covering; the flocks, their fleece; the cotton plant, its cold-resisting filaments; the worm, its beautiful silk. All these productions are converted by machinery, with comparatively little of human labour, into garments and coverings for

his protection. Look at these, and then say whether this is a world in which human nerves should be shrinking, and human beings actually perishing with cold. Has not enough been provided for all,—not only for those whose abounding health makes labour a sport, but for infancy, before its capacities of industry are developed, and for age, after its ability to labour has been exhausted?

Look, again at the abundance which has been provided for the food of man. The rivers and the great oceans swarm with life that has been created for him; the hills and the valleys fatten their thousand herds; the luxuriant soil, absorbing the rain and the sunshine, gives back its harvests in generous requital; gardens and orchards observe the calendar of the year, and supply its changing seasons with their timely varieties; tropical climes send out the redundancy of their delicious fruits; and into so small a neighbourhood has the world been brought by the facilities of intercourse, that if any one spot is visited with barrenness, its wants may be supplied from the superfluities of others. Look at this profusion, and then say whether this is a world where hunger should ever rack the body with pain, or incite the mind to crime.

Look, once more, at the fountains of instruction which are open, and whose waters may be easily made to overflow the land. In New England, every child is born close by a schoolhouse. In this nursery for the mind, such an education is gratuitously given as will enable him, in after-life, to extend his knowledge as much as he pleases. Books are cheap and abundant; lyceums do or may exist in every village; churches, for public moral and religious instruction, are within the sound of each other's bells. Consider these, and then say whether this is a land where a single native-born citizen should ever be ignorant of the glorious history of his own country, untought in the sources and reasons of moral obligation, devoid of a knowledge of his relation to his Maker and his duties to his fellow-men, or a stranger to that in which he must eternally possess the deepest interest,—to his own spiritual nature, its powers of good and of evil, and its capacities of happiness and of misery.

Yet, in the midst of all this munificence and prodigality of Heaven, a degree of want and suffering abounds. Thousands and tens of thousands, who in point of property are above the grade of poorhouse inmates,

still sit down to too frugal a meal; cannot clothe themselves according to the exigencies of the season or the demands of decency; feel unable to incur the expense of instructive books or newspapers; are sorely tempted to keep their children from the day school, for the value of their labour, and from the Sabbath school, on account of their dress; and are, in some way, or in all ways, forbidden to indulge their desires for innocent recreation or for laudable self-advancement. Nor are such persons scattered here and there with such wide intervals between, that their unwonted fate excites wonder and astonishment. More or less, they are all around us and in the midst of us. But would society remove the causes of impoverishment, which it has hitherto so diligently encouraged, the number of this class would be almost indefinitely diminished, and it would be no burden to give a comfortable support to all the remainder. I admit that, if compared with any other country in the world, these cases are comparatively few; but I am comparing our condition with a desirable and an attainable standard.

Should any one, in his astonishment, inquire, What fell agents of destruction, what host of strong fiends, let loose upon the earth and suffered to torment it for a season, had been equal to all this havoc of human welfare, had vanquished the beneficent energies of nature, and checked the current of Heaven's bounties where it flowed broadest and deepest over the earth, let him not seek the mighty cause in any vast apparatus of means, organised and operated by supernatural and infernal agencies. The process by which this immense evil is wrought out is as simple as it is fatal and terrible. With the encouragement of society, and under the sanctions of law, some of the most salutary and nutritious products of nature,—the elements of vigorous health and of long life,—are changed by the action fire into a poison compared with which the sting of the adder and the venom of the asp are harmless. It is true that, as this poison first flows from the caldron of the distiller, and is transported by sea or overland to the place where it is to be consumed, and is itself to consume not only the consumer, but all around him, its fatal energy is undeveloped. It is as inoffensive as gunpowder before it is touched by a spark, or as the fire-damp of the miner ere the contact of flame buries all around it in undistinguishable ruin. It then holds disease, and shame, and death, and guilt in a

powerfully concentrated but latent form, and quietly awaits the moment when, being received into the human organism, it shall set the blood on fire, and infuriate the soul.—*Hercase Mann.*

TEMPERANCE WOULD HELP THE POOR.

These woes of intemperance concentrate and expend themselves in a peculiar manner upon the poor. . . . It costs as much, says Dr Franklin, to maintain a vice as to bring up two children. He spoke, however, of common vices. The expenses of intemperance would rear a whole family, and give them respectability and happiness into the bargain. A poor man is subjected to continual losses and embarrassments, of which a man in competent circumstances knows nothing. He cannot seize the favourable occasions, nor avail himself of opportune facilities, like the rest of mankind. In regard to the performance of labour and the acquisition of property, there is as much difference between the poor man and his well-conditioned neighbour, as between the artisans and mechanics of a century ago and the craftsmen of the present day. One must lift all his weights with his arms, while the other lifts them by machinery. The hands of one must do his work; the other makes wind, water, and steam perform ninety-nine hundredths of his. If I could have waited until the end of the year for my pay, says the day labourer, I could have had constant employment. If I had possessed an appropriate set of tools, says the journeyman, that profitable job would have been mine. If my credit had been so good that I could have hired men, or purchased teams and waggons, I should have commanded such a lucrative contract. Had I owned stock for such a piece of work, I should have been employed to make it. And so it is through the whole catalogue of opportunities. If a man without means endeavours to carry on any considerable work, he is obliged to mortgage himself to so many men, that it is scarcely possible for him to escape foreclosure. There is, indeed, such a variety of causes and circumstances that maim and cripple a poor man, that the fact of his being poor is, in this country, the best possible excuse for his remaining so. The Hebrew sage utters no more pithy proverb than when he says, the destruction of the poor is their poverty.

A tippler pays a barber six or seven dollars a year, in fourpences, because the retailer never allows him to get a dollar ahead to buy a razor. Bodily health, a clear, quick mind, and that good reputation which is universally won by an exemplary life, are the poor man's stock in trade. This stock he is bound to keep sacred by every motive of interest and of duty; how is it that he ever feels at liberty to squander away this, his only capital? The strength requisite for daily labour is the natural income or interest of this capital, and this income may be regularly received for thirty or for forty years without diminution. But intemperance not only stops the interest; it also dissipates the principal. The mere price of the drams amounts to an incredibly large sum; but it is the drinking of them, after all, that causes the destruction. Were a man, instead of paying away his money for rum, to fling the price of four or six drams every day to the bottom of the sea, he might still prosper; but when, in addition to throwing away his money, he throws away his time and his strength, his skill and his judgment, his good habits and his good name, he becomes poor indeed.

Entire abstinence from all intoxicating drinks, as a beverage, would, with its attendant blessings, in the course of a single generation, carry comfort, competence, and respectability, with but very few exceptions, into all the dwellings in the land. This is not a matter of probability and conjecture. It depends upon principles as certain and fixed in their operation as those which regulate the rising of the sun or the revolution of the seasons. We may calculate upon such a result with certainty, if there be any fidelity in the laws of nature. Let the poor man look round upon his more fortunate neighbours who began life in the same circumstances as himself; and let him candidly seek the true cause for the present difference between them. He will find an answer in the fact, either that they have enjoyed a better character than himself for intelligence, industry, and trustworthiness, or that they have had sober relations, from whom they received patronage, assistance, or property. And so in almost all cases, would comfort and competence have been his fortune, had not every stream of prosperity, as it flowed towards him, been dried up by the distiller's fire.—*Ibid.*

THE EFFECTS OF THE TRAFFIC.

A certain large village of Perthshire, the centre of an agricultural district, is, like its neighbours, dotted thick with public-houses. One, at the least equal to others in respectability, is kept by a widow. This widow had two brothers. One, unmarried, resided under her roof; the other, the father of a family, was a farmer in the neighbourhood. The brain of the farmer had been permanently injured by long-continued habits of excessive drinking. The two brothers were wont to dine together, along with other relatives, in their sister's house, on the day of the weekly market in the village. One market-day the party had all assembled, and the dinner was not ready. The farmer was impatient. His brother tried to soothe him with gentle words, and then left the room to hasten the preparation of the meal. Though sober at the moment, the man could not, with his damaged intellect, lay any rein on the fury of his passion. He followed fast, and in the lobby plunged a knife into his brother's breast. The wounded man was carried to his bed and died. The fratricide was tried for murder, and found guilty, but on the ground of insanity sentenced to perpetual imprisonment instead of death. We now pay the expense of that murderer's maintenance during the period of his natural life; and the widowed sister, left in one day of both her brothers, the murdered and the murderer, what of her? She had her brother's blood washed from the stained floor, tucked up her sleeves, and continued to sell whisky in the same house and the same room. At this hour that sister trips across 'the spot that will not out' with the tray and the glasses to her jovial customers. She is not conscience-stricken, and her neighbours are not shocked. This traffic, as it is commonly conducted, soon withers a woman's soul within her. It has no rights to plead. We must lay restraints on those who are engaged in it, and save them from themselves.—*Rev. Wm. Arnot's Tract on the Public-House Act.*

PUBLIC-HOUSE OR PRIVATE-HOUSE DRINKING, WHICH THE GREATER EVIL?

It is an ascertained fact, that almost all of the deep, desolating, crime-producing drunkenness, springs from drinking in public-houses. It is only an infinitesimal

proportion of it that is done at the drunkard's own fireside. Farther, those only will provide on Saturday who deliberately before hand intend to drink on Sabbath, and even these only to the extent to which, of set purpose, they intend to go. It is clear, from common sense and all experience, that very little of what even drunkards drink is the result of a deliberate judgment when they are sober. If, under the new law, no more spirits are drunk on Sabbath than the drunkards, by a deliberate judgment when sober, intend to drink, there will probably not be one-twentieth of the intoxication which on that day formerly annoyed and disgraced us. Again, when the scene of the debauch is a private dwelling, in the great majority of cases there are a thousand influences at work unfavourable to its continuance. Few men care for solitary drinking. They like company. Three or four cronies must sit down together. Now, mark the difference between a public-house and a private dwelling. In the public-house the landlady smiles, and stirs the fire, and makes the room look blythe to her customers. After they have got enough, they become very merry and oblivious, and call for more. The landlady enters with a smirk upon her countenance, and supplies them. It is past midnight, and they know not what they are doing now, but the landlady knows, and is glad to interpret their inarticulate, idiotic stuttering, into an order for another gill. It is her interest. Her bread depends on it. If she do not so act, she will not be able to pay her rent. So, in this place, everything encourages the continuance of the revel. But in the dwelling—the home of the family—let the same three or four men sit down to drink. The wife is there. The half-grown daughter is there, with her gown made a year ago, now too short for her body, while her companion has just got a nice new one from her father. The boy of ten is there, already made thoughtful by suffering. The glass goes round. The men are merry. But the children have no shoes. The mother has no food for her household. She has not clothes on her back or on her bed sufficient for the winter's cold. She does not smile so sweetly as the landlady did upon the toppers. Here all the interest of the house is against the continuance of the debauch; and the debauch, for want of encouragement, will sooner end.—*Ibid.*

TESTIMONY OF SIR JOHN ROSS.

I went to Greenock, and was bound apprentice for four years, during which time I made three voyages to the West Indies, and three to the Baltic. I had, therefore, a good opportunity of observing the injurious effects of intoxicating liquors in both climates. My first voyage was to Jamaica, where the captain and several of the crew died. Excepting that I never drank any spirits, I took no care of myself. I exposed myself to the burning sun, slept on deck in the dew, and ate fruit, without feeling any bad effects. I soon lost my hat and shoes, and ran about bareheaded and barefooted; but I never tasted spirits, and to this alone do I attribute the extraordinary good health I enjoyed. My next voyage was St Petersburg, where I spent the winter in like manner. I was running about bareheaded and barefooted on the ice, but I never tasted spirits. My next voyages were to the Bay of Honduras, and alternately to the Baltic. On the last voyage to Honduras, all the common sailors—twelve in number—died, and I was the only person that went out in the ship who came home alive, which I attribute entirely to my abstaining from the use of spirituous liquors. I shall now say a few words on my voyage to the Arctic regions, which occupied the space of four years, from April, 1829, to October, 1833. I was twenty years older than any of the officers or crew, and thirty years older than all excepting three, yet I could stand the cold, and endure the fatigue better than any of them, who all made use of tobacco and spirits. The most irresistible proof of the baneful effects of spirituous liquors upon seafaring men, was when we abandoned our ship (the *Victory*) in Victoria Harbour. We were obliged to leave behind us all our wine and spirits, because we could not carry any on our heavy loaded sledges, which we had to drag nine hundred miles before we got to Fury Beach. There, indeed, we found provisions, but, thank God, no spirits, and it was quite remarkable to observe how much stronger and more able the men were to do their work, when they had nothing but water to drink, but particularly the cook, who was a drunkard, and who, when we arrived home, was in perfect health. He received his pay, went

to a public-house, and, melancholy to relate, drank himself to death.

DRUNKENNESS IN AUSTRALIA.

The paramount cause of crime here is drunkenness—a vice which has risen to a really fearful height. It would almost seem as if large masses of the population had no resource in their hours of leisure except drinking, even although their circumstances are comfortable, and they have every inducement to sobriety and self-respect. Hence drunkenness is here the prevalent vice amongst people who cannot be called by the depreciatory title of 'the poorer classes.' Grog-selling is the most general, and by far the most lucrative, of all trades. The publicans are, beyond all comparison, the most wealthy class in the community, although from the abuses in the licensing system, and the negligence of the magistracy, many of that body are men of the very worst class, and ought by no means to have been entrusted with powers of such extended mischief. On the diggings the traffic is illegal, but it is not the less general on that account. In this fact, some members of the legislature, and we regret to say, the government, find an argument for legalising spirit-selling on the diggings; and another attempt to get this done is to be made during the present session. Whether successful or not, the practical result—the prevalence of drunkenness—remains the same; and *that* is so undeniable and so disastrous a fact, that for our own part we see no means of grappling with the evil, except the introduction of some stringent measure for the prohibition of the sale of spirits. To this conviction the more intelligent and moral part of the community are fast coming round; and the press, almost without exception, accords in it; an unanimity which affords an indication of purity and high-mindedness on the part of that powerful organ, very creditable to itself, and one which both executive and legislative would do well to follow. The great difficulty, of course, lies in the introduction of such a measure into a community where general propensities and pecuniary interests are so powerfully against it. But these very obstacles enhance the necessity for it; and so we hope that the reaction in public morals will set in on an early day.—*Melbourne Argus*.

Odds and Ends.

THE CURSE OF INTemperance.—When the sword of pestilence in Europe, far and wide, mowed down like grass its helpless victims, the angel of the pestilence grew weary with the slaughter, and he sheathed his deadly blade. The terrible two-handed sword of alcohol slays with an unceasing slaughter. He never tires—he never holds back his bloody hand, neither night nor day. ‘The slogan’ of his infernal mercenaries is, ‘slay and slay,’ until your very soil is soaked with blood, and your grave-yards groan with the bloated corpses of his victims. When the black plague swept over the Eastern world, it killed, passed on, and left the survivors free from fear or danger. The black plague of intemperance is an ever-abiding destruction—it will not pass on—it never departs.—*Methodist Protestant.*

DO WE DISPARAGE THE GRACE OF GOD.—It will not do to assert that religious principles will protect us. Did it protect Noah? Did it protect Lot? Did it protect the thousands who have fallen since? The fact is, that alcohol is a physical agent, and produces upon the mind and body its natural effects, apart altogether from religious opinion and principle. Grace deals with a man's reason and affections; but grace does not deal with a diseased stomach or a fevered brain. Grace fortifies neither against the attacks which alcohol makes upon them. The teaching of grace is, ‘enter not into temptation;’ and if, in spite of its warnings, we pass within the charmed circle, the deed and its fruits are our own. Can piety, in a world of so many allurements, have too many safeguards? If, then, total abstinence will place us beyond one class of temptation, more fatal to piety than any other, are we not bound to adopt it?—*Christ or Bacchus, by the Rev. Wm. Reid.*

TEMPERANCE THE PIONEER OF EDUCATION.—In the march of universal improvement, education must lead the van; but, in certain passages of this march, temperance must be the pioneer of education. On human beings as nature leaves them, education can do a transforming work; but on human beings as intemperance leaves them, education falls as fruitless as water upon flint. Before education can prosper, there must be a desire of improvement and of knowledge; the intemperate man hates both, and stifles the love of them in his children. Before

education can prevail, the natural appetites of hunger and thirst must be satisfied; the intemperate man, who has no resource but his labour, experiments upon his children to find the minimum of possible subsistence. No child can learn while half naked and shivering with the cold; the intemperate man not only burns his own vitals, but takes the raiment of wife and children to kindle and to feed the flame. The acquisition of knowledge requires books and apparatus; the intemperate man wears deeper and deeper his crooked path to the dram-shop, but he can never find his way to the book store. Education demands and supposes school time; the intemperate man, whenever he can find an infamous purchaser, sells his children to labour, through all their years of nonage, and converts their immortal capacities of usefulness and enjoyment into part and parcel of the wheel-work of a mill. Intemperance is a upas tree planted in the field of education; and before education can flourish, this tree must be cut down. Were all the inhabitants of a village to become intemperate, a schoolhouse would remove from it, of itself.—*Horace Mann.*

ARE WE TO USE SPIRITS IN MODERATION?—Evidence has been adduced from the testimony of naval surgeons, and of captains of ships employed in northern latitudes, from official reports of the health of troops serving in tropical climates, from the statements of experienced agriculturists, directors of large factories, iron foundries, gas or glass works, and similar establishments, to prove, that under the greatest varieties of climate, under every extreme of artificial temperature, under the most severe and constant labour, perfect health may be maintained by those who totally abstain from all kinds of spirituous and fermented liquors. It would also appear that even a moderate habitual employment of them is more or less injurious, and further, that all alcoholic drinks are not only unnecessary to persons in a state of health, but that they must be more or less injurious, very much in proportion to the quantity taken, by retarding the purification of the blood during respiration, and thus interfering with the process of nutrition.—*From Mr Spencer Well's new work on Gout.*

FRUITS OF THE NEW PUBLIC-HOUSE BILL.—Treasurer Dickson, at the late great meeting held in Edinburgh, said—

'At a meeting a few days ago of a public board of which I am a member, a letter was read from one of the tenants, a publican, from which I will read an extract:—"The new Public-House Bill which comes into operation in May will very materially decrease my business. Instead of opening at six o'clock in the morning, I will not be allowed to commence business till eight o'clock, and on Sundays when more business is done than on any other two days of the week, I will not be allowed to open at all. All this, you will at once see, not only seriously diminishes my income, but also serves to reduce the value of the shop. In these circumstances, I trust that you will kindly allow me some reduction in my rent. I assure you that at present I feel the pressure very much, and will feel it to a much greater extent after Whitsunday. I may only add, that were it not a matter of great necessity, I would never have made this application." I think such a letter as this should lead some of us to consider whether it is expedient in present circumstances that public boards should let out their property for dram-shops.'

STRONG DRINK AND THE CHOLERA.

—Mr Delavan has called the attention of the public to the connection between drinking strong liquors and the cholera in 1832. He says:—"I have no doubt of the safety of an entire and immediate change from the moderate use of intoxicating drink, 'pure' or 'impure.' I believe at this time, when the atmosphere appears charged with the cholera, such a change is of vast importance. It is my belief that with total abstinence from the use of intoxicating poisons as a beverage, and with proper attention to cleanliness and food, the disease would soon die out, and I found my belief on facts. In 1832, when the cholera broke out in Albany, I was engaged with E. Corning and John T. Norton, in erecting that large block of buildings on Green, Beaver, and Norton Streets. About 100 men were employed. They were all about abandoning their labour, when they were persuaded to remain. They all agreed to keep at their work and abstain from strong drink. A beverage of water, molasses, vinegar and ginger was furnished them free, and of all those 100 men engaged on the work, not one died, nor was the work intermitted a day. One man not under the control of the builders (those excellent mechanics, Fish and Hawley), but employed by the man who furnished the brick, would not adopt the

beverage offered him, but resorted to the grog-shops. He fell a victim. At the same time these buildings were erected, I had about fifty men employed in excavating clay in the south part of the city. They were called together and addressed on the same subject, the same offer of the simple beverage above alluded to was made to them, they complied with it; not a labourer in my employ, in that clay bank, died. But mark the contrast; on the other side of that same clay bank, were other labourers, thirty of them. To keep off the cholera and stimulate them to the greater exertion, the contractor furnished them, at regular intervals, strong drink—intoxicating poison. Ten of the thirty of these poor Irishmen fell victims, not to the cholera alone, but to the whisky jug.

HUGH MILLER, in his new work, 'My School and Schoolmasters,' says:—"A life of toil has, however, its peculiar temptations. When overwrought, and in my depressed moods, I learned to regard the ardent spirits of the dram-shop as high luxuries: they gave lightness and energy to both body and mind, and substituted, for a state of dulness and gloom, one of exhilaration and enjoyment. Usquebah was simply happiness doled out by the glass, and sold by the gill. The drinking usages of the profession in which I laboured were at this time many: when a foundation was laid, the workmen were treated to drink;—they were treated to drink when the walls were levelled for laying the joists;—they were treated to drink when the building was finished;—they were treated to drink when an apprentice joined the squad,—treated to drink when his "apron was washed,"—treated to drink when "his time was out,"—and occasionally they learned to treat one another to drink. In laying down the foundation-stone of one of the larger houses, built this year by Uncle David and his partner, the workmen had a royal "founding pint," and two whole glasses of the whisky came to my share. A full-grown man would not have deemed a gill of usquebah an over-dose, but it was considerably too much for me; and when the party broke up, and I got home to my books, I found, as I opened the pages of a favourite author, the letters dancing before my eyes, and that I could no longer master the sense. I have the volume at present before me,—a small edition of the essays of Bacon, a good deal worn at the corners by the friction of the pocket; for of Bacon I never tired.

The condition into which I had brought myself was, I felt, one of degradation. I had sunk, by my own act, for the time, to a lower level of intelligence than that in which it was my privilege to be placed: and though the state could have been no very favourable one for forming a resolution, I, in that hour, determined that I should never again sacrifice my capacity of intellectual enjoyment to a drinking usage. And, with God's help, I was enabled to hold by the determination.'

INFRINGEMENT OF THE LIBERTY OF THE SUBJECT.—Threats are thrown out that some first-class hotel-keeper will entertain a company at supper beyond eleven o'clock, get an information laid, and bring the case into court with a view of breaking down the law. Patriotic resolution! There is a popular insurrection in a city. The rabble are banded together, and watch an opportunity for general massacre and pillage. The magistrates proclaim martial law. By vigorous measures they save the life and property of the citizens. But this stringency interferes with the liberty of the subject. One of the comfortable classes, whom nobody suspects of a leaning to sedition, wants to enjoy a saunter and a cigar on a summer evening, and the rules of the state of siege require that no man shall appear on the streets after ten o'clock. This selfish, purblind citizen insists on his right, brings his case into court, obtains a decision in his favour, breaks the barrier that restrained insurrection. The town is given over to midnight pillage. He triumphed over the magistrates by making good his right to go out of his house under night into the open air; and now he has not a house to go into when he is wearied of the exercise. Do men imagine that an occasional late supper with their friends is a privilege that will compensate for the ruin of a people? If they lived in any country of Europe except our own, they would be obliged to submit to more annoying restrictions, for more ignoble ends. We are not worthy of our liberty, and we shall not long retain it, if we are not willing to bear some restraint in order to arrest the progress of the rot which is eating out the foundations of our social system. The instant application of some effective means to diminish drunkenness, we hold to be the very article of a swimming or a sinking nation. Already she is waterlogged. A practised eye may observe a sickly stagger as she yet boldly breasts the wave. She will go

down, in spite of all the appliances of modern power that urge her forward, unless we succeed in plugging up some of the larger leaks, and lightening her of a part of that sweltering, inert, bulk of brutalised humanity that lies heavy in her hold.—*Rev. Wm. Arnot.*

MAGISTERIAL SQUEAMISHNESS.—At a certain Police Court lately, a man was brought up before Bailie — on a charge of having on Sunday bartered or sold spirits without a certificate.

A witness deposed to having purchased a gill of whisky from the defendant on the morning of the day in question, for which he paid 5d.

Magistrate, to the witness—Now, who employed you to go to the house to purchase the liquor?

Witness—It was the police constable, who told me he suspected the man was selling spirits.

The Prosecutor to the Bench—He was selling without a licence, and that too on Sunday, thus committing a double offence.

Magistrate—I confess I do detest this spy system.

The Prosecutor—But the fair dealer who sells under a regular licence and a magistrate's certificate must be protected; and without adopting some such mode, it would be almost impossible to get at such offenders.

Magistrate—I have the greatest repugnance to convict an offender of this kind on the evidence of spies.

A police constable deposed that on visiting the house he found eleven men and women in it buying liquor. A man who came out with a quantity he had purchased, in a jug, on finding he was caught, threw the jug from him, breaking it to pieces, and spilling the liquor, with a view to conceal the traffic. A second officer said that the traffic was systematically pursued, and those following it regularly kept persons to dodge the police.

The Prosecutor to the Bench—Your Honour will see that the spy system obtains on both sides, and the one may quite justify the other in cases of this nature.

The charge being clearly proved, the offender was amerced in the full penalty of £7, or go six weeks to prison.

THE REPORT FROM THE SELECT COMMITTEE ON PUBLIC-HOUSES, ETC., has been presented to the House of Commons.

The following are the principal resolutions of the Committee:—

No intoxicating drinks to be sold without licence.

There shall be one uniform licence for the sale of intoxicating drinks that shall be open to all.

The lowest amount to be paid for a licence in rural parishes and small towns, shall be £6 in towns of 5000 inhabitants; and not exceeding 10,000, the licence to be £8, and so on, but not in any way to exceed £30.

Inspectors of public-houses to be appointed to report upon the condition and conduct of such houses.

Coffee shops, temperance hotels, and shell-fish shops, to be required to be licensed, and visited and reported upon in the same manner. The licence to be issued for £2.

That, with the exception of from one to two in the day, and from six to nine in the evening, public-houses be closed on Sundays; and on week-days from eleven p.m., to four a.m.

That it is expedient that places of rational recreation and instruction, now closed, should be opened to the public on Sunday afternoons, at the hour of two o'clock, and that so far as any such places are now closed by the operation of the law, such laws should be so far amended as to enable the Lord Chamberlain, or other competent authority, to determine what place should be permitted to be so opened, and for what length of time.

That the several laws relating to the regulations of licensing of beer-shops and public-houses, and places of entertainment, and the several provisions of the police and excise acts applying thereto, should be consolidated and made in accordance with these resolutions.

TEMPTING MEN TO SIN.—'There is nothing makes one so like the devil as tempting people to sin.'

Temptation is the devil's peculiar business—his constant employment. He has practised it a long time; he is a shrewd and experienced tactician—a renowned adept in the work of human destruction. Millions of our unhappy race have been drawn aside by him to their everlasting ruin! Rumsellers approximate closely to his character: they tempt their fellow-men to sin! Their motive for such wickedness is the love of gain; their means—depraved appetite *fostered by themselves*. They expose temptation to men to form habits of intemperance: to become tipplers—then hard drinkers—then confirmed sots.

They open tippling-houses and dram-shops in the most public places, and keep their liquor-bars in their most public rooms. They display rows of coloured bottles to the inquisitive glance of the young and inexperienced; they exhibit them to the gloating gaze of the old and confirmed. If one of their victims struggles out of their grasp and determines to reform, they leave no means untried to entice him back to the path of ruin. Satan himself, their great exemplar in the work of temptation, scarcely showed as much skill in Eve's seduction as some of his accomplished disciples do in luring the reformed inebriate back to destruction!

Those wicked rulers, Jeroboam, Baasha, and Ahab, in an age when duty was not as clearly discernible as now, erected idols in the groves and high places of Israel. By thus *exposing temptation* to the people '*they made Israel to sin*,' and were consequently denounced by the prophets, and fearfully punished by the retributive judgments of Heaven. How, then, can the liquor-seller, in the greater light of these times, be adjudged innocent, who *exposes temptation* to men to commit the sin of drunkenness; and panders to their depraved appetites until he has kiuded in their bosoms a raging and uncontrollable thirst for the intoxicating draught? Surely it will be a thousand times '*more tolerable for Sodom and Gomorrah in the day of judgment*' than for them!—N. J. *Reformer*.

THE MOST POPULAR MINISTERS.—Who are the most popular ministers at this very hour in New York and Philadelphia? Who have the largest congregations and the largest accessions to their membership? We point to Dr Tyng, with his immense congregation, his crowded house and his Sabbath school, one thousand strong. Yet he is as unflinching an advocate of the Maine Law as Neal Dow. We point to Dr Cheever, author of '*Deacon Giles Distillery*,' (from whom we would like to hear oftener now)—to Henry Ward Beecher, with his 3000 auditors—to Albert Barnes, who has stood for twenty years at the head of the Philadelphia pulpit, preaching temperance all the while in that calm unanswerable style of his—to Dr Spear of Brooklyn with his prosperous church—to the brave-hearted A. L. Stone and E. N. Kirk, of Boston, '*due magni fulmina belli*.' We might cite others like them. But these are enough to prove our position. Would

that every minister of Christ in America stood where these bold defenders of right and truth now stand!

THE NEW LAW IN MASSACHUSETTS.—The prohibitory law of this State is more stringent in some respects than the famous Maine Law itself. Having found by experience that the only way of detecting the villanous rum-seller, in many instances, was through the rum-drinker, they have legislated accordingly. A clause provides that if a man be found drunk, he may be imprisoned until he tell who furnished him with the liquor. If he refuse, he is fined 25 dols. for drunkenness; but if he informs on the liquor-seller, he is permitted to go 'scot free.' The person having sold the liquor, is subjected to a fine of 20 dols. and the cost of prosecution; for every subsequent offence, 100 dols. and imprisonment for not less than three nor more than six months. The penalty is equally applicable alike to clerks, agents, and servants, as well as the principal. No doubts are entertained as to the enforcement of the law.

MORE DESTRUCTION OF LIQUOR BY WOMEN.—The *Niles* (Mich.) *Republican* furnishes the particulars of the destruction of a whisky establishment at Berrien, in that State. It seems that James Green recently opened a grocery store in that village, and to complete his stock in trade, rolled in a barrel of whisky and a quantity of bad brandy. The women of the place held a meeting privately, organised and passed resolutions, selected their leaders, and marched armed with axes and hammers to the grocery, which they entered. Miss Peck read the resolutions to Mr Green, and then asked him what he would take for his barrel of whisky. His reply was 100 dols. This they refused to give, but would give him a fair price for it. The leaders then took possession of the whisky barrel, rolled it out, cut off the hoops, and the earth drank it. Mr Green seized one or two jugs and left. The women numbered 41, girls, 8, and comprised nearly all in town. They gave Mr Green notice that if he persisted in selling liquor there, the next time they visited him they would give him a coat of tar. The boys then obtained the bier, gathered up the fragments of the barrel and broken bottles, placed them on it, marched round the town tolling a cow bell, and finally down to the river, and deposited them in the water.

SPARE THAT TREE.—Some years ago, says the Rev. William Jay, I had in my

garden a tree that never bore. One day I was going down, with my axe in my hand, to fell it; my wife met me in the pathway, and pleaded for it, saying, 'Why, the spring is now very near; stay, and see whether there may not be some change; and if not, you can deal with it accordingly.' As I had never repented following her advice, I yielded to it now; and what was the consequence? In a few weeks it was full of blossoms, and in a few weeks more it was bending with fruit. Ah! said I, this should teach me: I will learn a lesson from hence not to cut down too soon; that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope and the use of means and prayers in their behalf.

THE RELICS OF BARBARISM.—Gen. Cary says that while he was in Portland, Mr Bow took him around the city to see some of the trophies of the Maine Law. 'Among the most eloquent things I saw were the ruins of several distilleries. A few years ago they flourished on the ruins of domestic peace and happiness; now, the glad family smiles o'er their levelled and dilapidated remains. Let those who doubt the efficiency of the Maine Law, go and see these relics of past barbarism; let them see the old vats and walls crumbling into dust, leaving no traces of the dark spot where misery and death were brewed for the human family; and then let them be for ever silent as to the operation of that law.'

PRO-LIQUOR CONVENTION.—It is right we should hear both sides. A large Pro-liquor Convention has been held at Indianapolis, Ia., at which it was resolved: 'That intemperance is a great moral and social evil, for the restraint and correction of which legislative interposition is necessary and proper; but that we cannot approve of any plan for the eradication or correction of this evil, that must necessarily result in the infliction of greater ones; and that we are therefore opposed to any law upon this subject, that will authorise the *searching* for, or *seizure*, *confiscation* and *destruction* of private property.' It reminds us of the famous Rat Convention, in which it was resolved that rat-thieving is a great social and moral evil, for the restraint and correction of which, good housewives should make all needful regulations, but we are opposed to any searching after us in the garrets, or cellars, or ceiling of the house, or any seizure, confiscation, and destruction of our gentlemanly carcasses.—*Ten. Sentinel*.

INTEMPERANCE AT SYDNEY.—Great as is our intemperance, there appears to be more in Australia, where £43,000 was the amount of duty paid on spirits imported into the single port of Sydney, in the second quarter of the present year; besides near 35,000 gallons distilled in the colony, in the same three months. The population of Sydney is 65,000; and the arrests for drunkenness are twenty a-day, being one in nine for the year. Excessive drinking pervades all classes, from labourers up to legislators.—*Chambers's Jour.*

INTEMPERANCE OF GERMANY.—The

Rev. Mr Bottich, a temperance apostle at Berlin, remarks, that dram-drinking, which increases rather than diminishes during the periods of scarcity, produces material effect on the prices of some most necessary articles. He states that 19,893,131 bushels of potatoes and 3,722,429 bushels of grain are annually consumed in Prussian distilleries, or a fourteenth part of all the potatoes grown in Prussia. He further estimates the total consumption of potatoes in the Zollverein distilleries at 33,000,000 bushels, and that of grain at 16,000,000 bushels.

Operations of the Scottish Temperance League.

REGISTRATION FOR 1855.

The readers of the *Journal* are requested to peruse the Circular on 5th page of Cover, and to bear in mind that the efficiency of the League depends very much upon the interest taken in the annual enrolment by those who are already members. By a very little exertion on the part of each, the constituency of the League could easily be doubled; and were the work of canvassing for members *immediately and energetically* gone about by the members themselves, even more than that might be accomplished. Some large societies could be named where this work is so thoroughly overtaken that the agents do not require to enter upon it at all, and are, therefore, entirely free for lecturing or otherwise advancing the temperance cause, and the League saved very considerable expense. For these reasons, also, individual members will enhance the value of their subscription by forwarding it at once to the Secretary.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

Mr EASTON.—Kilmarnock, Stewarton, Ayr, Maybole, Irvine, Kilwinning, Neilston, Greenock, Paisley, Hamilton, Dumbarton, St Ninians, Barrhead, Carnwath, Melrose, Dalkeith.

Mr ANDERSON.—Pennicuik, Pentland, West Linton, Peebles, Innerleithen, Needpath Castle, Yarrow, Hopehouse, Ettrick Bridge, Ashkirk, Selkirk, Lilliesleaf, Denholm, Hawick, Midlem, Stow, Galashiels, St Boswell's, Ancrum.

Mr McFARLANE.—North and South Shields, Sunderland, Southwick, Anfield Plain, Castleside, Blackhill, Shotley Bridge, Langley Mill, Haydon Bridge, Halt-Whistle, Brampton, Lockerby, Glasgow (Nelson Street), Paisley, Redding, Bannockburn, St Ninians, Stirling, Alloa, Alva, Tillicoultry, Dollar.

Mr DUNCAN.—Kilmarnock, Darvel, Ayr, Dalmellington, Irvine, Ardrossan, Bannockburn, Greenock, Port-Glasgow, Glasgow, Barrhead, Carnwath, Earlston, Newstead, Dalkeith.

Mr REID.—Campsie, Kirkintilloch, Kilsyth, Banton, Condor, Glasgow (Dalmarnock, Suffolk Street, St Enoch's Hall, and Green), Partick, Denny, Caronshore, Falkirk, Stenhousemuir, Grangemouth, Muttonhole, Edinburgh, Juniper Green, Ratho, Kirkliston.

Mr LOWERY.—Paisley, Bowling, Glasgow, Grangemouth.

Mr GREER.—Bridgeton (Hozier St.), Paisley, Glasgow (Working Man's, Greyfriars' Wynd and Suffolk Street), Chryston, Calton (Sister Street), and Tollcross.

Temperance News.

The attention of Secretaries of Societies and other friends is requested to the following extract from last Annual Report:—

'Committees might also increase its (the *Journal's*) usefulness, by transmitting, from

time to time, details of any special modes of working, along with reports of the progress of the movement in their districts, thus providing material for an interesting monthly resumé of temperance proceedings.

SCOTLAND. EDINBURGH.

Eighteenth Annual Report of the Edinburgh Total Abstinence Society.—From the monthly statement of the operations of the Edinburgh society which we have given in the *Journal*, our readers will be prepared to hear, that the spread of abstinence views in that city during the past year is such as to warrant the Committee in congratulating their constituents on the success which has attended the efforts put forth by them.

The Report states, that during the year, Messrs Henry Vincent, Robert Lowery, (late of West Bromwich, now of the Scottish Temperance League,) and Dr Frederic R. Lees, had delivered courses of lectures under the auspices of the society, which had resulted in a large amount of good. The visit of J. B. Gough to Edinburgh during the month of January of this year, is stated to have been greatly productive of good, twelve hundred and fifty-two individuals having joined the society during that month, being an increase over the corresponding month of 1853 of eight hundred and sixty-eight.

In addition to the ordinary temperance meetings and lectures, the Committee succeeded in convening a very influential meeting of the inhabitants in the Music Hall, at which resolutions were unanimously adopted expressive of satisfaction at the steps already taken by the Lord Provost, magistrates, and Justices of the Peace, to reduce the number of public-houses, and to improve the regulations relating thereto; calling upon them to use their influence still further to narrow the traffic in intoxicating drinks; protesting against the proposed extension of the Edinburgh prison, and approving of the new Public-Houses Act for Scotland.

A series of sermons by ministers of various denominations was also preached. The Committee state that these discourses, delivered to crowded audiences, were able and faithful expositions of the principles of total abstinence, and eminently calculated to make a salutary and lasting impression on the hearers.

Whilst thus vigorously sustaining the public advocacy of their principles, the Committee have not neglected more unobtrusive though often more successful means of advancing the cause. They have commenced the 'Edinburgh Series of Temperance Tracts,' nine of which have already been issued. These tracts have been favourably reviewed by the metropolitan and provincial newspapers and periodicals, and are admirably fitted to promote the interests of the temperance cause. Through the liberality of a friend, a copy of No. 1 was presented to every Free Church minister in Scotland.

The Committee have also circulated 10,000 of the Lord Provost's Letter on the 'Results of Shutting Public-houses on Sunday in Diminishing Crime.'

Private visitation has also received considerable attention, and has been attended with very encouraging results. The Committee express their deep obligations to the 'Female Visiting Committee,' whose labours have been at once untiring and successful.

A staff of visitors has been organised for the purpose of calling upon the members of the society, and encouraging them to persevere in the course on which they have entered, and the Committee report that the result of the limited trial which has been made has been very satisfactory, and that they anticipate much good from the judicious prosecution of this department of labour. In the course of this visitation it was ascertained that of 182 persons, who joined the society in April, there were, at the end of three months, 88 who were still keeping the pledge, 33 who had broken it, and 13 who were doubtful, 48, in consequence of change of residence, or other causes, could not be found.

Soirees, trips, promenades, and other amusements have also shared the attention of the Committee, and have each had an amount of success quite up to the expectations of their projectors.

As the result of all these efforts, 5393 individuals have been enrolled as members of the society, being 2120 above the number recorded in the previous year, and the society commands the respect of the inhabitants of the city, and exercises an influence for good far beyond what it ever formerly did, or than the Committee venture, in their just too modest Report, to take credit for.

Edinburgh Total Abstinence Society.

During the past month four public meetings have been held, all of which were attended by large audiences, and addresses delivered by Messrs Howat, Calvert, Couttie, McCaul, Murray, and Keating, students of divinity in connection with the United Presbyterian Church; Mr Robert Bird, governor of the Prison of Paisley; Mr Thomas Reid, Agent to the Scottish Temperance League; Mr Pearson, of Cork, and Mr Thomas Flinn, of Manchester. Meetings have also been held every evening in the open air, by Mr Flinn, assisted by other friends in the city; and during the month nearly three hundred persons have been enrolled as members of the society.

Returns of Cases under the Public-Houses Act.

At the meeting of the Police Commission,

on Monday, 11th September, the returns from the Police Court for August were read. From these it appeared that the total number of cases of drunkenness, including the two classes of 'charged' and 'under protection,' in August, 1853, was—males, 527, females, 440. The total number of the same classes of cases in August, 1854, was—males, 411, females, 337. During the four Sundays of August, 1853, the cases were—males, 76, females, 53. In 1854, on these Sundays, they were—males, 26, females, 25. The Report of the Procurator-Fiscal, during August, 1854, showed that the cases against public-house keepers were 7, against grocers 2, and of persons selling without licence, 19. For the four Sundays the cases were—public-house keepers 3, selling without licence 13.

Mr Ford called attention to a gross anomaly in the working of the Act. Parties offending against it within the royalty were proceeded against by the Fiscal, and punished in terms of its provisions; while parties beyond it were allowed to violate the law with impunity. The result was, that a spirit-dealer in Lothian Street was not allowed to do what his fellow-tradesman in Nicolson Street did, without any fear of punishment. This was turning the law into a source of great injustice and unfairness, which he attributed to the imperfect way in which the Act made provision for its enforcement.

The Lord Provost explained that the real fault lay in the County Fiscal not exercising his powers in the premises. That he could do so, there was no question.

On the suggestion of his Lordship, Mr Linton was directed to show in his future returns how the cases reported by the police were disposed of, in order to see how many occurring beyond the jurisdiction of the City Fiscal were not prosecuted.

GLASGOW.

The Glasgow Abstinents' Union.

The weekly meeting on Wednesday evening has been numerously attended during the last month. The addresses have been excellent, and the numbers joining more numerous than during any previous month. The open air meetings have also been well attended, upwards of 2000 being present at each of them. At these meetings a great many publications were sold, and several thousands distributed gratuitously. The last meeting for the season was held on Saturday, 16th ult. Mr McNeil presided, and Rev. Mr Wallace, from America, and Mr Malcolm McFarlane, of the Scottish Temperance League, delivered addresses. The Sermons in the City Hall have also secured a numerous attendance, between 3000 and 4000 being present every evening, while hundreds have had to retire unable to gain admission. These sermons are producing a very salutary impression on the

public mind, and have induced not a few to give in their adhesion to the abstinence principle. The Union had their first pleasure excursion this month to Edinburgh: nearly 1000 persons availed themselves of it. Everything went off in the most agreeable manner.

Bazaar Coffee and Refreshment Rooms.

Mr John Lennox, of Stockwell Street, one of the most zealous coffee-shop reformers in the city of Glasgow, inaugurated the Bazaar Coffee and Refreshment Rooms, on Thursday evening, 14th ult., when he entertained upwards of four hundred of the traders in the Bazaar and others to tea. Bailie Harvie presided.

PERTH.

The total abstinence society of Perth have recently suffered a severe loss by the sudden death of their lamented and much-respected president, Mr Robert Morton, of the firm of Clarke & Morton, merchants of that city; he died of cholera, on Tuesday, 5th Sept. The deceased, though a comparatively young man, has long been connected with Perth, and was widely known and justly esteemed for his many excellent qualities. Besides filling a seat at the Council Board, he was more or less connected with most of the benevolent institutions of the place, in all of which he took a warm and untiring interest, devoting to them much of his time and means, and the efforts of an active and well-regulated mind. Indeed, it might be said, that his heart was in every good work. The sincerity of his christian principles was attested and adorned by a manner of life which was most unassuming, and exemplary in a high degree. He will be long had in grateful remembrance by a wide circle of friends and acquaintances, who mourn his sudden departure, and sympathise with his relatives in their bereavement.

ENGLAND.

HULL.

Death of Frederic Hopwood, Esq.—It is with much regret that we record the death, on the 1st of September, of this devoted friend to the temperance cause. Mr Hopwood was for several years the secretary of the British Temperance Association. His loss will be deeply felt and sincerely regretted throughout the temperance ranks, and especially in Hull, where his labours have been eminently successful in raising the cause to a state of prosperity and efficiency it had never before attained.

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THE
ABSTAINER'S JOURNAL.

JANUARY, 1855.

Miscellaneous Contributions.

WHAT THE DOCTORS ARE SAYING.

BY DAVID BRODIE, M.D., EDINBURGH.

AN important article, from the pen of Dr T. K. Chambers, on the use of Alcohol, Tea, Coffee, and other accessory Food, appears in the Oct. number of the *British and Foreign Medico-Chirurgical Review*—a leading Journal of Practical Medicine and Surgery, edited by Dr W. B. Carpenter,—to which we must give heed. This article is based upon several works by continental authors, chiefly Germans. These treat of most interesting subjects, as the following list of their titles will show:—

1. Nutriments. By F. C. Donders, M.D., Professor at Utrecht. 1853.

2. The Theory of Nutriments. A Popular Essay, by J. Moleschott, Erlangen. 1853.

3. Influence of Common Salt, &c. By Professor Bischoff, of Giessen.

4. On the Influence of Water. By Dr Böcker. Vienna, 1854.

5. On the Action of Beer. By Dr Böcker. (*Transactions of the Association for Promoting Scientific Medicine*, 1854.)

6. Researches on the Action of Tea. By Dr Böcker. (*Same Transactions*, 1853)

7. A Chemical and Physiological View of the Effects of Drinking Coffee. By Dr J. Lehmann.

These recent productions prove that the medical profession is giving no small

share of attention to the important questions, What shall we eat? what shall we drink? We accept this as a token for good. The highest object of the true physician is to follow after those things which make for health. His efforts must not be limited, as they too long have been, to the mere cure of disease. Society, if it would profit by his science and research, must allow him to *prevent disease*, by being the instructor and guide of the healthy. The physician must no longer be regarded as a necessary evil, only to be tolerated when a greater is threatening to assail. With a large proportion of society, the love to the doctor only flows from the fear of the grave-digger. It ought not so to be. It was otherwise with the physicians of the olden time. Hygeia, the goddess of health, was the favourite daughter of Æsculapius, the god of physic, and had temples and priests specially dedicated to her worship, side by side with those of her greatly-honoured sire. Her priests were physicians in the truest and best sense of the word.

A just view of the real scope and object of the medical profession is a more important matter than the general feeling of the community would indicate, and it has a very intimate bearing on the accomplishment of the great enterprise to which the

advocates of temperance have devoted their energies. Were the proper province of the Physician occupied after the model of the old order of things, by those who would be the custodiers of the health of the community, as well as curers of disease, the result would soon be seen in a more effective onslaught and exposure of the drinking usages, and their necessary fruits, than they have ever yet received.

In the ancient world, if Bacchus had his votaries, who made light of health in their maddening revelries, Hygeia was at hand with warning words, and ready to guide to a 'more excellent way;' but in these later days, the worn and wasted Bacchanals, who swarm around us, have no temple of Hygeia, from whence a warning voice may sound forth on their behalf, or on behalf of those multitudes who are fast treading in their footsteps. The drinkers go on in their disease-producing practices, till they fall into the hands of the disciples of *Æsculapius*; and we know with what results. They may die—at the best, thanks to the physic of art, or the more precious *vis medicatrix nature*, they may be restored to some measure of health and enjoyment of life; but in an enormous proportion of cases, the teaching and the training of the *Æsculapians* send these unfortunate votaries back again, too often with renewed zest, to the ensnaring orgies of Bacchus. It is a sorrowful fact, that the *Æsculapius* of modern times is under important obligations to the customs so well-pleasing to his drinking godship. They are on too good terms. While the temples of Bacchus stand surrounded with all that can bewilder and beguile to enter their deceitful and death-dealing precincts, *Æsculapius* does not profess to do more than repair the mishaps of the foolish Bacchanals, and prolong their suicidal devotions. He warns not against 'the excess of riot'—'the abominable idolatries' which Bacchus demands and delights in.

The advocates of total abstinence from

intoxicating liquors have occupied, to good purpose, the vanguard of a new generation of the votaries of Hygeia; and they have an important mission to fulfil, which they must prosecute even upon a wider basis. They must not be content with the mere question of abstinence from what is evil; they must strengthen their position by the positive assertion and vindication of what is good for the sustenance and development of the physical, moral, and intellectual nature of man. We believe that intelligent abstainers desire to do this; they see that unless something more is done for humanity, than to draw the masses of the people out of the drinking customs, the temperance cause will never be triumphant. It will be a never-ending struggle. The mighty lever of education must be seized and wrought, so as to secure instruction on every subject connected with the health and well-being of men; not merely that they may avoid what is evil, but follow earnestly and joyfully after that which is good.

There is too much apparent reason given for the idea which is very generally entertained that total abstinence is a mere negation—that it aims at nothing more than to *take away*—and this idea takes various forms so as to prejudice the general public against the beneficent movement. It touches a tender point in humanity; for we are in arms at once if any one threaten to deprive us of a cherished object, however unworthy it may be of our affections; but when a good thing is generously presented for our acceptance, we need no persuasion to part with the worse. Such ought to be the mode of procedure in the prosecution of the temperance enterprise. If fairly represented, it will be seen that it comes to bless mankind, and augment the joys of human existence. It is unfair, and nothing less than slanderous, to *misrepresent* the temperance movement as an agency which 'robs the labourer,' or 'endeavours to deter men from the use of wholesome beverages.'

Yet this is done in the article in the *Medico-Chirurgical Review*. Such is not the aim of the Temperance Reformation. Though its full scope may not be fully realised by many of its advocates, yet its mission is to augment, not to diminish—to add to, not to take away from, all that can improve and ennoble humanity.

But how is this important branch of the temperance movement to be prosecuted? Who are entrusted with the treasures which are thus fitted to bless humanity, and are prepared to pour them forth over the broad waste of human woe? It will occur at once to all, that the members of the medical profession are best fitted for this sacred work; unquestionably they have these rich resources in their keeping. The important question then is, Have they the abilities and the will to use them for the glorious purpose we have indicated? The highest authority assures us, that there are such things as blind guides, and also tells the result of the blind leading the blind—both fall into the ditch. It is right, then, that abstainers should be assured of the trustworthiness of those who are in some respects fitted to lead in the improvement of their position; and our present object is to take a survey of the latest manifesto issued by the fraternity of Doctors, that we may know what value to put upon their assistance. They cannot object to the *Medico-Chirurgical Review* being regarded as a fair and respectable exponent of the views generally entertained by the medical profession in connection with the temperance enterprise.

We would ascertain honestly how much dependence it may be safe to put upon the help of the medical profession in this great emergency.

We may premise that all the continental works which are named above, are unmistakeably on the pro-tipping side of the question; but this need not surprise us when we consider the present position of the continental peoples. Free inquiry in

matters affecting the wellbeing of states is a forbidden thing, and the temperance cause has yet to begin to be in not a few of the countries of Europe.

But we were not prepared to find the Reviewer of the same mind. It has astonished us, after the temperance cause has been growing larger year after year in the popular estimation; when its extremest principles have received the approval, and are adopted as a basis for legislation in the acts of independent states; and when a dignitary so exalted as the Queen of Great Britain stands associated with a law prohibiting the traffic in intoxicating liquors—when every thing has conspired to encourage the advocates even of total abstinence to believe that a complete triumph was waiting at the door, and some have already begun their song of victory; it has astonished us, we say, after all this has transpired, to find in the leading medical journal of Great Britain, of Oct., 1854, an article which would stultify all these proceedings and expectations, by maintaining, professedly on scientific grounds, that alcoholic liquors are useful ingredients in the food of healthy human beings. We quote the Reviewer's words (p. 404), and let it be remembered, that the article is on *Food*:—‘There are then to be found in alcohol real uses. It is a defence against the evils of defective nutrition, dependent either on social or pathological causes, as well as a defence against the wear of the body by that immortal part which is indeed the end of our being. And in mixed alcoholic drinks, we have presented to us modes of modifying these defences, so as to suit each particular case, whether national or individual. Surely, then, that is a truer philanthropy, which turns its attention to increasing the variety and quantity of wholesome fermented liquors, than that which, by precept or example, endeavours to deter men from them altogether.’

This is the philosophy of the Physician

T. K. Chambers, and it involves a challenge of the whole proceedings of the friends of temperance; a challenge which abstainers must meet, and meet effectually, if they would maintain a respectable position in the estimation of their fellow-men. The Reviewer concludes his article by expressing a hope that, for the benefit of the masses of our people, our railway literature will soon be favoured with translations of some of the works noticed in his Review; ere long, therefore, our travellers may be going at railway speed into these anti-teetotal tracts, and the specious pleadings of these continental writers in favour of alcoholic liquors, may be sent over the length and breadth of our land, to choke not a little of that good seed which abstainers are doing somewhat to disseminate. We know that a large portion of the community will only be too willing to give them a free circulation.

In the meantime we must look after the Reviewer. In the limits to which our space confines us, it will be impossible to follow out all the details of the plausible pro-tipping argumentation which Dr Chambers has spread over twenty-two large octavo pages. We must reserve for another occasion the full examination of the groundwork on which it rests. We must, however, inform our readers, and we hope Dr Chambers may be among them, that an egregious oversight has been committed by scientific and professional writers, on the employment of alcohol; a blunder into which even those who have undertaken the advocacy and defence of total abstinence on scientific grounds have deliberately stumbled. This mistake has been to acknowledge, or to take for granted, that the living human system is capable of decomposing the alcohol which it receives, and that it thus turns the elements of which it is composed, the carbon, and hydrogen, and oxygen, to good account in the sustenance of life. Around this assumed fact, as a centre, a whole host of

worthless and mischievous pretences for the use of alcohol, on physiological and pathological grounds, is made to cluster. Although not distinctly enunciated, it is indispensably necessary to the integrity of Dr Chambers's arguments; without it they would never have seen the light. It is also the keystone of Liebig's fallacious theorising, which has been so widely and unhesitatingly accepted, and used with so much success, especially among the medical profession, to justify the common use of alcohol.

This assumed fact we are prepared to deny, or rather, we do deny it, and are prepared to give our reasons. But in the meantime, we demand, as we have a right to do, from those who have assumed it to be a fact, the proofs which they ought to have in their possession. These are yet to be produced; for the idea stands forth in the writings of scientific men as a stark-naked assumption, without a single proof worthy of the name. In demanding evidence in support of this so-called fact, we lodge a protest against all those plausible pretences for the employment of alcohol, in one or other of its various forms, which appear in this article, and which to an enormous and most fatal extent pervade the theories and pervert the practice of the medical profession.

In our next number we shall proceed to deal in detail with the strange statements of this article.

THE CRUELTY OF THE STRONG DRINK TRAFFIC.

THERE is specially one reason why I abhor the liquor traffic. It spares neither age nor sex. Its trophies are more to be dreaded than those at the red man's belt, snatched from the throbbing brows of innocence. The system is cruel, mercilessly cruel. It wars upon the defenceless—upon women

and children. Its most desolating strife is at the fireside. We execrate it for its cowardice, as well as its injustice and cruelty. Those who are never seen abroad, and who never lifted a hand or a voice against the seller, are crushed down with a remorseless coolness. If men alone were destroyed, without wringing the hearts that are linked with them, it would not seem so damnable. But why should a Christian government and a Christian people war upon the happiness of the defenceless inmates of the household? Why should woe and want be carried into our homes? Why should our mothers, and wives, and daughters be scourged until they weep drops of blood? Why should children be turned out with no inheritance but orphanage and disgrace? Why should the props and pride of old hearts be snatched away and broken? Why—in God's name, tell us!—in this land of plenty, where our barns gush with fatness, where our fields groan under the harvests which roll like golden oceans to the kiss of the sunbeams, and where an ever-kind Providence has scattered his blessings on every hand, should women and children go hungry for bread? Why should our sons be turned out to be drawn into the whirlpool of crime, and our daughters to forget all that's womanly, and sink in vice for their daily bread? Is this Christian-like? Is it like freemen? Why should our homes be transformed into hells, and the husband and father into a demon, to torture and kill? Why must those we love be torn with hunger and grief, that a few men may fatten by selling whisky?

The infant sleeps in its cradle, and knows nothing of life's realities, but smiles as it looks up into the fathomless love-light of a mother's eye. The liquor traffic reaches in and rends that mother's heart, until the fountains of life grow dry, and the tender infant wails for food. That babe is pinched with cold. If it lives, it

finds life's pathway darkened with gloom. It is turned out from the shrine of the paternal roof, and reared in vice. In after years, the babe of the cradle stands upon the scaffold, or scowls in the dungeon, or wallows in vice. A great people have looked on while the fatal net-work of their accursed policy has bound the victim hand and foot, and cast him down.

A young bride stands at the altar, dreaming of a cloudless future, and looking with a woman's devotion and pride upon the loved one of her choice. Together, she dreams of a bright journey through life. A great people reach into her happy home, and wring every fibre of her young heart, and blast every bright dream, yoking her for lifetime to a living corpse.

A young man stands at the threshold of manhood, the pride of the home circle, and a heart throbbing with high and noble resolves. The mother's eye has kindled as it has watched his ripening years. The sister loves him with a sister's changeless love. A great people reach in and shiver the idol of the old mother at the very altar, until she weeps and prays over the blighting of all her hopes, and sinks herself, like a blasted thing, to her grave. That sister may tread alone the pilgrimage of life; the people have no tears for her.

A father, with his sun in its evening decline, leans with increasing affection upon the stalwart form of an only son. A great people blast the bright hope of the father's old age, and leave him to turn alone to his broken home, and no child's hand to lay his white head in the grave.

Our own mother had a happy home in her childhood. A great people sent her out a beggar, and compelled her to go hungry for bread! We came near invoking God's curse upon those who will do this! Our blood heats. There is a hot tide in every vein. We almost have wished for a battle-field, where avenging arms could strike for our mothers, wives,

sisters, children and homes. Here is a point which writes the traffic all over with deep damnation, and brands a great people with worse than cowardice. Men who will coolly and deliberately fold their arms while such ruin is being wrought in our social relations, are unworthy of the name of freemen.

Another reason. The drink traffic is the main lever of political demagoguism. It is the subtle and ready element which it ever invokes to compass its ends.

Look over the land, at the vast number of drunkards. They swarm in almost every community. They are the most servile slaves to their appetites, and are easily decoyed by the wary and unscrupulous demagogue. They have no principle for the time being, and aim only for the proffered dram. Once under the malign influence of these demagogues, this class of our fellow-citizens are but ready instruments of their wicked scheming. Let the sincere friend of his country and her institutions contemplate for one moment this dangerous element in our midst, and he will find food for painful thought. He will see danger. In all our political contests, this element is embodied and wielded by the most reckless of our politicians. And in the approaching great struggle between the honest people and the traffic, this element will be found against the right.

Who is ignorant of the demoralising tendencies and effects of this element in all our elections. On such days, when, of all others, the voter should be in possession of all his manhood, there has been often a general outburst of drunkenness. Through the dram-shop and over the heaps of the drunken, men slide their way into places of emolument and trust, which they fill with dishonour to themselves and injury to the State.

The traffic eats like a foul cancer at the purity of the elective franchise. The integrity of our elections is but in name.

The 'Vox Populi' is not the voice of the Deity. The right of suffrage is the dearest boon ever confided to the care of freemen. It was dearly won. It is an anchor which shall hold in the storm, a bulwark behind which a people can gather and hurl back destruction upon those recreant to freedom. But this sacred right is trampled in the dust. It is prostituted to the basest purposes. It is wrenched from its honourable and legitimate purposes, and, upon a wave of alcohol and corruption, made to bear bad men into public stations.

Can a man seriously talk of the purity of our elections as now carried on? They are often but exhibitions of intemperance. They are stupendous farces, a giant system of demoralisation pervading and poisoning every community. Men thus nominated and thus elected are the men whom we are to petition to shield us from the evils of the traffic!

We but generalise; yet there are those who will recognise a more than 'fancy sketch' in our rapid hints. This tide must be checked and rolled back. This accursing union must be broken in pieces. The lightning of a people's will must fall upon this demagoguism and crush it to the earth, or our freedom will be but a name, the elective franchise but a badge of servitude, and the pillars of our free institutions will roll like dust before the storm.

Yes, as God is our judge, were there no other reason, we should arouse for a conflict with the liquor interest for the evil it has done and is doing to the purity, stability, character, and permanency of our cherished political institutions. Here is enough to alarm. And yet a large class slumber without concern over this crater which is charged with violence and anarchy.

We are against the traffic because God is against it. His curse is written upon it. All his attributes are opposed to it. It wars against his creatures, him and

heaven. He has pronounced a woe against him who maketh his neighbour drunken. What awful temerity in those who deliberately cast defiance in the teeth of Jehovah himself, and say to men that they may sell!

Retribution follows upon the footsteps of the traffic. The property accumulated in the business sooner or later crumbles away. He whose hand holds the poisoned chalice to another's lips, in turn holds it to his own. His sons become drunkards, and his daughters are sooner or later cursed with drunken husbands. Most of the drink-sellers who have died in the last quarter of a century have died drunkards, and their property wasted. Such is history. The avenger is on their track, and at their threshold awaits their last coming out. Their victims have gone before them, and been shut out of bliss. Where can they go, if those they have made drunkards see not the rest of heaven? Offences have come by them. They have tempted and lured men to ruin. They have dug pits, and the blinded have fallen therein. They have been the altar-priests of the world's darkest iniquities. Within their bloody temples they have given false responses, and grown fat amid death.

They have increased that which was not theirs, and there shall rise up suddenly in the last hour a remorse which shall

bite them and vex them. They have spoiled many families, and shall be spoiled in their turn, because of 'men's blood and the violence of the land, of the city, and all that dwell therein.' They have 'coveted an evil covetousness,' that they may set their 'nest on high.' They have reaped shame, for they have cut off 'many people.' As they turn from their dwellings to the grave, the 'stone shall cry out of the wall, and the beam out of the timber shall answer it.' Woe to them, for they have builded a 'tower with blood,' and established 'a city of iniquity.' They shall be 'filled with shame,' and 'the cup of the Lord's right hand shall be turned unto them.' Accusing spectres follow them. Dread thoughts shall torture them in death, and herald them to the judgment. We know not of a more accursed business than that of dram-selling. It is a crime against human society—against nature—against God. It is the refinement of robbery and cruelty. Let us die with a soul burdened with every crime but that of putting the bottle to a neighbour's lips. We then answer for our own crimes. Those of others cannot be laid to our charge. For the wealth of the universe of God we would not sell strong drink. May God be merciful to those who do! No class have more to expect from the saving influences and triumphs of the temperance reform.

Narrative.

WOMAN'S INFLUENCE.

AN AMERICAN TALE.

CHAPTER IV.

There is a stir in the city—a hurrying of feet and a hum of voices. Edward has returned with the greenest laurels of old Yale, and the mansion of old Fleetwood is thrown open to the throng that is wending thitherward. A party is being given in honour of his return, and the fashion and the wealth of the place is gathering, for

the scene at the City Hall has not been forgotten. The rooms are filled with a gay crowd of the beauty and chivalry of the Old Commonwealth, bright eyes and ornamental gems glancing in the light.

With a kingly stride Edward Carlton passes among his friends, dispensing smiles and modest words, himself the observed of

all observers. Such a form, such a mind, and such a heart, receive a willing homage from either sex, for he is above envy.

Ellen Fleetwood is there, her person unadorned, and yet adorned the most. She is peerless in that elegant crowd, and Carlton's heart bows silently in deeper homage as he watches her movements of ease and grace, and the goodness and purity of soul which shine out from every feature of the lovely girl. He dreamed as the gifted dream, even in the passing crowd.

Dreams pass away!

The mellow moonbeams of a summer's night poured like a flood from a full fountain, gushing out in the sky of unclouded blue, and its shimmering waves swept silently over forest and field and river, or lingered in silvery eddies around the domes of the city. It looked in through the windows, and laughed upon the waters of the river as they glided on beneath its silver shallops, and left them dancing, anchored by gleaming cables which reached back to the flag-ship of the queen of night sailing high up in the ocean above. Music floated out on the still night air, and the scene looked like some fairy enchantment as it lay wrapped in the silver haze.

Old Fleetwood's mansion overlooked the river. A broad balcony ran across the rear, from which the eye could plunge down to the depths where stars were thickly studded in the world below, and winked back to stars above, smiling at one another. Upon this balcony were gathered a group of ladies enjoying the beautiful scene before them. With a heart full of the ecstasy of happy youth, Carlton passed out and joined them. His eloquence lent a new charm to the scene, and he was soon surrounded by a galaxy of fair friends.

A waiter came out upon the piazza with a salver upon which were glasses and bottles of wine. He passed it round, and each took the glass until it came to Carlton. A flush came upon his cheek, but as quickly passed away, and he calmly refused. He saw the look of surprise with which the company regarded his course, and attempted to smile as he apologised for any seeming disrespect.

'I trust you will excuse me, ladies. I never have practised drinking, even moderately, and do not wish ever to do so.'

There was a tone in his voice that forbade levity, and but one urged the

matter further. She was a dark-eyed Creole from New-Orleans, of almost matchless beauty, an heiress, and of queenly pride. She had been drawn into the circle by the witchery of the student's words, and now so strange appeared his conduct, that her full eye rested upon his until the colour deepened upon her own olive cheek. Her snowy teeth burst into a smile as she still held the glass in her hand.

'Ha! Sir Knight, the favourite of fair dames, and yet refusing our royal behest! Surrounded by our court, and yet a bold rebel? What freak is this? We shall look next to see you spread your fins, and take to the river like a fish, and spend your nights in cold water. Who would wish to look out such a cold-blooded monster?'

The wild creature shook back her black tresses, and burst into a laugh which came like a flood of music from her heart.

The faint smile upon Edward's countenance gave place to a shadow, and the mischievous creature teased him all the more.

'You must drink, Sir, or you are no knight for the beautiful. Pledge us in wine, we command you, or we shall break you of your knightly honours.'

Edward had not said a word, and now his full, sad eye rested steadily upon the bewitching tempter as she stood before him.

She changed her manner, and her low tones thrilled with mysterious power, as she wantonly urged him to drink with her.

'One sip to the brave and the true; or is your Northern heart too cold?'

She stood peering into his face, her lips slightly parted, and the glass still in her half-raised hand.

Dampness gathered upon Carlton's brow, and he put forth his hand to take the cup. As he did so, his mother's ring blazed in the moonlight, and he withdrew his hand as from a reptile's sting, while the hot blood mounted to his temples, and he looked away with a sigh of relief, and a lip firmly compressed.

Ellen Fleetwood now came up, and the Creole said:

'Here is a rebel, Miss Fleetwood, and we yield him to you; but we fear he is so ungallant that none—not even *you*—can bring his proud lips to the wine-cup. We leave him to his fate.'

'I will test him,' said Ellen, laughing; and the Creole and her companion left

them to join the dance within, where music was already thrilling to light and restless feet.

A long hour were Edward and Ellen alone upon the piazza, dreaming away one of the brightest periods of their lives. Edward spoke of his success at college and of his future hopes, his deep eye kindling and his countenance mantled with the inspiration of genius, while the pure and beautiful creature by his side hung in rapture on his glowing words. Their nuptials were arranged, and all seemed bright and promising.

As they entered the hall, the wine-table stood before them, and Ellen remembered the conversation she had heard. She was not without pride, and she felt an inclination to accomplish what others had failed to accomplish. She was not wicked, but thoughtless.

Taking the glass, she invited Edward to drink with her. A shadow of mental anguish—it might have been a bitter memory—swept across his features, and he suddenly became sad.

‘No, Ellen, I am sure you will excuse me—you must.’

‘You know what I promised to the Creole—I cannot,’ and she held another glass towards him with a smile.

‘I would do any thing in the world but this, believe me, Ellen; but I have solemn reasons—you will not urge me?’

‘Some boyish whim. Fie! you afraid of one glass of wine! Not drink one glass, just for *friendship's* sake?’ She leaned close to him, and he felt the warm words as they fell like the breath of the tempter.

‘Do not urge me—do not, Ellen! I am sad. Some day I will tell you why I refuse a simple glass of wine from your hand.’

Her pride was a little touched, and she pressed him hard.

‘What harm in taking one glass of wine with a friend? Is the talented Edward Carlton of so slight a texture?’

She was piqued a little, and it appeared in her voice. Edward pressed his hand upon his brow, as if to shut out some terrible thought, and passed out and leaned over the railing to the piazza, looking down into the river as if to secure some record which should nerve him now. Ellen followed him and laid her hand on his shoulder.

‘Edward—Edward, you do not love me: you have forgotten Ellen in your thirst for honours.’

There was a tremor in her voice as

she stood by the side of the struggling man.

‘Ellen, why do you talk to me thus? You will drive me mad. Have you ever had reason to doubt me?’

‘If you loved me, why refuse to take one glass of wine with me after so long an absence?’

Her tones were low and thrilling, and her hand trembled on his shoulder. He looked up and saw a tear struggling out upon the lid.

‘You know not what you ask, Ellen. If I take one glass with you now, will you never urge me again?’

‘I never will, if you wish me not to, Edward; but why so reluctant about so trifling a matter?’

He grasped the glass, still held by Ellen, with a trembling hand, and drank it off. His left hand was resting upon the railing. As he turned off the wine, he clutched the rail with a strange frenzy—so fiercely that the ring upon his finger snapped in two pieces and fell into the river.

Edward uttered a smothered cry of pain, as if his heart had been riven, and leaned convulsively over, as if he would follow and snatch the lost gem from the waters.

‘Ha! ha! bold rebel. Now we will forgive you, with faith plighted that there is no more such treason;’ and her wild laugh rang out—the beautiful Creole’s.

Edward started up, and the large drops stood on his brow while he echoed back a startling Ha! ha!

‘Now, sir, you have returned to your allegiance. You must drink with me.’—‘And me,’—‘And me,’ went round the gathering throng.

Without an effort, the cowering Carlton accepted the proffered glasses; all wanted to drink a glass of wine with Edward Carlton. Ere long, he was himself again, but not himself, as the calm observer could have seen. An unholy and unnatural fire was kindled in his heart; it danced with a new and mysterious glow through his veins; it gleamed wildly in his large round eye. His words flowed faster, and his laugh was louder and more frequent than before; his modest demeanour became more reckless, and he strode from the piazza with a bearing that attracted the attention of the ladies.

Ellen lingered on the piazza some time after his departure, and looked out upon the still river gliding on in the moonlight. She thought of Carlton—was pained at his conduct as he passed into the drawing-

room, but, poor girl, she never dreamed that *she* had done any harm.

The dance went on, and the wine went round until a late hour.

'Here's a prodigy from old Yale, No. 1, with the 'shell off! Old Fleetwood and his girl for ever! I saved the old chap's neck! ha, ha! Get away, old man, while I drink with the girls. I am a sheepskin—old Yale itself in one piece. Angels ain't no touch to Ellen. On with the dance, for lamps

"Shone o'er fair women and brave men."

Give us room, old man—ha! ha!

The music and the dance ceased as if a thunderbolt had fallen in the midst of the assembly. All were startled and astonished—painfully shocked. There, in the middle of the room, leaping and whooping like a madman, was Edward Carlton, his face of a fire-red, and his eyes glaring with the frenzy of drunkenness. *He was drunk*; and for the first time in his life. He soon became torpid, and finally reeled and fell upon the floor.

The party was immediately dispersed. Ellen went to her room with a heavy heart, and Edward Carlton, the young and gifted, was carried to his room.

That was a restless night for Ellen Fleetwood. Waking, she thought of her soul's idol, its moral beauty marred and stained; sleeping, she dreamed of the same idol, transformed into a laughing, shouting demon, trying to clutch her in a foul embrace, from which she started with a bound and a shriek. Tears burned their fiery way out upon her feverish cheek, and the morning sunbeams were noheeded by her. The first bitter grief had entered her heart and left its chilling shadows. And yet the sorrow-stricken girl never dreamed that she had had any agency in the work.

There is trouble for thee, Ellen!

The conduct of Carlton was the subject of conversation at the breakfast-table of Ellen's father. Ellen abruptly arose and went to her room, where he followed her.

'Ellen, Ellen, you love Edward Carlton,' asked the old man, as he stooped down where she had buried her face upon the sofa.

'God knows how well,' sobbed the stricken girl, in bitterness of woe.

'And would to God you did not!' slowly spake the old man, now standing erect, and a tear gathering in his eye, as he looked down upon his daughter. 'Yes, would to God that I had died by the mob, rather than——'

'Mercy, father, do not say that! he is brave and noble.' Ellen stood with streaming eyes, her hands convulsively clasped, and her hair hanging in dark masses about her neck.

'But, Ellen, was he not *drunk* last night—brutishly *drunk*?'

The blood went back from her cheek and lip, and she stood before the stern-spoken father, her lips parted, looking into his face with the intensity of despair.

'Yes, he was drunk,' continued the old man, 'and the affianced husband of Ellen Fleetwood!'

'But, father——'

'No buts, Ellen; the daughter of Herman Fleetwood never marries a drunkard, though he were thrice Edward Carlton. He wants no wine-bibber for a son-in-law, nor will he have one.'

The old man spoke more sternly as he proceeded, Ellen clasping his hands as he stood, and sobbing, as each word fell with a weight of woe upon her heart.

'He is not a drunkard, father, he did not want to——'

Her heart failed her. For the first time it flashed upon her that she had urged him to drink the wine.

'Did not want to show his real character,' said he, taking up her words. 'But it is well that he did. Ellen, Ellen, my child, I love you; and as God is my witness, Edward Carlton must never visit this house again as a suitor of yours. I'll have no wine-bibbing in my family.'

'Oh, father! do not say it now. I——'

'I have spoken,' broke in the old man, 'for your good and ours. The blow is severe, but better now than when I am not here to protect.'

He laid Ellen upon the sofa, as he would a child, and passed out of the room. He left a wreck.

Edward Carlton awoke sober, to find his mind bewildered by the floating fragments of some dark dream, and the sun high up in the sky.

Thought by thought, the incidents of the night came up before him, until the harrowing scene had all stared at him like accusing phantoms, and he bowed his face in humiliation and shame. He had fallen from a high position.

Late in the afternoon, Carlton walked over to the mansion of old Fleetwood and rang the bell. The summons was answered by Fleetwood himself, standing sternly before Edward. The latter coloured deeply, but at last asked if Ellen was within.

'She is, but does not receive company to-day,' coldly answered the merchant.

'Is she unwell?'

'It matters not. I will not allude to what has transpired, but have to request that you will not consider yourself any longer at liberty to call here as the affianced husband of my daughter. I will make any other sacrifice to cancel my obligation to you for the service you once rendered us.'

Carlton was stung to the quick, and spoke with feeling.

'There need be no words,' earnestly and somewhat bluntly spoke the merchant, 'after what transpired last evening, you never can be welcomed to the only and cherished child of my old age.'

'Last night,' bitterly replied Carlton. He had lost his self-respect, and at first cowered before the father of Ellen. But now his eye flashed proudly back the thoughts that burned in his bosom.

'After what has transpired!' retorted Carlton, with bitterness. 'I suppose you allude to the scene last night, when I, for the first time in my life, got intoxicated. You, old man, furnished the wine, and your daughter—yes, Ellen—prevailed upon me, against the most solemn refusals, to drink. She handed me the glass with her own hand. I do not reproach her; but it is ill grace in you to make that act, which I regret as bitterly as any one, the basis of such treatment. The serpent which you have thrust into my cup will turn to rend and blast you and yours. You say she does not wish to see me more. I would—but so be it. Old man, tell Ellen Fleetwood—tell her—farewell!'

Edward turned with a fierce step, and a heart full of bitterness, and passed for ever from the threshold of Herman Fleetwood.

The Abstinence Journal.

GLASGOW, JANUARY, 1855.

TWO THOUSAND POUNDS FUND.

As we have no ends to gain but the common good, a word in behalf of ourselves cannot savour of selfishness. On the Cover of the present number will be found an appeal for money, which we cannot refrain from enforcing. It is evident that an institution such as the Scottish Temperance League must depend not only upon the regular contributions of its friends, but, to be effective, must possess a fund which it can employ as capital. What business in these days can be carried on without capital? To do business on borrowed money will only, in the long run, issue in disaster. The League, to all intents, then, is a business concern, and equally exposed to all the disadvantages of a want of capital, with this difference only, that it aims not at individual aggrandisement, but at the advancement of a great public cause. TWO THOUSAND POUNDS, at least, are requisite for the effective manage-

ment of the amount of business which now devolves upon the Directors of the League. The subscriptions already made to this fund is the best evidence of the approbation with which the proposal has been received; and a reference to the subscription list will show that those who have proposed it have, by their liberality, evinced their readiness to share the matter with their brethren to whom they appeal. Although the large body of abstainers belong to the labouring classes, there are not a few among them who have profited considerably by the practice we advocate, and who might prove their gratitude, as well as their benevolence, by helping us to gain our object. The cause is theirs as well as ours; and this is plain, that, in an enterprize requiring money, if those who have it withhold it, no amount of friendly professions will gain its object. But we have no fears. We are but the servants of

others, and can only devise and execute to the extent of the means entrusted to our disposal. Placed as we are, however, at the centre of operations, we are perhaps the best able to judge as to the necessities of the case; and we are therefore sure that our friends will bear with us in any degree of urgency which we may manifest.

OUR OWN PUBLICATIONS.

It is unnecessary to say a word at this time of day as to the aid which our cause, in common with others, derives from the press. We have availed ourselves of it to no small advantage. We sometimes think, however, that more might be made of it. How many are there, who cannot speak from our platforms, can equally effectively promote the cause by the circulation of our publications! Besides, no degree of interest can either be sustained or increased apart from a constant perusal of the publications issued by the temperance press. Is it wonderful that a society should become languid, the members of which take no means to inform themselves as to what is doing in the temperance world? THE ABSTAINER'S JOURNAL was originated with the view of diffusing information upon every branch of the question, and intelligence of general interest; and we flatter ourselves that our object has to a very considerable extent been gained. This at least we know, that no labour or expense has been spared upon our part to render our pages worthy of the cause. Upon this fact, then, we confidently base an appeal for continued and increased support. To societies chiefly must we look for help. We return our best thanks for the help they have afforded; but excellent as our circulation is, we are by no means satisfied that it is what it ought to be. The *stamp* admits of the *Journal* being sent anywhere within Great Britain, and the *charge* admits of the

poorest thus propagating our principles far and wide.

The SCOTTISH REVIEW has taken a place among our first-class periodicals, and is peculiarly fitted as an organ for the diffusion of our principles among the educated classes of society.

Nor can we forget the ADVISER. A prettier and better got-up publication for the young is not issued from any press within the three kingdoms. And then it is *so cheap*. Only one halfpenny. The pictures cannot fail to make it a favourite among even a wider circle of our young friends, while its interesting contents render it worthy of the perusal of those of any age.

The TEMPERANCE CYCLOPEDIA, in its new form, will be the most complete collection of facts and arguments ever published in connection with the movement. *The New Edition* brings them up to the present time; and to all wishing to study the question, or to advocate it in public, it must prove peculiarly serviceable.

The great VARIETY OF TRACTS issued by the League afford to societies and private parties a means of extensive usefulness, of which we trust they will not be slow to avail themselves. The NEW YEAR'S TRACT by Mr Arnot is specially worthy of notice. It is not the least able production of one of the most gifted men in our ranks. We rejoice to know that the press can scarcely keep pace with the demand for it. Nor could anything be more opportune than *the Tract by Mr Ker*. It is for no ordinary class of tract readers. An article so judicious and so eloquent could not fail to command admiration in any periodical, however high its rank.

By supplying us with the necessary funds, and aiding in the circulation of our publications, the friends of the cause would still further add to the power and efficiency of the League.

THE RISE IN THE PRICE OF BREAD.

CHEAP food is one of the greatest blessings a country can enjoy; and however much law and custom may have sanctioned the destruction of grain in the distilleries and breweries of our country, there are few crimes in the black catalogue of human depravity that will compare with this one for enormity. There are very many industrious people, whose incomes are so limited, that, even with moderate markets, and great economy, they are barely able to obtain a sufficiency of the necessaries of life; the privations to which such parties are subjected, when a material rise takes place in the price of provisions, must indeed be very great. Not a few of the most deserving quietly suffer, and pine, and die, under difficulties with which they have not strength to grapple; while their families, who might otherwise have been living in humble independence, are thrown destitute and unprotected, amid the temptations and vices of life, and soon qualified to be inmates of the work-house or the prison.

A deficiency in the crop is a great calamity, but one which experience has taught us periodically to expect. The consequences of a bad harvest, however, might, to a great extent, be averted by national frugality. Joseph filled the stores of Egypt with the superabundance of one period, so as to supply the deficiency of another, and thus preserved that country from the horrors of a famine which must otherwise have overtaken it. Britain, however, makes no provision for the future; it matters not whether the harvest has been abundant or deficient, forty-eight million bushels of the best grain in the land, must in the first instance be set aside for distilling and brewing purposes. Thus the bread of five millions of men is abstracted from the food market, leaving too little for the wants of the people, and

causing an enormous rise in prices. Future generations will marvel at the grain-destroying infatuation of the nineteenth century.

It will not be denied that the Creator designed the fruits of the earth for food to those who live on its surface. Taking one year with another, there is a manifest relation subsisting betwixt the quantity of grain produced and the wants of the people. Were the entire production of our soil thrown into the food market, we would then have grain at its natural price; but when the brewer and distiller carry away, for purposes of destruction, something like one-fifth part of the whole stock, it requires no great stretch of imagination to see, that the community must pay at least as much for the remaining four-fifths as they would have paid for the entire crop, had it been available as an article of food. Wherever there is a diminished supply, without a corresponding diminution in the demand, prices will rise in proportion to the extent of the deficiency; and thus the community as really pay for every bushel of grain that goes to the distillery, as if they bought it themselves, and carried it to the place of destruction with their own hands.

The advance in price, however, is not the great evil, but merely one of its results. Were the whole calamity comprehended in the obligation to pay an extra price for food, then it might be mitigated to a large extent by the rich aiding the poor. The calamity, however, is one which no human contrivance or liberality, short of preserving the grain, can avert. There is an actual want of food—what the brewers and distillers have left us is not sufficient to feed the people; no amount of money, therefore, can make up the deficiency, stinted meals and starvation is inevitable. Then there is another aggravation: were the quantity of food left, equally distributed among the people, if it did not satisfy their wants, it might at least avert the horrors of starvation; but as it is, those who have plenty

obtain as much food as they desire; they may experience an increase of expenditure, but beyond that they suffer no inconvenience; and were their tables to be the criterion, you would infer there was abundance in the land. But if one portion of the population succeed in obtaining more than their share, it is evident that the remainder must get less, and the poorest will be the worst served; and so it is, after a few feeble and vain attempts to prolong a miserable existence, death comes as a kind friend to terminate their sufferings. A bountiful Creator is amply supplying the wants of his dependent creatures; let those who persist in intercepting and destroying those supplies, whether they be makers, or sellers, or drinkers, pause and reflect on the fearful responsibility they incur.

We have hitherto so far met the evil by obtaining supplies from foreign markets. Such assistance, however, is not to be depended upon, of which we have at present abundant evidence. Our two great sources of supply, America and Russia, can in the meantime do little for us—in the former country there has been a deficiency of the crops, while war has cut off all aid from the latter. But there is no good reason why we should depend upon foreigners for a single bushel of grain—the British soil yields enough of food for the British population, if we had only the wisdom to apply it to its legitimate use.

The *Economist* newspaper of November 4th, says, 'In the first years of this century, in order to prevent exorbitant prices, the employment of grain for distilling purposes was repeatedly prohibited. We are far from recommending the repetition of a measure so ill adapted to our present state of national economy.' We regret to find such a sentiment in so able a journal. We emphatically protest against a liberty to do wrong being regarded as constituting any part of free trade principles. These principles have their limitations, and the wholesale des-

truction of that article which, above all others, is essential to the very existence and prosperity of the country, is no more included within them than are those crimes which are forbidden by law. There ought ever to be a distinction drawn between the purchasing of grain for food, and the purchasing of grain for distillation—the latter is highly criminal, and should therefore be prohibited. It is no interference with free trade to insist, that what is absolutely necessary for the preservation of life should be sacredly kept for that purpose.

There are good and substantial reasons why the distilleries and breweries should be entirely suppressed. They rob the people of their food, thereby inflicting upon many of them the horrors of starvation, increasing pauperism and crime, and thereby augmenting the taxation of the country. These are the inevitable results of withdrawing the grain from its legitimate use, and they are fearfully increased by the purpose to which this food is applied. Converted into a seductive and destructive poison, it is distributed over the kingdom, robbing the population of money, comfort, health, morals, life, and spreading desolation wherever it reaches.

The sooner a stop is put to this state of things, the better will it be for all concerned. There are two ways by which it may be done, and they are both consistent with sound reason: the one is, to abstain from using the liquor; every one using it is increasing the demand, countenancing the evil, and responsible for the consequences; if there were no drinkers, there would be no makers of drink. The other plan is, a governmental prohibition; that, of course, must be preceded by a great public sentiment against the making of alcoholic liquors; such a sentiment has been created, and is becoming every day more and more powerful. This wholesale destruction of food, and morals, and life, will not be much longer tolerated.

Temperance Literature.

THE TEMPERANCE CYCLOPEDIA. By the Rev. William Reid. New edition. League Office, Glasgow.

THE first part of the new edition of this work is just out, and comprises perhaps the most valuable collection of the opinions expressed by eminent physiologists upon the nature and effects of intoxicating liquors that has ever been made. We have, at considerable length, extracts from the works of such men as Liebig, Pereira, Carpenter, Christison, Combe, Percy, and Youmans. To medical men, or those who wish to study the physiological view of the temperance question, this part must be peculiarly valuable. The new edition of the *Cyclopædia* promises to want nothing essential to a full knowledge of the subject of which it treats.

ORATIONS BY JOHN B. GOUGH. London: Wm. Tweedie.

THIS little volume consists of fourteen orations, delivered by Mr Gough in London. They comprise the best things uttered by their gifted author, and must be much prized by those who have listened to his matchless eloquence, as a memorial of occasions never to be forgotten. The addresses in this volume have all been revised by the author. If we were disposed to find fault, we would ask, why have the most of temperance publications such a *watery* appearance? This volume is printed in too small a type, and on very indifferent paper. Let publishers spread out their matter, and give it paper of a good body, and their productions will be more worthy of the cause they seek to promote, and, like a man of good appearance,

find a readier access to the homes of those who know us not.

THE DRUNKARD'S PROGRESS. Cheap and Enlarged Edition. League Office.

THIS admirably written, and equally ably illustrated work, has come into the hands of the League. It says something for our cause that it commands the services of a writer and artist so able in their respective departments. The pictures alone are worth double the sum charged for the book.

MEMOIRS OF SERJEANT BUTLER. Third Edition. Edinburgh: Johnstone and Hunter.

WHO does not read with peculiar interest those graphic letters, appearing daily in the newspapers, from privates in our army, detailing, in all the simplicity of intimate friendly intercourse, the dangers and hardships of camp life! We would not give one of these epistles for all the fine-written descriptions of 'our own correspondents' which the events of the Crimea have yet produced. What these letters are in reference to a few incidents, this volume is in reference to a long life. Its worthy author is no common man, to be sure; but he writes in a style that must come home to the heart of the most simple. He is one who has added to his 'godliness, temperance,' and therefore we cheerfully recommend his work to our readers. What better gift, next to the Bible itself, could benevolent friends present to our soldiers? A copy in the hands of every British soldier could not fail of doing good.

Selections.

A WORD TO THE LICENSERS OF OUR DRAM-SHOPS.

TIPPLERS will say you are right. Are you proud of their verdict? Prompted as it is by a base and degrading appetite coming from those in a bondage darker than the negro ever knew—it should mantle your cheek with shame. Ever thirsting for the maddening dram, they applaud you. With their boon companions, heaping odium upon a good cause and its advocates, they applaud you.

In the bar-room, where all that is foul and slanderous stench in its corroding rottenness, they applaud you. Glass in hand, and pushing still farther out in vice and lifting grog with trembling hands, they applaud you. In drolling idiocy or boisterous brawl, they applaud you. Reeling homeward with jug filled with surplus curses, they applaud you. And as Humanity looks weeping upon the injured citi-

zen now oblivious to better manhood, she indignantly asks, 'By whose authority is this devilish outrage upon the moral beauty of man?' By yours. You put the cup to your neighbour's lips, an act against which God has pronounced a woe.

The drink-seller applauds you. Most fatal praise! Dram by dram, he deals his damning compounds to his infatuated customers. Three coppers at a time his ill-gotten gains are clutched from the hands of industry for no useful equivalent. He gorges upon substance he never earned—substance belonging to those at home. A thousand times better for his victims—better for him—were he to turn highwayman, and plunder the same money from the sober traveller. Better license robbery than dram-selling. The one villany but takes the man's money; the other and far greater one, robs of money and manhood, and carries sorrow to the hearts of all who love him.

Who else approve your action? The mothers, wives, and daughters of your town? *No!* They have had no voice in the matter. Their interests, more sacred than yours or mine, because entrusted to our manhood, have been deliberately betrayed. They have been *sacrificed for a price*. The pecuniary interests of one or two men have been looked after, while those which should ever be held as inviolable as the hopes of earth and heaven are sacred, have been jeopardised. Sir, had you taken the application for a licensed grog-shop, and gone out and presented it to the mothers of the town, how many of them—*how many of them*—would have put their names to it? *A community of Christian mothers asking for a dram-shop!*—What a thought! The universe of God would hardly have induced you to have commenced such a pilgrimage. Your manhood's cheek would have burned to madness. They would have scorned you—they would have spurned you from their doors. By all that holy and intense love which they bear the children they have watched over in infancy, now twining closer around their old hearts in riper years, they would almost breathe a curse upon the board which would peril the garnered treasures of their old age. No intelligent mother would ever petition to have temptations placed in the path of her child, with the possibility of seeing that child transformed into a loathsome thing, and her grey hairs brought down in sorrow to the grave.

—The mothers are against you!

Would the wives have signed the appli-

cation? *No*—a thousand times *No!* There are wives *now* within the circles of your drink-shop who would joy to write a name in blood against it with a seal of warm tears. They have already fallen, as the promise of domestic happiness has been beclouded, and the hopes of life have one by one drifted out upon a dark sea of unalloyed bitterness. The wife loves the husband for whom she left her father's hearth. The brighter hopes of life are put in his keeping, and even when she looks down into the crater where they all smoulder in ruins, her affections, without a tendril broken, cling and bloom still around the shattered idol. The ingenuity of hell could not invent a more powerful curse than that of yoking a wife to a living corpse. Whisky-shops do this. You have aided in planting one in what might have been a peaceful community. Yet if one home is made cheerless and one heart filled with sorrow and despair, the *licensed* snare has performed its legitimate, devilish work, and you made an accessory to it. If there is one prayer which, more than another, lives and throbs in a woman's heart, it is that she may not be cursed with a drunken husband. And will she petition that the only source of such a calamity may be planted at the very threshold of her home? You would not dare ask her to so outrage all the attributes of her womanhood.

—The wives are against you!

How many of the children of the town would have signed the application for another tap-room? Is that a principle taught them at home? Is it by parents put in practice? Do you wish *your* children to tittle, either at home or in the groggery you have licensed? Are they more sacred than your neighbours? Have you placed temptations in their way which you would shrink from harbouring under your roof? Shame! *Your* children have not been taught that tippling is necessary or moral. Go into the school, the Sabbath class, upon the play-ground and around the hearths, and how many childish names would swell your list? What parent would urge his child to sign such a petition? *Not one*. And could childhood realise what strong drink has done, is now doing, and will continue to do so long as it is tolerated, it would flee at your approach for such a purpose as from a leprous thing, and from its hiding-place behind the altar, with dilated eye and whitening cheek, breathe a tremulous curse upon the deliberate abettor of such wrongs. In all

our loved land, wailing orphanage renders its touching verdict against the scourge of defenceless children.

The children are against you!—C. W.

FORBES MACKENZIE'S OPINION OF HIS OWN BILL.

Gentlemen, before I sit down, perhaps I may be allowed to say one word about the progress of the passing of this bill. I have heard many surmises as to the person who had the greatest share in the passing of the bill; but my opinion is that the power that carried this bill was the power of public opinion. Gentlemen, it is now more than eight years since I was pressed by some friends of mine in the House of Commons to move for a Committee of that House to take into consideration the licensing system of Scotland. That committee did me the honour to appoint me its chairman. We examined witnesses, made a report, and upon that report this bill is based. But, gentlemen, year after year, a bill was brought in sometimes in the one, and sometimes in the other House of Parliament. And if I am entitled to any credit in the matter, that credit is merely the credit of perseverance, because till the public opinion of Scotland spoke out, it was impossible that a bill of this description could be carried. And now that we have succeeded in getting this bill, I hope the people of Scotland will not lightly part with it. And what is more, I hope they will not allow themselves to be deprived of its benefits until longer time has been given to test the advantages which I hope will flow from it, because it must not be forgotten that one-half of this

bill at least has not come into operation, nor will it come into operation until May next. It was thought right by those who had a share in the passing of this bill, that the publicans who seemed to take so much care of their own interest, but who forgot what had been done for those small particulars, should have an opportunity of getting rid of their stocks on hand, and we gave them an opportunity of doing so—I mean those grocers who are in the habit of selling whisky as well as groceries. But my opinion is, that when that part of the bill comes into operation which precludes sellers of provisions to the lower orders from selling drams over the counter, even a greater benefit will be found, though, perhaps not so apparent. Even if the statistics had not been so satisfactory as they have proved to be in regard to the first part of the bill, I would not have despaired of the well-working of the measure, because even although you may not be able to remove the habit of drinking from the confirmed drunkard, yet one of the main objects of this bill, and, I believe, an object which will be carried out, was to remove the temptations out of the way of the young, so that the next generation should not acquire the habit. And if at the same time you prevent the wives and daughters of your labouring men from being tempted to take a glass of whisky over the counter when they pay their weekly accounts, I say you will be doing that which will rear the young generation in the way in which they should go, and you will find when they are old they will not depart from it.—*Speech at Great Public Meeting in Edinburgh.*

Odds and Ends.

A PUBLICAN'S OPINION OF THE NEW BILL.—The Hon. Duncan M'Laren, at the late great meeting in Edinburgh, called to support the new Bill said,—I am assured, on what I regard as the very best authority, that if a meeting of the whole licensed spirit-dealers of Edinburgh were called together to say yea or nay as regarded Sunday trading, an overwhelming majority of them would vote against Sunday trading. Now, I will just take leave to read to you a letter from a person engaged in the spirit trade—not a wholesale man, nor a grocer who has a licence, nor an innkeeper,

but a *bona fide* seller of drams and spirits in a small way. Now he disapproves as much of Sunday trading as I do, and I will read to you his letter without skipping any part of it. He does not altogether approve of Forbes Mackenzie's Act, as you will see. It is dated the 3d November, and addressed to myself. He says, 'As you have taken a deep interest in the working of the new Public-houses Act I am induced to trouble you with this communication, in consequence of the sentiments expressed by some of the speakers at a late meeting of spirit-dealers,

held in the Calton Convening Rooms. I am a retail wine and spirit-dealer in the strictest sense of the term, as I deal in nothing else. I have been in business in Edinburgh for a number of years, and have had ample opportunities of ascertaining the feelings of the respectable portion of the trade as to late hours and Sunday trading. I never traded on the Sunday, and I know that a great bulk of the trade have no wish to do so. There are no doubt exceptions, such as some of the speakers at the late meeting, but it would be a great mistake indeed if they were taken as the exponents of the views of the trade in general. I do not hesitate to state that out of 800 or 900 licensed dealers in Edinburgh there are not 100 of them that would now subscribe to Sunday trading and opening their shops at very early hours in the morning. I have no great faith in Mackenzie's Act realising all that its friends hope from it, but if it does no more than putting, as it has done, a stop to Sunday trading, it will have accomplished a great good, as the former practice was a positive disgrace to a Christian community.

WHAT SAVAGES THINK OF US.—Untutored Indians had learnt in 1851, what educated Englishmen did not understand in 1854—that Bacchus is no friend to Apollo and the Muses. Mr Geo. Catlin, in a letter to Mr J. Esterbrooke, has stated that so impressed were the four Iroquis chiefs and warriors, who arrived in London during the Great Exhibition, at the sight of two beautiful Indian statues which had been overturned and broken by a drunken woman, that they resolved not to trust in the building the beautiful fabrics they had brought, 2,000 in number, and on which they had paid custom duties amounting to £15.

TEETOTALISM PREDICTED FIFTY YEARS AGO.—The accumulation and diffusion of knowledge directly tend to render the human species *independent* of wine. Not an elementary treatise or course of lectures perhaps but is contributing towards the eventual restoration to Ceres of that extensive domain which Bacchus has been so long suffered to usurp. All that is wanting is a stock of materials which may serve in common for the production of agreeable feeling without damage to the organisation. That this is to be had, we may learn from the lives of many individuals of our own country, from WALLER, the poet, to the poet and physician DARWIN. Some of these furnish examples of perpetual sprightliness

with perpetual abstinence from wine; and others, what is stronger still, of sprightliness unimpaired by the disuse of wine after free indulgence. We need look but a little way abroad to discover nations airy and alert in proportion to their abstemiousness from strong fermented liquors. There remains to be conferred upon our own nation a benefit of which the author would deserve infinitely more than any legislator, warrior, or inventor, who has obtained celebrity among us. It is a simple, and would probably be an easy undertaking to persons of influence. I mean a PLAN OF SOCIAL INTERCOURSE INDEPENDENT OF THE BOTTLE. To describe the probable effects of such a system of communication among families, gradually substituted for the present, upon *temper, health, and morals*, would be worthy the pen of our ablest author of fictitious biography.—*Hygeia by Dr Beddoes, published in 1802.*

PUBLIC-HOUSE ACT.—This Act, which has been so stoutly opposed, some of its provisions being considered contrary to the liberty of the subject, looking specially to the mode in which the authorities are carrying it into effect, is, after all, not the original work of Mr Forbes M'Kenzie, nor of Lord Kinnaird. King James the First of Scotland was actually a more decided enemy to late at night drinking than even Forbes M'Kenzie. An Antiquarian correspondent, who has a penchant for old Acts of Parliament, although not a professional lawyer, sends us the following, which he affirms is not repealed by M'Kenzie's Act; but, unless by its antiquity, it have become obsolete, may be founded on by the supporters of the Maine Law. It appears to have been passed on the 22d of October, 1436, in King James the First's Parliament, 13th chapter, 144, and is entitled—'*That none be foundin in tavernes after nine hours.*' 'Item. It is ordained that na man in Burgh be foundin in Tavernes of wine, aill, or beir, after the straike of nine houres, and the bell, that shall be rung in the said Burgh. The quhilkis foundin, the Alderman and Baillies sall put them in the King's Prison; the quhilk if they do not, they sall pay for ilk time that they be foundin culpabill before the Chalmerlane, fyftie schillings.'—*Glasgow Constitutional.*

WINE AT THE ROYAL TABLE.—A British Peer, when dining with the Queen, was challenged by a Royal Duchess to take wine with her. His Lordship politely thanked her Grace, but declined the

compliment, stating that he never took wine. The Duchess immediately turned to the Queen, and jocularly said, 'Please your Majesty, here is Lord —, who declines to take wine at your Majesty's table.' Every eye was turned to the

Queen, and not a little curiosity was evinced as to the manner in which the total abstainer would be dealt with by Royalty. With a smiling and graceful expression her Majesty replied, '*There is NO COMPULSION at my table.*'

Operations of the Scottish Temperance League.

LEAGUE'S MEMORIAL ON STOPPING DISTILLATION FROM GRAIN.

ON the 10th ult., the following Memorial was transmitted by the Directors of the League for presentation to Her Majesty, and, with the necessary alterations, to the Duke of Argyle, for presentation to the House of Lords, and to John M'Gregor, Esq., M.P. for presentation to the House of Commons.

It is to be hoped that many Societies will immediately follow the example thus set. We have reports of several who have already done so.

UNTO HER MOST GRACIOUS MAJESTY
QUEEN VICTORIA.

*The Humble Memorial of the Undersigned
Office-Bearers of the 'Scottish Temperance League,'*

RESPECTFULLY SHEWETH,

THAT Your Majesty's Memorialists are the PRESIDENT and DIRECTORS—all resident in Glasgow—of the SCOTTISH TEMPERANCE LEAGUE, an Association which has existed for the last ten years, and which has for its object 'the entire abolition of the Drinking System that prevails throughout our Country.' That this Association is composed of about five thousand Members, residing in all parts of Scotland, who agree to abstain from all Intoxicating Drinks themselves, and to discontinue by all lawful and prudent means the use of such Drinks by others.

That Your Majesty's Memorialists rejoice to think, that your Majesty's gracious

consideration for the well-being of all classes of the community cannot have failed to lead your Majesty to look upon the present position of affairs in the United Kingdom with deep consideration and anxiety. Your Majesty's Memorialists, nevertheless, beg most respectfully to bring under Your Majesty's special notice a matter of peculiar interest and importance at the present time.

It is a source of deep regret to Your Majesty's Memorialists that, notwithstanding the bountiful harvest with which Providence has lately blessed our country, the price of bread and of provisions generally continues unusually and excessively high, and that great distress is, in consequence, suffered by a large number of Your Majesty's subjects: that, moreover, this state of things at home is accompanied by most unprofitable and in some cases disastrous returns from the most important foreign markets to which the manufactures of this country are sent; that, in consequence, great commercial distress prevails, and large numbers of operatives are either entirely or in part thrown out of employment; that, in the City of Glasgow, public measures of relief for this class have already been found necessary; and that, from these and other circumstances, in regard to which there is no prospect of speedy improvement, the winter which has just begun is certain to be a season of great privation to a very large portion of the community.

It is further a source of regret to Your Majesty's Memorialists, that this concurrence of unfavourable events takes place at a time when Your Majesty's Government has found it necessary to levy extraordinary taxes for the prosecution of a great war against an ambitious, powerful, and obstinate sovereign.

Under all these circumstances, Your Majesty's Memorialists cannot refrain from respectfully and earnestly calling your Majesty's attention to the operations of BREWING and DISTILLING carried on in the United Kingdom, in which operations are annually consumed upwards of SIX MILLIONS OF QUARTERS OF GRAIN, being equivalent to the food of FIVE MILLIONS of YOUR MAJESTY'S SUBJECTS. And yet large as is this quantity, it is this year being greatly increased by the recent stoppage of Brewing and Distillation in France, large purchases of Spirits having in consequence been made here for French use, so that at the very season when this country can least spare it, the waste of grain is to be larger than usual.

Your Majesty's Memorialists would respectfully urge upon Your Majesty's most gracious consideration, that this enormous waste of the bounties of a kind Providence is not a sacrifice imposed upon the community for the acquisition of some good, otherwise unattainable; that, on the contrary, it is a wanton destruction of human food for the production of materials wholly unnecessary either as articles of diet or as beverages, the habitual use of which is largely productive of crime, pauperism, disease, insanity, and almost every variety of physical wretchedness and moral depravity. In support of these opinions in regard to Intoxicating Drinks, your Majesty's Memorialists would beg respectfully to quote the following testimony signed by Sir Benjamin Brodie, Sir James Clark, Sir William Burnett, Dr Neil Arnot, Dr Richard Bright, Dr W. J. Chambers, Dr John Forbes, Dr Henry Holland, and, in

all, by upwards of seventeen hundred medical practitioners, including the most eminent members of the profession throughout the country. The Testimony is as follows:—*First*, 'That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages;' and *Second*, 'That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.'

Your Majesty's Memorialists are of opinion that the operations of Brewing and Distilling are at all times seriously detrimental to the public welfare, but in the present circumstances of the country they consider such a wholesale destruction of grain to be peculiarly hurtful, alike injurious to the people and insulting to Providence, and that it greatly tends to aggravate and extend all the other calamities with which our country is now visited.

May it therefore please Your Majesty at this time to exercise Your Majesty's royal prerogative and authority, by totally suspending, during Your Majesty's good pleasure, the operations of Brewing and Distilling from Grain within the United Kingdom, or to adopt such other measures as in the circumstances may seem wise and expedient.

And Your Majesty's Memorialists, as in duty bound, will ever pray,
&c.

DEPUTATIONS.

GLASGOW.

A DEPUTATION from the Directors of the League, consisting of Messrs M'Gavin, Maclean, and Melvin, met the Committees of the twenty-four Societies, in con-

nection with the Glasgow Abstainers' Union, in St Enoch's Hall, on Wednesday, 6th ult. Mr Neil M'Neill presided. The deputies pointed out the claims of the League on the local societies of Glasgow, when, on the motion of Mr N. S. Kerr, seconded by Mr Wm. W. Scott, the following resolution was unanimously adopted:—'That this meeting of the Glasgow Abstainers' Union, having heard the statement of the deputation from the Directors of the Scottish Temperance League, rejoices in the present position and prospects of that important national institution, and cordially recommends all temperance reformers, and especially the societies connected with this Union, to unite with it, as an excellent means of promoting their own and the League's efficiency, in extending the Temperance Reformation.'

On Saturday night, 16th Dec., a meeting of the Committee of the 'Glasgow United Total Abstinence Association' was held in the Temperance Hall, Stockwell Street, to hear a Deputation of the Directors of the Scottish Temperance League. The meeting was well attended; the League being represented by Messrs M'Gavin, M'Lean, Melvin, Lamb, M'Neill, Ronald, Stark, and Marr. Mr James Torrens was called to the chair. The Chairman having opened the meeting with a few introductory remarks, Mr M'Gavin spoke of the objects and operations of the League, and urged the meeting to give its support to that institution. Mr John Stewart asked if the League Directors had authorised the Directors of the Glasgow Abstainers' Union to insert in their constitution a clause, enacting, that a certain number of League Directors should be directors of that Union. Mr M'Gavin assured the meeting that no such authority had been given, and that the clause, so far as the League Directors were concerned, had never been recognised. Mr Livingston, President of the Glasgow Association, expressed his confidence in the League; Mr Peter Ferguson followed in a speech of considerable length to the same effect.

After a few remarks from Mr R. Russell, a vote of confidence in the League was proposed by Mr Alexander Simpson, seconded by Mr Inglis, and unanimously agreed to.

A Deputation, consisting of Messrs Melvin, M'Neill, and Marr, visited Galashiels on Monday, the 20th Nov., and Dumbarton on the 7th ult; and Messrs M'Gavin, M'Lean, and Marr visited Mearns on the

4th ult. At all these places the deputations were very cordially received, and resolutions adopted in favour of the League.

DR LEES.

DR LEES has delivered lectures, during the past month, in Mauchline, Ayr, Glasgow, Partick, Stewarton, Cumnock, and Muirkirk.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

MR EASTON. — Lochgelly, Freuchie Falkland, Dunshalt, Strathmiglo, Auchtermuchty, Kinross, Kettle, Cupar, Logie Almond, Dunkeld, Bankfoot, Blairgowrie, Kirriemuir, Coupar-Angus, Edinburgh, Leith, Galashiels, Hawick, Balerno, Kelso, Loanhead, Strathaven, Hamilton, Motherwell.

MR ANDERSON. — Wick, Lybster, Rosehearty, Fraserburgh, Stuartfield, Old Deer, Banff, Portsoy, Elgin, Findhorn, Forres, Moyness, Inverness, Nairn, Aberdeen, Arbroath, Broughty-Ferry, Auchtermuchty, Strathmiglo, Dunshalt, Falkland.

MR M'FARLANE. — Campbellton, Dalintober, Southend, Gourrock, Paisley, Elderslie, Linwood, Glasgow (Working Men's), Johnstone, Lochwinnoch, Beith, Kilbirnie, Neilston, Glasgow (Axminster Society), Ardrossan, Dalry, Kilwinning, Saltecoats.

MR DUNCAN. — Annan, Ruthwell, Torthorwald, Tinwald, Kirkmahoe, Dumfries, Closeburn, Thornhill, Dunscore, Irongray, Crocketford, Caerlaverock, Dalbeattie, Colvend, Mainsriddle, Auchincarn, Castle Douglas, New Galloway, Balmaclellan, Haugh of Urr, Kirkcudbright, Gatehouse, Creetown, Newton-Stewart, Whitlorn.

MR REID. — Edinburgh, Kirkcaldy, Dundee, Dundee (Hilltown), Aberdeen, Aberdeen (Albion Street), Kintore, Inverury, Insch, Rhynie, Cabrach, Huntly, Keith, Ellon, Aberdeen (Bon Accord), Luthermuir, Ewart Park, Wooler, Ford Forge, Millfield, Lowick, Holy Island, Doddington.

MR LOWERY. — Falkirk, Broxburn, Edinburgh, Kelso, Coldstream, Galashiels, Hawick, St Boswell's, Jedburgh, Melrose, Stow, Eildon Hall, Selkirk, Yetholm, Morebattle, Dalkeith, Leith, Edinburgh (Richmond Place), Edinburgh (Albany Street), Edinburgh (Stockbridge.)

MR GREER. — Tarbolton, Partick, Glasgow (Commercial), Maryhill, Paisley, Kilmarnock, Tillicoultry, Alva, Bowling Bay, Greenock, Gourrock.

Temperance News.

SCOTLAND.

EDINBURGH.

Edinburgh Total Abstinence Society.

Since last report the Committee have vigorously and successfully carried out the objects of the Society. On Sabbath evening, 22d Oct., Dr Joseph Brown of Dalkeith preached a sermon in the Music Hall to an overflowing audience. On 17th, 18th, 24th and 25th Oct., Dr Frederic R. Lees delivered four lectures on Physiology and Temperance. A Public Meeting was also held in the Music Hall on Monday, Nov. 6, in reference to the Public-House Act and its results; the Right Hon. The Lord Provost in the chair. The Hall was crowded in every part. The following resolutions were unanimously carried:—

Moved by the Rev. Wm. Robertson, New Greyfriars', seconded by Sir James Walker Drummond, Bart.,—I. That the Act for the better regulation of public-houses in Scotland, lately passed by the imperial legislature, was imperatively required by the amount of drunkenness throughout the country, and the social evils which accompany it.

Moved by Professor Miller, seconded by William Duncan, Esq., S.S.C.,—II. That this meeting congratulates the community upon the successful operation of the recent Act, which has proved to be wise and beneficial, tending generally to improve the condition of the people, by diminishing temptations to drinking, and encouraging the better observance of the Sabbath; and which has diminished the number of prisoners to such an extent as to render unnecessary the proposed enlargement of the County Prison.

Moved by the Rev. Dr Guthrie, seconded by Charles Cowan, Esq., M.P.,—III. That as the benefit to be derived from the Public-House Act must depend to a great extent upon its faithful administration by those in authority, this meeting records its approbation of the impartial manner in which it has been carried out by the Magistrates within the Royalty of this City—regrets that in a very large portion of population, amounting to nearly one hundred thousand beyond the Royalty, the Act is not carried into effect—deprecates any relaxation or evasion of any of its provisions—and pledges itself strenuously to resist any attempt which may be made to induce Parliament to sanction its repeal, or to impair its efficiency.

On the motion of Forbes MacKenzie, Esq., the thanks of the meeting were awarded to the Lord Provost for his conduct in the chair.

The Committee have also in connection with the Saturday Half Holiday Association made arrangements for a series of Saturday afternoon meetings, consisting of illustrated lectures on popular subjects, concerts, etc.

The introductory lecture was delivered on 11th Nov. by Professor Miller on the physiology of the half holiday movement. The second lecture was delivered by Mr J. B. Gough. A. Melville Bell, Esq., has also given his celebrated readings from Uncle Tom's Cabin, and a lecture on Oratory and the Elocution of the Pulpit, Senate, Bar, and Stage. Two concerts have also been given by the Brothers Fraser, of the celebrated Fraser Family. These meetings have been well attended, and no doubt tend very much to foster habits of sobriety. Mr J. B. Gough has also given other four lectures in Edinburgh. He has also lectured in Leith, Kelso, Hawick, Berwick, Lasswade, Dunse, Bathgate, and Haddington, under the auspices of the society. Mr Gough gave his concluding lecture for this year in Edinburgh in the Music Hall, The Right Hon. the Lord Provost occupied the chair. His Lordship was surrounded on the platform by the leading men in the city. The hall was crowded in every part, and many hundreds had to retire for want of room. The audience listened with patience and attention to the close, and separated much satisfied with the lecture. Tea meetings have also been held in various parts of the city, at which addresses have been delivered by the Rev. John Kirk, Messrs J. D. Grant, James M'Dougall, A. D. Moxey, Geo. Easton, T. H. Milner, W. Forsyth, Robt. Lowery, etc., etc. An able staff of visitors, numbering about fifty, have also commenced their labours, which consist of calling on the members of the society, distributing tracts, etc.

GLASGOW.

Abstainers' Union.

The sermons in the City Hall continue to be attended by very large audiences, upon whom they are evidently producing a powerful impression. The ministers who have given their aid to this good work, since 15th October, have been Revs. James Robbie, Kirkcaldy; Alex. M'Auslane, Dunfermline; George C. Hutton, Paisley; Hugh Baird, Cumbernauld; James Paterson, D.D., David Russell, John B. Johnston, and John Ker, Glasgow. As the result of the much-prized and willingly given labours of these gentlemen, a great addition has been made to the membership of the Union.

The Tuesday evening meeting has been addressed by the Revs. A. M'Auslane, Dunfermline, and David Drummond, Cambuslang; and Messrs J. W. Jago, Daniel Duncan, Wm. Melvin, Wm. Logan, H. Crawford, and W. W. Scott. The meeting on 6th Dec. was addressed by a deputation from the Scottish Temperance League (see League's Operations), who were received with great enthusiasm.

A public meeting was held on the following Wednesday evening, to expose the monstrous waste of six million quarters of grain in brewing and distillation—Mr M'Neill in the chair. Addresses were delivered by Messrs Fulton, Lamb, Anderson, Logan, Melvin, and Kerr, in moving and seconding resolutions deprecating such waste of grain, and agreeing to memorialise both Houses of Parliament for its immediate prohibition.

Since last report, the Union have also enjoyed the services of Dr F. R. Lees, whose able lectures have attracted very encouraging audiences, and have gained many adherents to the cause.

University.

On Friday evening, 8th ult., Dr F. R. Lees delivered an admirable lecture, in the Trades' Hall, under the auspices of the Glasgow University Abstiners' Society. Professor Weir occupied the chair, and in excellent remarks swept away the objections urged by the middle classes against the abstinence cause. Dr Lees in his lecture took up the physiological aspect of the great question, and was highly applauded: and it added to the delight of the large audience to see our eminent Professor of oriental languages in the chair. At present the University Total Abstinence Society has about 130 enrolled members.

DUMFRIES.

From the last report of the Dumfries Society, we have much pleasure in giving the following extracts:—'During the past year not less than 170 lectures and 4 sermons have been delivered in Dumfries, Maxwelltown, and neighbourhood, under the auspices of this society. Of these addresses, 80 were given in the country, the remaining 90 in Dumfries and Maxwelltown, 112 of which were delivered by paid agents, who were located in the district for about three months, and the remainder by Dr McCulloch, the Rev. Messrs Goold and Pullar, Mr Wardrop, and others, to whom the thanks of this society are due for the manner in which they have at all times come to our aid. During the year, your committee have been the means of forming 16 local societies (in addition to those formerly established), each of which has on an average about 150 members. It is worthy of remark, that, during the past year, we have had two visits from Dr F. R. Lees, who delivered a course of nine lectures on the Physical and Moral Aspects of the Temperance Question, and also two visits from the celebrated J. B. Gough, who gave three orations, both of which gentlemen left a lasting impression in the town and neighbourhood, as many came from considerable distances around Dumfries. The open-air meetings, addressed by Messrs Easton and Duncan, were well attended—the Sabbath evenings especially—which, we trust, were

instrumental in much good. There has been 1003 names added to the roll since our last annual meeting. At the close of last year, there was £23 on hand. The income since has been £261 4s 9½d; the expenditure, £235 12s 11½d, leaving a balance of £48 11s 10d.

JEDBURGH.

Mr Gough.—Such a gathering as met to receive the great apostle of temperance here, on Friday night, was a sight long to be remembered. The spacious church of the Rev. Wm. Barr was filled to overflowing, with an audience comprising all ranks and professions—ministers of the gospel, justices of the peace, magistrates, medical men, innkeepers, and all the wide variety rarely ever seen within the precincts of a temperance meeting. Mr Robert Young, shoemaker, occupied the chair. The Rev. John Purvis, on Mr Gough resuming his seat, moved the cordial and grateful thanks of the meeting for the services Mr Gough had rendered the meeting, and he hoped he might long be spared to witness the growing success of the cause he had espoused. The motion was seconded amid great acclamation.

HAWICK.

Mr Gough's Lectures.—This eminent orator has delivered two lectures in this place. The Free Church was kindly granted for the lectures, and, being the largest place of meeting in the town, except the Established Church, it was well adapted to hold the large concourse of people who came to gratify their curiosity, or to hear what the greatest of the temperance lecturers had to advance in favour of the principle. The first lecture was delivered on Wednesday, the 29th Nov.

DUNSE.

On the 21st Nov., Mr Gough delivered an oration here in a large wooden hall constructed for the occasion. Altogether this was a most splendid affair. The hall was 100 feet long, by 70 feet wide, and 30 feet in height. The roof was supported by a double row of strong pillars, and the area was seated on a rising ground which gave it the appearance of a gallery. The spacious platform, which was filled, was capable of containing 80 persons. Mr Gough continued to delight and thrill his hearers for two hours with one of those eloquent and dramatic orations for which he is so widely famed. At the close Mr Gough was presented with five handsome volumes as a token of respect for his Christian character and his unrivalled advocacy of the temperance cause, and a memorial of his visit to Dunse.—On the evening of Wednesday the 6th, Mr Gough delivered a second oration in the same place to a most enthusiastic audience.

LANGHOLM.

On Thursday, 30th Nov., Mr. Gough gave one of his orations in the South United Presbyterian Church, which was comfortably filled by a highly respectable audience, who had gathered in from the surrounding district to the distance of many miles. The Rev. William Watson, president of the Society, occupied the chair.

DUNFERMLINE.

A soiree, under the auspices of the committee of the Dunfermline Total Abstinence Society, was held in the Music Hall, on Tuesday evening, Nov. 22d. There were about 600 present. The Rev. A. M'Auslane, president of the society, occupied the chair. The Rev. Mr Young and the chairman were the speakers, and delivered animated and suitable addresses, which were well received by the audience.

At the request of the Committee of the Dunfermline Society, the Rev. A. M'Auslane delivered a discourse in Queen Anne Street Church, on the evening of Sabbath, the 26th Nov. The house was almost completely filled, and the discourse, which was excellent, was listened to with great attention.

AUCHTERADER.

The Total Abstinence Society held a soiree in the Masons' Hall on the 6th ult. The Rev. John Inglis, Mr Fisher, Mr Clearer, Mr Christie, and others addressed the meeting. We had also recitations, music, and songs. We have seldom had so much real enjoyment of an evening. All were delighted: we trust many were profited.

BROUGHTY-FERRY.

The movement here still makes head way, though subject to hindrance from the opposition of Christian men. On Friday evening, 8th ult., Mr Anderson, of the Scottish Temperance League, lectured on the impropriety of wasting corn at the present time.

GALASHIELS.

Messrs Easton and Lowery delivered a course of superior lectures during the evenings of Wednesday, Thursday, and Friday, 29th and 30th Nov., and 1st Dec., on the temperance movement as it affects the various interests of society. The attendance was not so large as the supporters of the cause could have wished; yet the audiences were select, and duly appreciated the able and excellent lectures to which they listened. At the close of the Friday evening's lecture, Mr G. Anderson, grocer, proposed a vote of thanks to the lecturers, which was heartily responded to.

Public Meeting.

A meeting was held on Thursday evening, 23d Nov., in Union Street Chapel, to take into consideration the high price of grain—

Mr Hobkirk, farmer, Langlee, occupied the chair. Mr Robert Lowery and Mr George Easton were the principal speakers. Much was said on the various causes of the present high markets, on the effect the price of food had on the trade of the country, and on the enormous destruction of grain in the manufacture of intoxicating drinks. It was agreed unanimously to petition Her Majesty's Government to stop the distillation of intoxicating drinks from grain, and thereby save a vast amount of the people's food from destruction. A vote of thanks being proposed to the chairman, the meeting broke up.

KELSO.

Messrs Easton and Lowery, of the Scottish Temperance League, visited Kelso on Monday and Tuesday, 27th and 28th Nov., when excellent addresses were delivered in the Reformed Presbyterian Church. On Tuesday evening, in particular, Mr Easton presented the physiological aspect of the question in the simplest and plainest manner we ever heard it treated. Mr Lowery also enunciated some noble philosophic truths.

BELHAVEN AND WESTBARN.

A public meeting of the inhabitants of these villages, took place in Mr Johnson's School-room, on the evening of Thursday, 30th Nov., for the purpose of concerting measures to forward the temperance movement. The meeting was pretty well attended—Mr Frame, manager Seafeld Tile Works, occupied the chair. Addresses were delivered by Messrs Brodie and Hutton, and the proposal of forming a society in this locality having been unanimously agreed to, it was then organised under the designation of the 'Belhaven and Westbarns Total Abstinence and Maine Law Association.' A band of hope has also been established, and some very interesting meetings have taken place during the week. The society already numbers 40 adult and 50 juvenile members.

WICK.

The Abstinence Society held its sixteenth annual meeting lately. The report was not quite so encouraging as some of the preceding ones. 71 persons had joined the society, 6000 tracts had been circulated, and a few meetings had been held. The expenditure for the year was stated to be £54 8s 6d. The society has for some time suffered much from differences amongst its leading members.

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MONDAY, 1st January, 1855.

THE
ABSTAINER'S JOURNAL.

MAY, 1855.

Miscellaneous Contributions.

BRITISH AND CONTINENTAL INTEMPERANCE.

THIS subject is surrounded with no small degree of difficulty and obscurity; and, in some of its aspects, it is impossible to treat it with that fulness or accuracy which could alone render such a topic either interesting or instructive. But, notwithstanding these difficulties, there are certain phases of our theme which may be made neither dull nor unprofitable. Britain has long occupied a bad eminence amongst the nations of Europe for its intemperance. Those peoples whom we are wont to consider so far sunk in superstition as to be altogether beneath that point of improvement which we have reached, are, so far as intemperance is concerned, model peoples compared with ourselves.

France, Spain, Italy—three nations possessing neither the civil freedom, the educational advantages, nor the religious institutions which we enjoy—are not stained with anything like that gross inebriety which pollutes our land. The cause of this is, by some, found in climate; but, though we would by no means be understood to say that climatic influences do not exert a very considerable power in modifying the tastes and the habits of man, we cannot think that climate is the only cause for the very marked disparity between the drinking practices of our own and other lands; we require a more exhaustive analysis of the various circum-

stances which have contributed to such a result. It is not, however, so much with causes as with facts we have to do. From the very earliest period of authentic history, we find traces of the drinking habits of the tribes which ultimately went to constitute this Britannic empire. In fact, the whole stock of peoples from which that empire has been built up, were addicted to somewhat immoderate potations; and there were to be found, in full blow, amongst our Germanic and Scandinavian ancestors, almost all those social usages which obtain amongst the modern votaries of Bacchus. Though the poet has said—

'Leese me on drink! it gies us mair
Than either school or college:
It kindles wit, it waukens lair,
It pangs us fou o' knowledge,'

It does not seem to have so quickened the invention of any of our 'dronthy neibours' as to have enabled them to add aught to the system which they, good christians as they are, have inherited from a heathen ancestry.

The manners of that ancestry are thus graphically described by the Roman historian Tacitus:—'War, the carousal, and the chase, were their only occupations. Their highest happiness, and their greatest glory, consisted in the multiplicity of their feasts and the depth of their potations.' Christianity and civilization have modified,

in no small degree, the character of their descendants; yet, after all that has been done by both these potent influences, there still remain but too legible traces of the character of the parent stock. Even now, your genuine Anglo-Saxon does not like to pursue the even tenor of his way all interrupted by any kind of excitement; his spirits flag, his blood gets stagnant, buoyancy and elasticity of soul depart, and he wants something to break the monotony of life—something to dispel the lethargy which he finds irresistibly stealing over him. Nor do we say that this tendency is necessarily a vicious one.

Man, in seeking change, only follows the law of all finite existence, animate or inanimate. Mutability is stamped upon every thing here below. The rolling year is full of change—the sterility and the gloom of winter is succeeded by the balmy and the fructifying breath of spring—spring is followed by the genial summer, and summer is merged in the mellowing autumn—the flower blooms into beauty or blows into dust—and even those forms of nature which appear to the superficial observer as defying mutation, and impervious to the touch of time, are as surely, though silently, obeying its laws as the ephemeron which dances out its brief hour in the sunlight of a summer day.

There is, we think, a beautiful analogy between the mutations of nature and that love of incident and variety which animates the heart of man. A very good, though somewhat humorous illustration of the felt necessity for innocent excitement is furnished by the conduct of an English country gentleman, now living, who devotes, annually, a considerable portion of his fortune to getting up public meetings, the modern public meeting being something like a substitute for those ancient festivals where mirth and song were wont to abound, and which formerly prevailed over England, but which the stern necessities of this iron age have banished to

those remote nooks and corners of the land which still retain somewhat of their arcadian features and primitive simplicity.

It is to be feared, however, that those seasons of periodic excitement and festivity, which crowned the joys of merry England in the days of other years, had not all that purity and romance about them with which they have been invested. The historians of those times were, we are afraid, much indebted to their fancy for their facts. To innocent enjoyment, there not unfrequently succeeded a godless revelry, which indicated that the moral and religious training with which the mass of the nation had been blessed was of the most meager character. Even in that epoch of our national history, over which time has cast a mantle so dark and shadowy, that it is all but impossible to lift the veil or penetrate the gloom, the wassail bowl was, we fear, too dearly loved to permit of anything like that purity of which poets delight to sing, and historians are fond to paint. Objects generally look largest in a mist, and the manners of our ancestors, set in the halo of antiquity, assume a more romantic and more fascinating character than do the manners of the men of this more prosaic age; so that if we wish to be able to compare aright the past with the present, we must strip it of its drapery of romance and song, and look, so to speak, at the nude figure. In those times, it is true, we find enough of rough energy and generous emotion, for there were noble hearts in that antique age; but, in leading anything of a moral life, its moral heroes had to contend with almost superhuman difficulties.

Christianity, as a guiding star, had paled its lustre, dimmed by the thick mists of superstition which had settled over Europe. Amongst men of energy, with no outlet for that energy other than the tented field, it might have been expected that, in those seasons of repose which succeeded the confused noise of the

warrior, and the garments rolled in blood, the torpor of soul into which their fiery spirits would sink, would naturally induce them to seek a stimulant in the full flowing bowl. Such was indeed the fact. Confraternities, or guilds, existed for the twin purposes of carousal and revenge; and, when christianity had made sufficient progress to render the harbouring of purely vindictive purposes odious, these fraternities sunk into mere festive gatherings, with no other object than drinking for which to associate—and yet it is a curious illustration of the possibility of educing good out of evil, often unconsciously by man, that from these same guilds, originating in such purely personal and even sensual purposes, should have sprung the municipal franchises of the middle ages. It is foreign to our purpose here, to enter at length upon this topic; but, to those who have dipped at all into the history of those earlier times, it is well known that the ancient Scandinavian drinking bout exercised a most important influence in working out the liberties of modern Europe. It should not, however, be forgotten, that, for the useful purposes it has served, we are indebted to the sober portion of the men of that early age, who did what they could to turn this festive gathering to more useful purposes than its founders originally contemplated.

But, having secured the privileges and immunities peculiar to them, these clubs ultimately lapsed into their original grossness, and the tales of gossip and scandal, connected with the conviviality of guilds and councils during the eighteenth century, indicate that the manners of that time were stained with the darkest impurity.

The present age has, with very great propriety, been called the age of great cities. Britain has gathered her population, to an unparalleled extent, indeed, within the radii of those grand consumers of the population of a country where all

the vices are intensified, and where, from the numbers following guilty courses, men wax bold in sin. As a consequence of this tendency to rush from rural to city life, our civilization contrasts, in some of its aspects, rather unfavourably with the civilization of continental peoples. With a few exceptions, the inhabitants of the continent of Europe are not cooped up in dingy towms, but are, for the most part, pastoral and agricultural, rather than manufacturing peoples; their employments bring them nearer the primitive occupation of man, and, other things being equal, that occupation is more favourable to purity of character than any which the wisdom of man has since sought out. It was amongst pastoral and agricultural peoples that the earliest discoveries of science were made. The Chaldean Shepherd, in his lone watchings on the plains of Asia Minor, turned his eye from this dim spot which men call earth, and, in counting the hosts which gem the brow of night, became an incipient astronomer—laying, in that far off antiquity, the foundations of a science which has since engaged the attention and exhausted the energies of the loftiest human intelligence. To these Chaldean swains 'life's fitful fever,' in the sense in which the modern poet has sung of it, was unknown; there was breathed over their every-day existence something of that celestial and divine serenity which they contemplated. The occupations of a large proportion of the inhabitants of the continent of Europe, at the present day, are of a somewhat similarly primitive character, and, as a consequence, though they may be less enlightened than we are upon many topics, though their political and religious creeds may be less advanced than ours, they have not amongst them, to the same extent at least, those gigantic vices which well-nigh neutralise all our superior attainments. The French nation, for example, to begin with our nearest neigh-

hours—a nation which we were wont to regard as neither fearing God nor regarding man—are not stained as are the British people with inebriety. France has its drunkards; but their name is not, as with us, legion. You may travel from dawn to sun-down amongst the sons of Gaul without meeting a single individual the worse of liquor. Spain, Portugal, and Italy, are in a somewhat similar condition—though of late Italy has, unfortunately, partially lost its character for continence and sobriety; a transformation which we have no doubt is to be attributed to the passions her unhappy political position excites. Writhing under the double curse of crook and crown, her people have betaken themselves to the bottle to drown the sense of their degradation.

Amongst the Slavonian races, drunkenness prevails to a very great extent. The first English sailors who visited Russia found intemperance, even at that early period, very characteristic of her inhabitants. It had permeated alike priest and people; and it may be mentioned, as somewhat curious, that something like Dr Guthrie's plan of sending the publicans to the Crimea was anticipated, by at least two centuries, amongst the Czars of Moscovia. Milton, in his history,* says—'The revenues of the Emperor are what he lists, and he omits not the coarsest means to raise them; for, in every town, there is a drunken tavern or cursemay, which the Emperor either lets out to farm, or bestows on some duke or gentleman in reward for his service, who, for the time, is lord of the whole town, robbing or spoiling it at pleasure, till being well enriched, he is sent at his own charge to the wars, and there squeezed of his ill-got wealth, by which means the waging of war is to the Emperor little or nothing chargeable.' The Emperor is still, as of old, the great patron

of the drinking practices, and Russian priests are even now as great drunkards as they were when the first English sailors visited their inhospitable shores. If, however, the Czar would emulate, as he seems ambitious of doing, the fame and dominion of ancient Rome, he must banish drunkenness from his territories. The veteran legions, who bore Rome's eagles over nations' necks, from the Indus to the Pillars of Hercules, were all but water-drinkers. It was not until the knell of her history was being tolled, and she, the greatest of the four great empires of antiquity, was about to pass from the roll of nations, that her sons became enervated by dissipation. That other branch of the Slavonians which has suffered so much from the leagued oppression of Europe, and whose sorrows the muse of Campbell plaintively sung—the Polish nation—has also been cursed with intemperance to an inordinate degree. 'Drunk as a Pole' became a by-word amongst the soldiers of the first French Revolution. The Finns and Lapps have also been long notorious for intemperance—a condition which, in their case, may be accounted for partly by climate and partly by the low state of civilization amongst these peoples. Sweden, which, during the days of the great Gustavus, was a nation crowned with all the robust virtues, has, as is well known, become dishonoured by the drunkenness of her sons. Of late, this nation has been illustrating the proverb, 'When matters are at the worst, they mend.' Taught by stern necessity, the Swede has caught a glimpse of the true character of the customs which are blighting his hearth and his nation; and, it is to be hoped, that the change which has come over the population, with respect to the drinking practices, will not be evanescent, but as permanent as it must be salutary—the harbinger of a happier future to that once gallant nation.

Upon a rough general estimate, we may, perhaps, affirm with safety, that about

* See a Brief History of Moscovia and other Countries lying eastward as far as Cathay. By John Milton. First published in 1682. Milton's Works, vol. 5, p. 400. Bohn's Edition.

one half the races of Europe are comparatively sober races, while the other half is of an opposite character. It is singular, that the vine-growing countries of Europe are, for the most part, free from the pollution of intemperance. Hungary, which produces the finest wines in Europe, is a temperate country—and the temperance of those countries nearer home to which the vine is indigenous, has been long proverbial. It is not amongst the Magyars, it is not in France, Spain, or Italy, that we have to seek for the most melancholy memorials of the ravages of alcohol. In all these countries it has done a little business; but its head-quarters are in our island home. The vice of intemperance has become so interwoven with all the customs of all classes of society, has so permeated every nook and corner of the land, that it has almost made of this country one enormous gin-lane, hanging its deadly night-shade over every hearth: and yet, there are amongst us those who can sneer at a cause which has for its object the eradication of customs so disastrous. We do not say that total abstinence is the gospel; but we say, that many who are now summer-high in bliss upon the hills of God, were indebted to total abstinence for being brought within sight of those influences which allured to brighter worlds. To many a weary and heavy-laden spirit, broken by misfortune and by vice, our principles have spanned the weeping vale of earth, and made it radiant with the hues of heaven. Such being the results of our movement, we cannot comprehend how any philanthropic and christian man can look askance upon it.

JOTTINGS FROM THE JOURNAL OF A MEDICAL STUDENT.

No. II.

THE ROYAL INFIRMARY.

SURRENDERING myself entirely to the guidance of the doctor, we bent our steps to the Royal Infirmary—a ten-minutes'

walk. It consisted of a vast mass of heavy, solid buildings, surrounded on all sides by the populous streets of one of the most crowded and dirty parts of the town. Its exterior, naturally sombre, was blackened with smoke, and its dismal, gloomy appearance contrasted most unfavourably with the clean, cheerful aspect of certain educational hospitals in the outskirts of the town, which are built of fine-grained, white sandstone, occupy a commanding position, and are surrounded by tasteful and extensive terraces and gardens. I could not forbear wondering at the taste and judgment which could erect a sanatorium—an hospital for the cure of disease—in such a locality. I thought—but the ringing of the hospital bell cut short my soliloquy, and groups of students hurrying within the massy portals, informed me that the visits of the various surgeons and physicians had already begun. Entering the hospital quadrangle, through the huge, clumsy, iron-bound gates, and passing that invariable cerberus of public institutions, a fat, bloated, surly, consequential, red-collared and blue-coated porter, my attention was arrested by seeing each student suddenly stop for a moment, at the door of the porter's lodge, to read a couple of placards before he hurried on in a course in which he seemed to be irresistibly drawn by a *vis a fronte* as well as propelled by a *vis a tergo*. Like the others, we stopped and read. On one placard was written, in bold letters,—*'Sectio cadaveris hodie horâ solitâ.'* My Latin being at fault, all I could do was to turn laughingly to the doctor and ask a translation.

'The literal meaning is, "A dissection of a dead body to-day at the usual hour." It is an intimation from the Pathologist of the hospital to the effect, that to-day, in the pathological or anatomical theatre of the institution, at the usual hour, which is one o'clock, there will be one or more post-mortem examinations of the dead

bodies of patients who have died of various diseases or injuries during the last few days. These examinations are of great practical value to the student, inasmuch as they present an opportunity of contrasting the diagnosis formed during life with the lesions actually existing.'

'What kind of cases are to be examined to-day?'

'If I remember aright, the one is a case of what is called "Cirrhosis," or drunkard's liver, complicated with dropsy to a large extent; the other is a case of acute "delirium tremens,"—par excellence, the drunkard's disease.'

'Are such examinations at all common?'

'In a large hospital, such as this, they are almost of daily occurrence.'

I could not help repeating to myself the inscription on the placard, '*Sectio cadaveris hodie horâ solitâ.*' Most ominous words to meet one's eye on first entering the precincts of an hospital for the cure of the many 'ills that human flesh is heir to,'—a most impressive and eloquent '*memento mori.*' My mood had again become reflective and sad. I thought how painfully suggestive were these words of our passing play on this world's stage. I was falling into a deep reverie, when a friendly grasp seized my arm, and hurried me forward. 'But, doctor,' said I, becoming once more awake to the realities by which I was surrounded, 'what means the inscription on the other placard, "Operations to-day?"'

'The words ought to explain themselves; they refer to the fact that, to-day, at noon, one or more surgical operations will be performed in the operating theatre of the surgical hospital. The more important operations are always performed in public—the students receiving due notice. Operation days are considered by the students—especially the juniors—as field-days, and you can easily see, to-day, for instance, that the great bulk of the

students are hurrying to witness the operations.'

Once again I was beginning to reflect how strange must be the life of a medical man; how—but I restrained myself, and fixed my gaze on the students, who were fast disappearing through the many doors of the building. I inquired why the students thus dispersed themselves instead of obtaining admission at the chief entrance.

'Different wards are under the charge of different medical officers. Of these, several give what are called clinical lectures, (that is, they point out in detail any features of interest in the symptoms or treatment of patients in the wards,) the attendance on which is rendered compulsory to some students, at a particular stage of their academic studies, by the curriculum regulations. The remainder of the student-ocracy have their likings and dislikings among the various physicians and surgeons, each of whom has a "clinique," that is, a company of disciples or pupils who are in the habit of following him in his visits round the wards. A few are essentially peripatetic, and are constantly wandering from one series of wards, or from one "chef-de-clinique" to another. We are about to enter a part of the house which is but little frequented by students, as it is at a little distance from the ordinary wards—viz., the wards set apart for the reception of all cases attended with noise, violence, or disorderly conduct, which include delirium tremens, and the greater number of the results of intemperance. We will next visit the post-mortem theatre; that, I think, will furnish you with matter for reflection for to-day; to-morrow we will perambulate the medical and surgical wards, and see any operations that may be performed by Prof. —.'

Glancing at the long ranges of windows as we crossed the roughly-paved court in front of the building, I asked what number of patients could be accommodated.

'An average of 500,' the doctor replied, 'but we have separate, supernumerary, temporary buildings, which can accommodate 100 more during epidemics of typhus, cholera, etc.'

A nurse ran hastily up to my friend, and informed him that a man in the delirium tremens ward was very anxious to have an interview.

'Strange!' murmured the doctor, 'who can be wanting *me* in the delirium tremens ward?'

We entered a small building or offshoot from the extremity of one of the wings of the Infirmary.

Delirium Tremens Wards.

As we threaded a dark, narrow passage, a curious medley of sounds broke upon my ear,—groans and yells were mingled with the most discordant, maniacal laughs and volleys of oaths, while the scuffling of feet, and the Babel of tongues told that a struggle was going on at no great distance from us. Entering the ward for males, we found some six or eight attendants had just securely strapped to his bed a recently-admitted and furious patient. Advancing to the centre of the room, the doctor asked by whom he had been sent for. Slowly and silently a man endeavoured to sit up in bed, and with a face full of anxiety and despair, beckoned him to his side. The doctor gazed steadfastly at him, for a moment looked surprised, and then, with a stifled 'Good heavens! R—, you here;' he shook the poor fellow's hand, and sat down by his side. The man, or rather the wreck of a man, answered not for some minutes. Shame was too visibly depicted in his countenance; his face was pale—his features haggard—his lips quivered, and the wild, restless eyes sank beneath the steady gaze of the doctor. He was quite unable to support himself in bed in a semi-erect posture from the excessive tremors of his limbs. The doctor whispered a few kind

words of assurance in his ear, and asked the purport of his message. He turned down the bed-clothes and exposed several extensive gashes across his chest and abdomen, which he requested my friend to examine, and state whether or not he considered them mortal. They were quite superficial. The doctor, after carefully looking at them, pronounced them trivial, and with assurances, in answer to his urgent and reiterated request, that we should see him frequently, we passed on.

'A case of assault and stabbing during some drunken brawl in the ——gate, I suppose,' I remarked confidently.

'You think so—hem! But, before I forget, do you remember one lovely Sunday evening last June, while ascending ——hill, and admiring the smiling landscape that lay outstretched before us, we met a gentleman to whom I introduced you, who joined us in our ramble and walked into town with us?'

'A tall, strong, handsome fellow of the name of R——, whom you said occupied a most comfortable berth in one of the most important government offices in town?'

'The same.'

'I remember him well: he struck me very favourably as a shrewd, well-read, agreeable fellow. But what of him?'

'That is he with whom I have just been conversing.'

It was too true. I now recognised the features at once, and I now understood why he appeared so shame-struck and annoyed at our fixed gaze. He was a clerk in a government office, in the receipt of about £200 a-year, for purely mechanical work, a position which should have afforded him ample time for cultivating his originally excellent intellectual powers. While sober, he was a gentlemanly, industrious man; but he had periodical fits of dissipation, during which he reduced himself to the level of a brute. He was in the habit of absenting himself from busi-

ness for days at a time, spending his time in drinking and debauchery. His office companions had had many opportunities of becoming acquainted with his habits. One, who had gone by an excursion train on a public holiday to a much-frequented watering-place, found him lying drunk in a pool on the public road; his clothes soiled and torn—a crowd of children amusing themselves in rolling him about, and children of a riper age passing him by with a smile of contempt or derision. Another had seen him with a torn, crushed hat stuck ajar on his head, his nose and temples bleeding, his eyes black and blue, and his clothes tattered and covered with mud, struggling in the embrace of six stalwart policemen, who were conveying him to lodgings at the public expense, as a public nuisance and disturber of the peace. A third had seen him rolling in the gutter of one of the most frequented streets in town; while a fourth had seen him in the company of the most abandoned women. It was common for him to return to business after these melancholy holidays, with a broken nose, a black eye, a scar on the cheek, or a bruised knee. It appeared that, during one of his drinking fits, or 'sprees,' as he designated them, he was seized with delirium tremens, in the acmé of which he attempted suicide, first by throwing himself from a window; secondly, by suspension from a bed-post; and thirdly, by numerous ineffectual stabs inflicted by means of a large but blunt carving knife on his thorax and abdomen. The uproar created by his delirium in the house in which he lodged, compelled his landlady to call in the assistance of the police, who forthwith conveyed him to the Infirmary. The disease increased rapidly in severity, and he died in a frightful condition two days after our visit. No friend having come forward to claim his corpse, or defray the expenses of burial, his body was opened and lectured over as that of a pauper, in the patholo-

gical theatre of the hospital, and it was subsequently consigned to the dissecting rooms of the university, there to be reduced to its component muscles, bones, nerves, and vessels, by first year's students of medicine. Thus, a gentleman by position, though not by habit, was carried as a common pauper into a public hospital, associated in the vilest wards thereof with the most degraded wretches—died a pauper's death, unlamented, unattended; no friend to soothe his last moments, or perform his funeral obsequies;—even a grave denied him, and his corpse regarded only as a fine muscular anatomical 'subject,' and sold to an anatomical professor for the purposes of class illustration.

'You have certainly succeeded in giving me a most frightful picture of a drunkard's doom,' I remarked to my friend, when, a few days after, he gave me these further particulars; 'but that cannot be a common case, you must confess.'

'I regret exceedingly to be compelled to say it is but too common. Among the middle and upper classes, this and various cognate vices, such as opium-eating, and, perhaps, we may add, in these days, chloroform-drinking, or inhaling, produce an infinitude of miseries and diseases. The cause is much more difficult of discovery in the higher ranks, education enabling them to modify or mask the effects of the poison; still if we investigate the subject carefully, we shall find that there, as in the lower ranks, dissipation is a direct cause of a large per centage of disease, death, and crime.'

'Was this poor fellow quite alone in the wide, wide world; had he no relatives?'

'Yes, he had a brother, a spirit-dealer in one of the most populous districts of the city,—inhabited by the most degraded wretches. In his brother's shop he had probably imbibed the taste—formed the habit—which ultimately proved his ruin. Still this brother was apparently, or really so ashamed of poor R——'s con-

duct, that he did not once visit him. He also had a father, a venerable old man of three score and ten, whose head he probably brought "in sorrow to the grave." A few days after he had been made aware of his son's death, he, too, was brought into the same hospital, and by

the same kind friends—the police. He had fallen on the street during an apoplectic seizure. He survived a few days, but the disease proved fatal. He, too, died a pauper's death; his body was opened in the same public theatre, and subsequently devoted to similar purposes.'

Narrative.



THE CONFESSIONS OF A DRUNKARD.

'COME,' said Dick Allan to his fellow-workman, James Brown, as he overtook him on a Saturday at dinner-time, on his way home, 'This is our millennium day, Jem. Put off that sour, puritanical, teetotal physiognomy, and come with us; a large party are for Barwell this afternoon. It will lengthen your life by a year to enjoy the fine weather, good air, fun, and

frolic, and drink of the best that we shall have there.'

James was about to reply.

'No teetotal lecture, my good fellow,' said Dick. 'I know by a man's countenance what he is going to say before it is out, just as I know good liquor by the smell and colour before I taste it. The face broadens out when a man is for a

glass—a regular laugh and grow fat “un ;” but a cold water visage, dear a me, it’s a long hypocritical, Yankee-looking concern! Spare your breath if you will not come. A teetotal lecture would as completely put out the little life which this hard week’s work has left in me, as the fire engine put out the fire at the Willow-Works last week. The answer of the drab coats—yea or nay—will abundantly suffice.’

‘I see,’ said Jem, ‘you have not much confidence in your own reasoning to defend your conduct or censure mine.’

‘Ah, dear, no!’ said Dick, ‘I give up reasons altogether when the prospect of a guzzle is in view. They come in next morning as a part of the bill. There is more time then, Jem, *you* know as well as any of us. No reasons. Come with us this afternoon if you will. It shall not cost you a penny, and thank you for your company besides.’

‘Then suppose I should,’ said Jem.

‘Do my old friend,’ said Dick. ‘You will be never a bit the worse, but much the better; and all of us will love you so much the more.’

‘Well, then, suppose I go, and come home with you in the evening a raving madman, and continue so for a month, will any of you feel particular gratification?’

‘Of course not,’ said Dick, ‘that is neither our wish nor expectation. You have been for a good while able to keep away from the thing altogether, surely a greater degree of self-control is necessary to enable you to do that, than to stop at moderation.’

‘Is greater self-control needed to prevent a man from leaping over a precipice, or to stop him when over it half way on his descent?’

‘That is no reason at all,’ said Dick.

‘I only designed it as an illustration. With great difficulty I have been able to keep myself from tasting or touching intoxicating drinks; but I could not—*literally could not*—taste and stop at moderation.’

‘You confess, then,’ said Dick, ‘that your teetotalism springs from your weakness and inability to temper yourself. Little manliness there, I’m thinking.’

‘Dick,’ said James Brown seriously, ‘to be able to make my boast, that I could take it or want it, and stop where and when I liked, I have drunk and became a madman. So great is my own sense of degradation in making the confession I have just made, that I feel just now

inclined rather to go with you than make it; and this, though I know the consequences to be as certainly my drunkenness and ruin, as I know that fire burns. Would it really have been a comfortable reflection to you, if, instead of making this confession, I had gone with you, and you had found me a maddened drunkard in the evening?’

‘Say no more about it, Jem! I have been wrong. Till Barwell bubble up ale, you shall never be tempted again by me to forsake your principles. There are exceptions to all rules, and you are one.’

‘Dick,’ said Jem Brown, earnestly, ‘I *fear* I am not an exception. I have merely got in advance of *you*. Was there any great superiority in your mind to mine when we first started in life?’

‘In many things, Jem, you were my superior, and are.’

‘Only suppose,’ said Jem, ‘that I was your equal. Strong drink has created the fearful appetite in me which I have described. Who has a better right to say to a friend—*beware in time*. When you reach my ground, that may be said in vain, or with such a struggle as I have been confessing.’

This conversation took place outside a graveyard, within which was a temperance missionary—Mr Davidson—who had overheard the conversation. He immediately made up to James Brown and congratulated him upon his being enabled to resist temptation, and on the happiness which he must at present enjoy.

‘Your conceptions of my present happiness,’ said James, ‘can only be like the conceptions which the deaf form of sounds, or the blind of colours. No language can express it. If the term hell be employed to designate a state of indescribable misery, then my state was hell. When without drink, I was in a state of indescribable torture—such torture as I suppose those who die of hunger or thirst feel,—and when I began to drink, the hopelessness and horror of my situation, here and hereafter, opened upon me, so as to produce an agony of mental misery, from which I sought refuge in such excess as should produce stupefaction and forgetfulness. If the misery which I endured from the strength of the appetite seeking gratification was great, my suffering from my sense of present degradation and prospect of future misery was much greater. It is amazing to myself to remember how clear and distinct my conceptions often were after my body had become

incapable of moving. In such circumstances, I have sometimes got others to raise the stupifying potion to my lips; and generally have striven to attain a state of insensibility as a drowning man will struggle for life. Do not think you do a little work when you raise a poor creature like me from the misery of drunkenness!

'I do not! I do not!' said Mr Davidson. 'I know I found you in the hospital to which you had been brought through strong drink, and got you persuaded to join the abstinence society, but I do not remember the immediate occasion that had brought you there. What was it?'

'A sad circumstance,' said James; 'and one that I can never forget. I wish I could. After a hard week's work, such as the past has been, I and another fellow-workman having had more money than usual in our hands, purchased each two bottles of whisky, with the settled purpose of stupifying ourselves. We shut ourselves up in his room. How long we continued I know not, but I remember distinctly seeing my companion fall from his chair completely intoxicated, and remember regretting that he should have attained that state before me. I tried to light my pipe, time after time, at the candle, but, through the unsteadiness of my hand, in vain. In despair, I clutched the candlestick and applied the candle, as I thought, to the pipe, but instead of that to my shirt sleeve. It caught fire, and smarting from the pain of the fire, I threw down the candlestick. The candle fell out on the table, and the burning wick falling into the spirits which had been spilt on the table, its whole surface was in a moment in fire. The blaze caught a curtain hanging in front of the bed. It was immediately in flames. The burning curtain set fire to the straw in the bed, which flamed up like lighted powder. I saw it all up to this time, but could do nothing; not even cry. I became insensible, and knew nothing till I had been ten days in the hospital. It appears that people passing by had noticed the fire, but not till the floor of a painter's shop immediately above was in flames. I was got out alive; my companion was dead. The whole house was burnt to the ground, and two persons in the attics lost their lives. Alas! alas! how fertile in evil my life has been.'

This narrative is recorded in the hope that it may be the means of leading some one on the slope that leads down to

drunkenness, to stop,—some tempter of the victim of intemperance to refrain from his cruel and inhuman conduct—and more christians and philanthropists to assist in promoting the abstinence cause.

To the first class we say, no one has ever yet discovered, in any one case, the point where sobriety ceases, and drunkenness begins; nor, consequently, the number of times that a man must pass that invisible line, ere he become a helpless inebriate. Drunkenness attains its full growth unseen. It is born into the notice of the world in a state of maturity. Other growths have introductory and progressive stages which we can mark, but not this. The man who to-day occupies an honoured place in the church and the world, to-morrow may have the church's brand of separation, and the world's stigma set upon him. He may leave his house in the possession of honour, character, and esteem, and return a disgraced and ruined man—a drunkard. Intellectual attainments afford no protection against this—mental giants have fallen here, like Lucifer: nor does moral character. Every characteristic but sobriety, that leads one man to judge that another is a christian, has again and again been found in the possession of the man that has afterwards become a drunkard. He who has been in the habit of using intoxicating drinks in moderation, and with an iron resolution regulating his use of them within the limits of temperance, may, from physical causes beyond his control, have the strength of resolve weakened, or the quantity that could be used without injury at one time, may at another, through such changes, produce intoxication, to the man's own astonishment and the world's. Without any greater amount of guilt, apparently, than before existed, he may become incapable of managing his own motions, and be immediately catalogued as a drunkard; for it is this, rather than the love of strong drink, which in the estimate of the world constitutes the sin of drunkenness. But if so, who that uses intoxicating drink can boast that he will not be overcome by it? We are all liable to physical changes strangely operating upon us. If, then, we are to avoid temptation—not sin itself, but what *may produce* sin, is not the use of intoxicating drinks temptation? Has it not been the means of ruin to multitudes? And if so, ought it not to be viewed as temptation by all?

But if duty to one's self demands abstinence, much more does the relation

that we sustain to the human family. Living in society, men are often bound to do what is neither pleasant to them as individuals, nor for their advantage. If a single individual may sometimes doubt with regard to the advantage of abstinence for himself, no doubt can possibly exist with regard to the general advantage of abstinence for the country. To question whether Britain would be healthier, happier and holier, were intoxicating drinks banished to the shelves of the doctor's shop, would only be to expose one's self to ridicule. But it is one great object of the New Testament to remove man from a solitary and isolated position, and link him to the great family of man; to withdraw him from seeking alone what is for his individual interests, and lead him to seek what is for the promotion of the general good. For this the christian must, if need be, deny himself. If the adoption of abstinence principles would be for the good of the country, this gives it a legitimate claim upon his support.

We address ourselves further to men who tempt the reformed inebriate to renounce his pledge, and expose himself again to the misery which poor James Brown had endured. It is sad to contemplate how little men's conduct is often under the influence of reason. Individuals, who would not for the world break a fellow-creature's arm designedly, break hearts, ruin souls, and plunge families into misery for the sake of saying a smart thing, or making a good joke. From such thoughtlessness the poor reformed drunkard is often urged to resume the use of intoxicating drinks. The motive is sometimes more diabolic. Little happiness will success in such work afford any man when he comes to die. Drunkenness is viewed by the community far too lightly. It is not merely a folly and a crime, it is a disease—a dreadful disease! Who would press upon a person recovering from a fever the kind or

quantity of food which would likely produce a relapse? But if this were done no greater inhumanity (far less) would be shown, than when the reformed drunkard is tempted to abandon his pledge. We look very differently upon the incoherencies and the gesticulations of the madman and the inebriate; and yet the drunkard's case is by far the more miserable, pitiable, and guilty, whether he live or die. Drunkenness is treason against God's highest work—man's treason against God's highest purpose—man's present and eternal well-being, and ought to be judged of, not by the follies perpetrated whilst men are under the influence of strong drink, but by the punishment attached to it in the great law-book lying open on the judgment-seat. Viewing intemperance from this stand-point, no one creature feeling his own responsibility will lightly seek to induce his fellow into its practice.

Finally, there are good men who liberally assist other charitable institutions, who yet do not take any special interest in the promotion of abstinence societies. Now, nothing can be more clearly demonstrated than that the greater part of the misery, requiring the existence of these societies, springs directly or indirectly from the use of intoxicating drinks. It is not easy to conceive why men that humanely feel so deep an interest in stemming the streams of human woe, should not co-operate with us in draining the marsh whence they spring. We submit that the motive which influences in the prosecution of the one class of objects should induce to engage in the other.

Long has this demon-power of evil—intemperance, reigned upon the earth, and cruel have been its devastations. It is time that the patriot, the philanthropist, and the christian, were united in one earnest effort for its removal to the chemist's shelves, where alone it is likely to inflict no injury on mankind. The misery of millions calls for so desirable a consummation. The Lord hasten it!

The Abstinence Journal.

GLASGOW, MAY, 1855.

OUR MAY MEETINGS.

DURING the present month, the Anniversary Meetings of the Scottish Temperance League will be held.

As matters of very great importance will fall to be considered at these meetings, it is hoped that there will be a large attendance of members;

and, as the arrangements are such as will render all the meetings peculiarly interesting, it is confidently anticipated that that hope will not, in any measure, be disappointed.

The full announcement made in the advertising pages of the *Journal*, will put our readers in possession of all particulars, and also relieves us from any necessity of doing more than call attention to the fact, that, amongst other matters of business, measures for the more thorough organization and working of the Temperance Enterprise in Scotland, as well as special measures in connection with the Juvenile Movement, will be submitted; and that, at a meeting to bid farewell to Mr Gough, the portrait of that eminently successful advocate of temperance will be presented to his estimable partner.

In order to the efficiency of any association, nothing is of greater importance than securing the active interest of the individual members; and if the members of the Scottish Temperance League desire to have that institution all it ought to be and may be, they do not require us to employ many words in order to induce those of them who have it in their power to give their presence and aid at this Anniversary, and at the same time share in the pleasurable and healthful stimulus which such meetings are so well fitted to afford.

THE PUBLICANS' POLITICAL POWER.

WHATEVER theory of the franchise we may entertain, whether we view it as a trust or as a right, it is manifest that the possession of political power, like possession of any other species of power, brings with it corresponding responsibilities.

The character of a nation is represented by its rulers. Just in proportion as a people are virtuous will their rulers be wise. It is, therefore, of the very greatest importance that the morals of a nation be raised to the highest possible point. Where this is not done, the body politic, instead of presenting a compact and united whole, will be torn by faction and paralyzed by conflicting interests.

When collisions arise only from those diversities of view, which, without the imputation of improper motives on either side, frequently obtain in free states, nothing but good may result; but, when a number of individuals, whose interests are different from those of the nation, unite for the purpose of frustrating every attempt to legislate for the general good, because such attempts interfere with their particular interest, it becomes a question of considerable importance, 'Ought such parties to possess the power of damaging society by their sinister influence?'

The possession, in common, of political rights, obviously implies, that beneath all the partial antagonism and seemingly conflicting interests of the various classes, of which the State is made up, there lies a common bond of union—that, in fact, their primary and fundamental interests are identical. If there is any class to be found, sheltered within the

British constitution, whose real interests cannot be described as identical with the interests of all the others, that class can never heartily co-operate with the mass of their fellow-citizens, but must ever mar the harmony of the social system. As civilization, even in the highest form it has yet attained amongst the most advanced nations, is an imperfect thing, it may be expected that there will be found, even amongst the most civilized states, classes whose callings but ill comport with the general weal. There was a time when the doctrine of human liberty was so ill understood—not by red tapists merely, but by the foremost men in our land in one of the noblest eras of its history—that thousands of our countrymen were transported without scruple, as slaves, to our West Indian islands: now, men who know comparatively little of any theory of human rights, know, that to do such deeds is treason to humanity's holiest instinct. The national conscience has been enlightened, the nation will no longer tolerate the degradation of man into a chattel, and dealers in human flesh have disappeared. Various lesser forms of evil have also passed away; but we refrain from particularizing any of them now, as we wish not to break, by any variety of illustration, the force of contrast which seems to us to be found in the present position of another gigantic social wrong, which has, for long ages, dominated over the fairest interests of the community—we refer to what has been called the public-house interest. Slavery passed through a variety of phases before it concentrated upon it the world's reprobation. So long as it retained the mild type of patriarchal and primitive times, the essential vice of the system was not seen; but when it degenerated into that essentially mercenary thing, which it has become with the modern planter, the artillery of the world's indignation was directed upon it, and it became a by-word and a hissing amongst men.

So with the liquor traffic, so long as the radical vice of the system was ruled by the hospitality of the *Way-side Inn*, no great amount of evil was seen to flow from the trade; but the Gin-palace of our large cities has dissipated all the poetry that for ages hung around the village Ale-house. The author of *Alton Locke* daguerretyped the modern public-house system, when he described it as a more damnable man-devouring idol than any red-hot statue of Moloch, or wicker Gog-magog, wherein the old Britons burned their prisoners. The dram-shop can no longer be looked upon as the 'cozie beild,' where jovial souls may pass an hour in social glee. Its looped and windowed-raggedness is beginning to appear; a just conception of its real character is fast leavening the community, and, despite the efforts of decayed orators, metamorphosed into tavern keepers, to represent their cause as the cause of liberty, the traffic is doomed to perish amidst the rejoicings of those whom it has so long and so cruelly enslaved. What a sad plight must the trade be in at this moment, when, according to the confession of one of its chiefs, the meanest official is ready to trample upon time-honoured Boniface! We are not sure, that this is not a speaking evil of dignities, by no means warranted by facts. On several occasions, we

have seen, on the part of some of our city magistrates, a truckling to the public-house interest not at all creditable. But let the Licensed Victuallers' Association take courage. If the State despises them, the Church has come to their rescue, promising to free them from the odium with which abstainers have been covering them. The Rev. James Gibson is prepared, it seems, to take strong ground upon this whole question of teetotalism, and to prove that the troublers of the public-house interest are, at the same time, subverters of scripture. James has, we know, a fine nose for heresy, and is always able to detect a flaw where the ordinarily orthodox would see nothing faulty, and, accordingly, undeterred by the censure of the chief of his church, who baptised those ministers who opposed our principles, 'Theological Greybeards,' he is preparing to give them their quietus. Isaac Watts said, 'Satan always mischief finds for idle hands to do,' and as he has, somehow or other, very light pastoral duties, the Rev. gentleman referred to is left with leisure enough to attempt what is within the reach of his mighty malice, to mar a work which is effecting a larger measure of good than any other of the philanthropic agencies now in operation. At a time when even the meanest of the officials of the State are prepared to trample upon the trade of the licensed victuallers, it is particularly opportune that a minister of the gospel should have stepped out to prove its prime antagonists subverters of scripture; and the Rev. Gentleman who has been bold enough, in this the hour of their utmost need, to do so, must ever henceforth appear to them a 'right good fellow.'

RIGHTEOUS OVERMUCH.

SINCE we do not profess to be adepts in the science of Biblical Hermeneutics, it will not surprise any of our readers, except those who fancy that an Editor should know everything and something more, to be assured that we have not unfrequently been very much puzzled to know what the wise man meant when he said, 'Be not righteous overmuch.'

We thought that righteousness being a good thing, we could never have too much of it; indeed, that in this world it was, with almost all, a very pressing difficulty to secure even a very moderate share of such a valuable commodity. We confess, however, that the difficulty oppresses us no longer, and that we begin to wonder that it ever did trouble us at all. Fortunately, or unfortunately, according to the point from which we view it, an illustration of the necessity for the caution was presented to us a few days ago, and, by association, many other illustrations, which we had overlooked, came up before us.

The illustration we refer to was afforded by the Rev. Norman M'Leod of the Barony Church, Glasgow, at a recent meeting in connection with the Glasgow City Mission. Some of the missionaries having borne testimony, in very decided terms, to the valuable aid afforded them in their work by the new Public-house Act, the Rev. Gentleman, whom we are loathe to class among the 'unco guid,' thought it incumbent upon him

to imitate Uzzah of old in his attempt to steady the Ark of the Lord, as it was shaken by the oxen who drew it. So zealous was he for the glory of the gospel, that he shuddered at the thought of such an unruly ox as Teetotalism being employed to bring it from the place of exile to the high place on which it shall yet be set. Not that he would not have Teetotalism employed to do the drudgery of pulling; but he would have, in addition, Levitical hands stretched out to steady the shaking car, for 'though he did not directly object to Teetotalism as an agency which might sometimes be useful, he would warn them against pressing Teetotalism, or any other ism, in such a way as that the person addressed might have the impression that anything else than the blood of Christ would save him from his lost condition.'

This, certainly, is being 'righteous overmuch;' and when we consider the ample testimony borne by all classes of gospel missionaries to the necessity for Teetotalism in order to the more rapid progress of the gospel, we do not consider it in the least degree presumptuous to warn those who unbelievably refuse, or decry, all aid which does not secure motion without even an occasional jolt, to beware that a worse thing do not happen to them than happened to the jolt-hating son of Abinadab, the overmuch righteous Uzzah. Other illustrations of this excessive goodness we have no wish to notice here, as we believe the Rev. Gentleman, on whose timidity we have felt constrained to comment, is not to be classed, for a moment, with those who, because Christ did good on the Sabbath day, said regarding Him, 'We know that this man is a sinner;' or those to whom that Saviour said, 'Had ye known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless;'—and are rather disposed to think that his present escapade is to be ascribed to the same mistaken zeal which those disciples manifested who forbade a certain one to cast out devils because he followed not with them, and at another time drew forth the rebuke, 'Ye know not what manner of spirit ye are of.'

A NEEDED CAUTION.

'WE strongly and earnestly deprecate the procedure advised by our good friend Mr B——. Our desire is not to interfere in any way with the operations of the Total Abstinence Societies, and we are sure that strength gained by us at their cost would, in the end, be real weakness.'

Such is the very seasonable and sensible caution given by the 'Alliance' to one who thoughtlessly sought to aid the Maine-law movement, by converting a Total Abstinence Society into a Maine-law Association. Instead, then, of allowing ourselves to administer the rebuke such conduct so richly merits, we leave him and all other such offenders in the hands of the Editor of the 'Alliance,' and of the correspondent from whose letter we have elsewhere given a few sentences bearing upon the individual who is, we rather suspect, at the bottom of the whole affair.

It may, however, prevent injury in quarters where the views of the

'Alliance' Editor may not be known, to give a few testimonies from Maine-law Journals, indicating the necessity and position, in their view, of temperance teaching. The *Albany Prohibitionist* says:—

'A greater enlightenment of the public mind is requisite to the enforcement, than was demanded for the attainment of such a law. . . . It is no time now [when the Law is gained] for temperance men to lay aside the harness, and betake themselves to inglorious repose. We are only in the edge of the battle.'

The *Examiner*, published in Norwich, Connecticut, says:—

'Its [the Law's] success has surpassed the most sanguine expectations of its friends. But this may not always be so. The besom will not always be new, and it may not always sweep so clean as at present. Of this the friends of temperance are well aware, and they are consequently continuing in full vigour all their organizations, and keeping in full activity all the means they have hitherto employed for moving the public mind. . . . We have a Maine-law on the statute-book. We must have a Maine-law in the *hearts of the people* also. These must be united. Neither is of much value without the other.'

To these weighty words the *Prohibitionist* gives a hearty Amen. '*That's it exactly,*' is the form he uses; and we cordially re-echo the phrase.

The 'Alliance,' the organ of the United Kingdom Alliance, in a paper from which we derived considerable amusement as well as satisfaction, says:—

'We are professedly an Alliance for the prohibition of the *Liquor-Traffic*, and not for the prohibition of the *Liquor* merely ["at all," is the proper phrase]. To prohibit the *Liquor* by law, we cannot; its *sale* we can prohibit, and shall. The abolition of the domestic and private use of home-made intoxicants, can only be effected by moral suasion; and this will remain a work for Teetotal Societies to accomplish, long after the Alliance shall have finished its work, tucked up its apron, and retired. Quite right, then, for teetotalers to remember that they have an aim ulterior to that of the Alliance; and that by abandoning their own organizations, they abandon more than their principle entitles them to abandon. Until we win Prohibition, the drunkard *in esse* or *in posse* [i. e., every one] needs all that they can do for him meanwhile; and *their* work will not be finished even when Prohibition shall be won.'

These extracts ought to be enough to guard the unwary against the hazardous counsels occasionally addressed to them,—counsels which, if acted on, would do more to sustain the public-house interest, and render a Maine-law (in behalf of which we have already spoken, are even now speaking, and shall continue to speak) an impossibility, than all that the United Kingdom Alliance has yet accomplished to gain the one or subvert the other.

The relations of that organization to the Temperance movement, and to legislative action against the traffic, may furnish matter for future disquisition; but in the meantime we seriously advise the Agent of the Edinburgh Maine-law Auxiliary to immediately remodel the Lecture in which he depreciates the temperance associations; since every re-delivery of it renders the process, to which we doubt not he will yet come, of 'eating his own words,' so much the more distasteful.

OBITUARY.

It is with sincere regret that we record the death, on the 11th ult., of Mr John Wright, Neilston. Mr Wright was long connected with the abstinence movement,

and took a very lively interest in the efforts of the local association, of which he was treasurer.

Temperance Literature.

MY BROTHER; OR, THE MAN OF MANY FRIENDS. By an Old Author. London: Sampson Low & Son.

UNCLE SAM'S FARM FENCE. By A. D. Milne. London: Wm. Tweedie.

THE authors of these two temperance tales occupy very different stand-points. In the former, we have a full recognition of the importance of a change in the social customs; in the latter, we have an earnest advocacy of the necessity of a Maine Law—that advocacy, perhaps, a little too much cast in the despairing mood, and altogether too rough for comfort in the perusal of it.

Both tales, however, are calculated to aid in the good work, although we acknowledge that the former seems to us more adapted to the state of the movement on this side of the water.

LIFE AND ORATIONS OF JOHN B. GOUGH. London: W. Tweedie. 1855.

THIS beautiful volume contains the well-known Autobiography, a continuation of Mr G.'s life to the present time, a selection of poetry addressed to him, and fourteen of those thrilling orations which he has delivered since he entered upon his mission to this country. We know no more suitable and valuable present for a young man, surrounded by the insinuating temptations of the glass, than this volume; and, for such a purpose, we believe, it will speedily become a favourite. A strikingly correct likeness of Mr Gough enhances the value of the book.

A PLEA FOR TEETOTALISM, AND THE MAINE LIQUOR LAW. By James Houghton. London: W. Tweedie.

THIS 'Plea,' with its store of anecdotes, carefully-collated statistics, and calmly-reasoned statements, will do good service to the cause. We might, perhaps, be disposed to question the propriety of representing the Maine Law 'Period' as the 'golden age' of temperance; but, as we regard that law as a desirable and powerful aid towards the introduction of such an age,

we forbear. We cordially recommend the book.

A WOMAN'S PLEA FOR TEMPERANCE. Dedicated, by permission, to the Rev. Dr Guthrie. By H. S. C., an Officer's Widow. Edinburgh: Shepherd and Elliot.

WE like this 'Plea.' It comes from a woman's heart, burdened with her sister's drink-caused sorrows, and ought to be circulated in tens of thousands.

A LETTER TO J. WILSON PATTEN, ESQ., M.P., ON THE DRINKING SYSTEM, THE LATE SUNDAY BILL, AND THE MAINE LAW. By J. Livesey. London: W. Tweedie. Price 1d.

A LETTER worthy of the author of the famous 'Lecture on Malt.' Whilst showing no mercy to the traffic, Mr Livesey does not forget that 'the evil is in the drink—solely in the drink,' and has no smooth things to say of it. By the way, in recommending our readers to become readers of this letter, we may also recommend to their perusal the article in No. 41 of *The Alliance*—'Smelling a Rat.' Mr L. is, however, not the Terrier.

THE ANNUAL REPORT AND REGISTER OF THE LONDON TEMPERANCE LEAGUE FOR 1855.

THE BRITISH TEMPERANCE LEAGUE REGISTER AND YEAR BOOK FOR 1855.

FROM these Registers, both of which are modelled upon our own, we learn that the associations by which they are issued are renewing their strength as they are adding to their years. The Register of the London League contains some interesting statistical information in reference to temperance societies, and that of the British League, a few items in regard to the cost of intemperance. The latter Register, being a first publication, is not so perfect as might be wished; but it is a fair attempt, and may, by and by, though not if we can help it, get a-head of that of the Scottish Temperance League, of which, perhaps, it is just too close a copy.

Selection.

A TIGHT REIN.

THE more the question of Drunkenness is inquired into, the more plainly and widely horrible do the evils of the present system appear, and the more clamant is public opinion becoming for its restriction or suppression. Steadily and rapidly the conviction is gaining ground that all schemes for the regeneration of the masses are hopeless as long as the fundamental vice of Intoxication exists to obstruct their progress. If it be the question of Education that engages our attention, then we find that the intemperance of parents is one great cause why they have neither the money nor the inclination to send their children to school; and in regard to the children themselves, their future career forces upon us the conviction that the whole object of education is frequently lost owing to the miserable attractions of the dram-shop. If it be the question of Parliamentary Reform, then in a moment the absurdity is so obvious of proposing to entrust the care of the State to men who cannot take care either of themselves or of their families, of their money or their morals. If it be the question of Religion and Church Extension and Home Missions, let us ask any clergyman, or inquire for ourselves, and we find that the great foe to all this good is the dissipation of the lower classes. In all these schemes for the regeneration of the people, it is found that the abuse which we retain is more than a match for all the improvements which we attempt,—that we are keeping up with our right hand what we in vain strive to knock down with our left,—and that both individuals and the State are spending their money and their labours in vain as long as the publican is kept on a level with the schoolmaster and the preacher. There is a moral obliquity, as well as a lack of sense, in this that will make future generations blush at our pretensions to religion and enlightenment. The poor heathen Chinese, whom we complacently revile as idolaters and barbarians, went to war with us, the mightiest empire in Christendom, rather than consent to allow opium to be imported for the corruption of their people. Yet we, blest with the light of the Gospel, and claiming the first rank in civilization, without any compulsion, encourage the production and trade in intoxicating liquors (more pernicious by far to our population than opium is to the Chinese) as if it were as virtuous and beneficial a trade as any in the kingdom.

The progress of inquiry and reflection of late years, and especially the example of America—the greatest and most democratic State in the world, yet where in many places

the trade in intoxicating liquors has been wholly suppressed—have done much to make the veil of long habit drop from the eyes of our people, and to let them see the curse of our country in its true light. Not only is the dawn of this new light perfectly apparent in the social usages of our middle class, and in the total proscription of those after-dinner orgies which were the disgrace of the previous generation, but the most influential organs and directors of public opinion in the country (*e. g.*, the *Edinburgh* and *North British Reviews*) do not hesitate now to take the lead in demanding the Legislature to interfere for the safety of the people by imposing suitable restrictions upon the traffic in spirits. *Salus populi, suprema lex*,—the point involved is the most momentous that a Government can deal with. To do our legislators justice, they are not behind in feeling the necessity for adopting a new line of action in this matter. Mr FORBES MACKENZIE'S Bill for stopping the traffic in drink on Sundays has rescued the divinely-appointed day of rest and religious instruction from the profanest desecration. Not many months ago the present Premier, then Home Secretary, denounced the drinking-habits of the working classes as the most fatal bar to domestic happiness and national improvement. In London the Sunday publicans have been organising a movement, in the hope of again being allowed to desecrate the Sabbath by opening shop and debauching the lower classes; but on their waiting on the Home Secretary, Sir GEORGE GREY very plainly told them that neither he nor his colleagues would give the slightest countenance to any such attempt; and on Tuesday night Lord R. GROSVENOR and Lord EBRINGTON obtained leave to introduce a Bill, which has for its object a still more extensive prohibition of Sunday trading.

Much may be done for the repression of drunkenness without any further interference on the part of the Legislature. Parliament, for the good of the community, has entrusted very extensive powers to the local authorities everywhere for the regulation of the traffic in intoxicating liquors. It rests with these authorities, therefore, to see that such powers are rightly used. It is needless to go to Parliament for fresh powers until those already entrusted to us have been properly applied. One of the points regarding the trade in liquors on which the amplest discretionary authority has been entrusted to our local Boards, is the Licensing System; and at the public meeting in the Music Hall last night, the importance of this point

was fully appreciated. To keep all improper men out of the liquor-trade is the most obvious first step to be taken to remedy the evils of the present system. The trade is manifestly one which may inflict the direst evils upon a community,—it rests with us, then, to see that the practice of it is hedged in by suitable safeguards. No license should be given to any one who cannot show *properly-attested* certificates of his good conduct and respectability, nor to any one who has been convicted of selling drink, or keeping his house open at illegal hours, nor to any one in whose house broils occur,—nor if there be access to his shop by a multiplicity of doors. This latter proviso would be a test of character as well as a needful precaution. Some of the most villainous haunts of drunkenness have several back and side entrances opening into dark passages and obscure courts,—let it be a provision in future licenses that all these be done away and built up. Let publicans, like other tradesmen, have as many doors to the front as they please; but those dark back and side entrances are positive nuisances. Their only use is to admit of the exit or entrance of customers at improper hours, or to entice in people (chiefly females and young persons) who dare not enter the haunt of dissipation by the street door. No man will say that this is driving an honest trade. If people are ashamed to be seen entering a dram-shop, they should not be there at all. That is obvious.

These principles are already acknowledged—but there is more than this to be attended to in the granting of licenses. We protest against any license being granted to publicans in whose houses frequent cases of intoxication occur. Publicans are at present permitted to pursue their trade on the implied condition that it is not allowed by them to become a nuisance to society. If they do allow it to become so, they should at once be made to forfeit their license. It is not to be tolerated that men shall make their shop a nursery of beastly intoxication, poverty, crime, and imprisonment, and so fill their pockets at the expense, and by the pollution of the community. Yet publicans of this kind, we regret to say, are too abundant amongst us, and are by no means confined to the worst parts of the town. Not a week ago we witnessed an instance of this, too revolting to be easily forgotten. On the afternoon of Saturday last, about five o'clock—that is to say, in broad daylight—we were passing along a respectable

street in the New Town, when our progress was arrested by a crowd of on-lookers in front of a drinking-shop. In front of the door, on the stone-slabs which bridge over the area, lay a man dead drunk, with a young shopman kicking and swearing at him as he lay. The poor wretch was as drunk as he could be,—and once when he attempted to raise himself on his knees by a hold of the railings, he quickly fell down in utter helplessness. The young shopman then withdrew into the house, and quickly appeared with another victim of his or his master's, who could walk pretty steadily, but who had evidently been injured in a fray. He was holding the back of his head with his hands, and the blood was trickling through the fingers, while his brow was likewise marked with blood. The shopman proceeded with him down the street, evidently taking him to a doctor's,—and leaving the dead-drunk victim lying as before. Presently the door of the shop opened once more,—a soldier's red jacket was visible for a moment, and the drunk man's battered hat was pitched out beside him, and the door again closed. When we left, the drunk man was still lying helpless and unconscious in front of the shop. Now, we ask, is there any other trade to which the community would permit such things? Would we permit a draper or a druggist, or any one else, to carry on business amongst us if the effects of his trade were an efflux from the shop of helpless, brutalised, and injured town's-folk,—if the men and women who went in sane and sober came out drunk and helpless? It is a desecration of freedom, and a sin before God. But look at it even in the lowest point of view—not as a question of morals but economics. Is it to be tolerated that individuals, like the above-mentioned publican, shall be allowed to make a profit by converting human beings into helpless beasts, and that the community must pay for taking care of such victims, and suffer from the acts committed during their artificial madness? If publicans choose to profit by filling men drunk on their premises, either let their license be taken away, or let them *pay for taking care of their victims*. They must not have all the profit, and leave all the loss to the public. We fine servant-girls if they throw out ashes on the street,—should we not much more fine publicans when they throw out drunk men?—*Edinburgh Advertiser, April 20.*

Correspondence.

ENLIGHTENED LEGISLATION.

A correspondent, in a letter, from which we may again quote, says:—

A Maine-law we must have, and a Maine-

law we will get. But it will only be got by appealing to the reason of the people, and enlightening them on the fundamental

truths of the temperance question. Believing this to be correct, it was with deep regret, mingled with surprise, that we read, a few days ago, the report of a speech delivered at Alloa by a most intimate friend of our own, in which sentiments were advanced at variance with what we believe to be correct. Speaking about putting down drunkenness, my friend is reported to have said:—'Moral suasion cannot do it. The agents of the Scottish Temperance League have for years been going about delivering lectures and circulating tracts, and has any one fire of any distillery been put out? No. It is vain to appeal to the reason of the people, or argue against the use of alcoholic stimulants. Moral suasion has effected, and can effect little unless it receive an impulse from enlightened legislation.' Now, Sir, I would like to know what my friend intends to do, if it be 'vain to appeal to the reason of the people.' I suppose Nero was of the same opinion, and, therefore, instead of appealing to the reason of those from whom he differed, and seeking to enlighten their understandings, he converted their bodies into torches with which to illumine Rome. I hope my young friend has no wish to resort to this plan.

If it be 'vain to appeal to the reason of the people,' why did he go to Alloa at all? If 'enlightened legislation' be the grand thing needed, how is that to be secured without enlightened public opinion? and if it be 'vain to appeal to the reason of the people,' how is that to be secured?

Had we been a nation of serfs, and my friend 'Czar' over us, he might have given us enlightened legislation upon the subject, without appealing to our reason, (of course, then as now, he would have thought it vain to do so), and we would have bowed down and said, 'So let it be.' But we are Britons—the 'native-born' of 'the land of the brave and the free.' Our government is a representative one, and, if ever it legislate in an enlightened manner to put down the 'spirit traffic,' it will be at the bidding of a constituency greatly enlightened by temperance truths. The impulse that is to gain a Maine-law will come from without the walls of St Stephen's—from the people. Let us, then, give the people 'line upon line,

precept upon precept,' of temperance teaching, continuing to appeal to their reason, until, with a shout omnipotent, they cry, 'The Bill, the whole Bill, and nothing but the Bill'—and that bill the Maine-law. If it be of no use to 'argue against the use of alcoholic stimulants,' how did it happen that, not long ago, after listening to a lecture on the effects of alcohol upon the constitution of man, my friend said, that the truths then advanced were the grand foundation of the whole movement, and that, when such truths were received by the majority of the people, a Maine-law would be the result.

In 'vain to argue against the use of alcoholic stimulants!' What a pity that Drs Lee, Carpenter, Grindrod, Wilson, and others, had not been aware of this!!! What a world of trouble it would have saved them! As to 'moral suasion' having effected little, the statement is simply not true. Moral suasion put out the fires of hundreds of distilleries in America—reclaimed thousands of drunkards—and converted three-fourths of the respectable inhabitants of the State of Maine to abstinence principles; and, with these principles interwoven in their souls, these men went to the 'ballot-box,' and 'blackballed the whole 'spirit-traffic,' and gained a 'Maine-law.' What moral suasion accomplished in America, it will accomplish here, whenever it gets the same chance; but in this country, the great majority of the men, who ought to have wielded such a heavenly weapon for such a godlike purpose, have not done so. Let ministers and others in high positions, only qualify themselves for the work, and grasp, with a firm hand, the weapon of moral suasion, and my friend will see such a 'wreck' of cups, and 'crash' of bottles as will be quite sufficient to disabuse his mind of the idea that it can 'effect little.'

In conclusion, let me exhort my esteemed brother, while he advocates the claims of the Maine-law, not to ignore or speak lightly of the truths of the temperance movement, because he may depend upon it, by doing so, he will only postpone that day (which he and I both long to see,) when Scotland shall have her Maine-law.

G. E.

Operations of the Scottish Temperance League.

MR GOUGH.

The meetings addressed by Mr Gough during the month, in Beith, Cumnock, Kilmarnock, Ayr, Johnstone, Kilsyth, Stirling, and Bannockburn, have been, as a matter of course, of a most enthusiastic description. The excitement produced by Mr Gough's orations has already told powerfully in favour of the temperance movement, and we

are satisfied that the few remaining opportunities afforded of hearing him will be as highly prized as those have been that are past.

Mr Gough has also addressed meetings in Edinburgh, in connection with the Edinburgh Society, and in Glasgow, in behalf of the Gorbals U.P. Mission. Reports of these meetings will be found in our news columns.

Temperance News.

SCOTLAND.

EDINBURGH.

Edinburgh Total Abstinence Society.

During the past month five meetings have been held in Richmond Place Chapel, and addresses delivered by the Rev. George Dodds, Messrs Archd. Gunn, Thos. Flinn, T. H. Howat, F. Dunn, George Easton, James F. Gibson, William Davey, James M'Caul, Geo. Greer, and James Wilkinson; and upwards of three hundred have been enrolled as members of the society. The concluding sermon of the present series was preached by the Rev. William Reid, in the Music Hall, on Sabbath Evening, 25th March, to a crowded audience.

A public meeting was held in the Music Hall, on the evening of Thursday, 19th April, regarding the Reduction of Licenses, and the New Public-House Act—William Duncan, Esq., S.S.C., in the chair. The following resolutions were proposed and carried unanimously:—

Moved by the Rev. Dr Joseph Brown, Dalkeith—seconded by Treasurer Dickson,—‘1st, That this meeting, deploring the vast amount of intemperance, with its attendant evils—crime, poverty, and disease,—which exists in our country, rejoices in every effort which is made to arrest its progress and to mitigate its effects.’

Moved by Professor Miller—seconded by William Menzies, Esq., M.D.—‘2d, That as the incentives and facilities to intemperance are greatly increased by the number of houses licensed for the sale of intoxicating drinks, this meeting respectfully requests the Lord Provost, Magistrates, and Justices to continue their efforts to reduce the number of such houses, and to carry out the regulations regarding them, and, especially to deprive of license those having singing and dancing saloons, or where gambling and raffling are permitted, and all such as have entrances from any other than a public street.’

Moved by the Rev. Wm. Reid—seconded by Eben. Murray, Esq.—‘3d, That this meeting rejoices in the success which has attended the operation in this city of the Public-House Act for Scotland, as shown in the greatly diminished number of criminals in our prison, and in the better observance of the Sabbath, especially in the lowest parts of the town; records its gratitude to the public authorities for the efficient manner in which the provisions of the Act have been carried out, and trusts that any attempt to infringe its provisions, or to impair its efficiency, will meet with public reprobation, as subversive of the political, social, and religious interests of the country.’

On the motion of Mr John Vallance, a vote of thanks, was unanimously awarded to the chairman.

On the evening of Friday, 6th April, Mr Gough delivered one of his brilliant orations in the Music Hall. The Right Hon. the Lord Provost presided on the occasion, and the free proceeds were devoted to the benefit of the Edinburgh Royal Infirmary.

University Temperance Society.

This society held its third annual soiree on Thursday, March 29, in the Calton Convening Rooms. The society's report conveyed the announcement that 192 students connected with the University are abstainers; and Professor Miller, the honorary president of the society, who occupied the chair, at the close of his speech declared that this year, for the first time since his connection with the University, he had not seen a single student the worse of liquor. The meeting was afterwards addressed by Dr Andrew Wood and the Rev. Dr Guthrie.

Ladies' Visiting Committee.

The ninth annual soiree of the Ladies' Visiting Committee of the Edinburgh Total Abstinence Society, was held on the 18th April, in Johnston's Temperance Hotel—Dr Brodie in the chair. Several of the old and tried associates of the committee were unavoidably absent; but there was a goodly assemblage of those who are interested in the important work in which the ladies are engaged. The chairman reported that, since last anniversary soiree, 60 persons had been secured to the cause of abstinence through the instrumentality of the ladies—making a total of 1086 since the commencement of the committee's labours in 1846. Several interesting addresses were delivered, and the engagements of the evening were varied by some appropriate songs. Mr Knox made a most suitable reference to the death of Mr W. Birrel, who had been called to ‘rest from his labours’ since the last annual soiree, and presented the following extract from the minutes of the Ladies' Committee as expressive of their sentiments under the loss of their greatly valued friend:

‘March 27, 1855.—The Committee have this evening the mournful duty to perform, of recording the death of their esteemed and much lamented friend, Mr W. Birrel, which melancholy event took place on the 27th ultimo. The committee find it difficult to express their appreciation of the services which he rendered, or their deep sense of the loss which they feel they have sustained. By the death of William Birrel, the abstinence cause has lost a sincere friend, and the Ladies' Visiting Committee a devoted, an invaluable, and a most efficient fellow-labourer. Mr Birrel was one of those who were mainly instrumental in forming the Ladies' Visiting Committee, and he ever after continued warmly attached to the association. He originated the quarterly

soirees, and by every means which he could devise, he laboured to promote the interest and advancement of the committee, and his exertions were unwearied, and full of earnestness and devotion. Long and severely will his loss be felt by the Ladies' Visiting Committee, and his memory cherished in grateful and sweet remembrance by those who were associated with him.'

GLASGOW.

Synod of Glasgow and Ayr.

At the meeting of this Synod on Tuesday, 10th ult., Dr Leishman, convener of the committee on Sabbath observance, said, that it gave him pleasure to state, that since the passing of the recent statute enforcing the shutting of public-houses on the Sabbath, it was everywhere admitted that the number of persons under the influence of intemperance on that day, in our large cities and towns, had visibly diminished. That wise and humane measure had likewise tended, as might have been expected, to diminish the amount of crime. This had not only been publicly stated by the Magistrates of Glasgow and Edinburgh, but proved by unanswerable statistics published under the sanction of their authority. Attempts had been made to evade the Act, in some few places, by taking advantage of the clause which has reference to *bona fide* travellers. It was hoped that such attempts would be promptly exposed and punished, as an insult to the Legislature, and a fraud upon the community.

Mr Wilson, of Paisley, wished to know if the Synod took cognisance of the fact, that Forbes Mackenzie's Act was evaded to a great extent in the country districts, whereas by the authorities in towns and cities it was so rigidly observed that our streets now presented a much more becoming aspect than they used to do on Sabbath.

Dr Sym, of Kilpatrick, said that, as a country minister, he could bear his decided testimony to the beneficial effects of the Act. In his own parish and surrounding ones the Sabbath was observed with the decorum which was common in earlier times. Formerly drinking was carried on to a great extent, and stand-up fights on the Lord's-day were of frequent occurrence. Now, such scenes were not to be witnessed in the locality in which he was labouring.

Gorbals United Presbyterian Mission— Lecture by Mr Gough.

In compliance with a promise made in the month of February of last year, Mr Gough delivered an oration in behalf of this mission in the City Hall, on Monday evening, 16th ult. There was a large and respectable attendance. The Rev. D. M'Rae occupied the chair.

The Chairman, in the course of his introductory remarks, intimated that Mr Gough, having visited the Mission Church in Main

Street one Sabbath about the beginning of last year, had kindly offered to deliver a lecture for its benefit. This mission had been founded about two and a half years ago in connection with the United Presbyterian Mission Scheme, and he (the Chairman) was called to be the pastor. Most of the adherents of this mission are reformed drunkards, having been reclaimed through the instrumentality of the Total Abstinence Society. 171 persons have been admitted to church fellowship since the church was organised—there being about 150 on the roll at present. There is an attendance of from 200 to 500 every Sabbath. The Total Abstinence Society consists of two branches—the adult and juvenile. The society is not connected with the church, but they labour together. There are 800 adult and 600 juvenile members of the society. There are a Tract Distribution Society, a Savings' Bank, and a Library, in connection with the mission.

Mr Gough was received with loud cheers, and spoke with his usual power. In the course of his oration, he said that, should he revisit Britain, he would devote himself to the furtherance of the juvenile movement, as he considered it the most important department of temperance work.

Rev. Dr Robertson made a few remarks at the close, and the Chairman having pronounced the benediction, the meeting separated.

Abstainers' Union.

The weekly meetings in St Enoch Square have been addressed, during the month, by Rev. Wm. Buchanan, Kilmaurs; Messrs Robert Reid and David Ferguson, and others. The Sermons in the City Hall have been delivered by Revs. Peter M'Dowall, Alloa; Patrick Brewster, Paisley; John Pillans, Perth; Thos. S. Fleming and David M'Rae, Glasgow; and have all been well attended.

The Saturday evening Concerts have also been very successful.

Glasgow Commercial Abstinence Society.

On Tuesday evening, April 3, the ninth annual meeting of the Glasgow Total Abstinence Society was held in the Temperance Hall, Stockwell Street. In the unavoidable absence of Mr M'Gavin, the respected president, Mr George Roy occupied the chair, and gave an interesting address on the origin and progress of the Commercial Society. Mr Murchie read the annual report. The weekly meeting on Tuesday evening had been kept up during the year; the quarterly tea parties had been sustained with great interest; 476 individuals had been enrolled members, a larger number than had joined in any year since the formation of the association. The total number of members enrolled since the commencement, amounted to 2775. Mr James Hoey, treasurer, submitted the financial statement for the year,

from which it appeared that the income was £26 8s 7d; expenditure, £19 6s 10d, leaving a balance of 7 1s 9d.

LEITH.

Public Meeting - Forbes Mackenzie's Act.

A public meeting of the inhabitants of Leith and Newhaven was held on Thursday night, March 22, in Leith Hall, to consider the operations of the new Public-House Act, and to memorialise the Provost and Magistrates to enforce strictly all the provisions of said Act. Mr Thomas Hay, merchant, occupied the chair. Resolutions in accordance with the object of the meeting were unanimously adopted, as was also a memorial to the magistrates, in terms of the resolutions. The chief speakers were the Chairman, the Rev. Messrs Cullen, Thomson, Graham, M'Kenzie, Thorburn, Boyle, Pearson, and Dawson, and Mr George M'Farlane, missionary.

Total Abstinence Society.

From an exceedingly interesting report, which we could have wished to give entire, we learn that this society is in a thoroughly revived condition—that, during the winter, a course of lectures on topics of every-day value have been delivered, a number of social re-unions held, and other instrumentalities employed; and that, as the result of this labour, the ear of the public has been gained: so much so, that, whereas formerly not above a dozen or so could be brought out to the meetings, now the place of meeting is crowded to an inconvenient degree. The public meeting above reported was, we understand, arranged by the society, and was a very successful one.

DUNFERMLINE.

Annual Meeting.

The annual meeting of the Dunfermline Total Abstinence Society was held in the Music Hall, on the evening of the 22d March—the Rev. Mr M'Auslane, president, in the chair. From the report it appears that, during last year, the operations and success of the committee had been very satisfactory. Weekly meetings had been held every Friday evening, for the purpose of enrolling members, and transacting ordinary business. A number of lectures had been delivered on Sabbath and week-day evenings, by ministers and others, to large and attentive audiences. Upwards of 1600 visits had been made, and 28,000 pages of temperance literature gratuitously circulated. During the year 240 names have been added to the list of members. The income of the society had been 462 15s 1½d—the expenditure, 458 3s 1d; leaving a balance of £4 12s ½d in the hands of the treasurer.

ENGLAND.

BRADFORD.

Long-pledged Teetotal Association.

The twelfth annual festival of this association was celebrated in the Teetotal

Hall, Southgate, during the second week of April. On Sunday evening (8th), a lecture was delivered by Mr Menmure, of Tong, and on the Monday evening, a public tea party took place. A large number of persons sat down to tea. After tea, a public meeting was held. John Priestman, Esq., occupied the chair, and was supported by a large number of distinguished and devoted friends of the total abstinence cause. In the course of his address the Chairman remarked, that though he was an advocate of a Maine-law, he was glad to appear on that platform to state that in his opinion it would be a calamity if this movement for moral suasion were to be entirely merged in the Maine-law movement. He should regret to see these associations at all relaxing in their efforts on account of the Maine-law movement; because he believed that after they had shut up the public-houses, they would require these total abstinence associations to give a high tone to that principle of temperance which should discourage anything like private intoxication. The annual report was read by Mr Scholefield, and the meeting was afterwards addressed by the Rev. Dr Perrey, Rev. J. P. Chown, and Messrs Walworth, Greenwood, Atkinson, Macarty and Halliday.

HULL.

Proposed Temperance Trip to the Paris Exhibition.

In a lecture given at Hull last week, Mr Dearsly explained a scheme for enabling abstainers to visit Paris at a moderate expense, during the Universal Exhibition. He proposed that the trip should take place in August, when he thought at least 20,000 teetotalers might be induced to go, and he calculated that each individual's expenses—including a week's lodging in Paris—would not exceed £4. The proposal was approved of by the meeting, and steps will speedily be taken to carry it out.

STOCKPORT.

It has been customary for a long time in Stockport to have a procession of teetotalers on Good Friday; but, this year, the members of the Parents' Total Abstinence Society wisely resolved to devote the money to the spread of temperance. The society held, however, its usual tea-party, which was well attended, and over which John Priestwick, Esq., president of the society, presided. After an appropriate opening address from the chairman, a friend from Manchester contrasted his drinking and teetotal experience. Messrs Joseph Bramhall and Thos. Hadfield also addressed the meeting. In the course of the evening a number of songs and recitations were given by the youths.

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THE
ABSTAINER'S JOURNAL.

JUNE, 1855.

Miscellaneous Contributions.

JOTTINGS FROM THE JOURNAL OF A MEDICAL STUDENT.

No. III.

THE ROYAL INFIRMARY—DELIRIUM TREMENS' WARDS.

IN the next bed, a man was tightly strapped down by a broad belt passing across his chest, while his arms and feet were separately secured. His hair was dishevelled, and fell wildly about his face, which was flushed and fiery; the sweat stood in large drops on his forehead; his countenance was expressive of intense fury. He was madly struggling against his fastenings—writhing and twisting his body, in vain attempting to raise his trunk or limbs—biting furiously at unseen objects—endeavouring to tear the bed-clothes—spitting at the attendants, alternately raving, yelling, laughing, or uttering oaths. 'What an immense sacrifice of physical force in all that struggling and fretting! What a noble specimen of the genus *homo*, were he a sober, industrious mechanic, or a hardy pioneer in some of our colonies, instead of being the degraded wretch he now is! What a humiliating picture of human nature! How can medical men harden their hearts to look upon such revolting scenes without flinching from their duty?' These and similar thoughts were rushing through my giddy brain as I turned heart-sick from the sad spectacle and sought the door. But I found that the doctor was already at the bed-side of another victim. When I looked upon the

calm, collected expression of my companion, I remembered my promise to him, became re-assured, steeled my heart, and followed.

'That man's history is a sad one. In one of the fever wards of this hospital lies a brother in the delirium of typhus, which was induced, there is every reason to believe, by dissipation. A few days ago, an elder brother died of delirium tremens in this very ward—perchance in that very bed. During the last year, the same disease has swept away other two members of the same family—one of them at sea, the other in a distant part of the country. To-day, I have just heard that their father—an infirm old man—to console himself for the loss and illness of his sons, has betaken himself to whisky, and is also seized with a form of the disease, which renders his death almost certain; while a bed-ridden mother is likely to sink under grief, consequent upon such a series of afflictions.'

An adjoining bed was surrounded by a folding screen, apparently to protect its occupant from the vulgar gaze. Here a man had just paid the penalty of a long career of dissipation.

'That was a coal-carter—a class of men of the most intemperate habits. The

pictures of destitution, misery, and disease, which I have seen in their filthy dens are beyond the power of description. They not unfrequently spend their whole weekly earnings on whisky, leaving a wife and family to beg or steal, as may best suit their inclinations or opportunities. As you may suppose, they are proverbially a short-lived race.'

My attention was now attracted to a scene in an opposite corner of the ward. A fine athletic fellow had so far succeeded in loosening his bonds, that he was sitting up in bed, vainly endeavouring to free his sinewy arms from the strong grip of two attendants. His face was red as fire; his long auburn hair hung in wild confusion about his forehead, from which the sweat was pouring, and the turgid veins stood prominently forth; he was alternately biting and spitting, cursing and yelling. His was a most expressive countenance. He was evidently, notwithstanding the mask which passion formed, a noble specimen of the race to which he belonged—the British sailor. He had just returned, I was told, from a long voyage, after an absence of many years at sea, and went to visit a married younger brother, who now stood by his bed-side. Unfortunately, while strolling about town one evening, he met some old companions, with whom he adjourned to a tavern. The bottle circulated freely while they were reviving old associations, and the result was, he went to his brother's house drunk. His taste for grog at once returned upon him. Next day he procured a supply of whisky, which he secretly consumed in his brother's house. At night, he was again drunk; and early in the morning he was seized with delirium tremens, in which state he left his bed-room in his shirt, broke several windows and articles of furniture, and assaulted the houses of several neighbours. His brother managed, by stratagem, to get him into a closet, where he locked him up until he could obtain the assistance of the

police to convey him to the hospital. His brother appeared to be about twenty-six years of age, an artizan, in comfortable circumstances; he stood with tears in his eyes, silently and sadly regarding his maniac brother, who was furiously denouncing him as a villain, a thief, a murderer, the author of all his miseries—and accusing him of crimes that would have disgraced even the *Newgate Calendar*.

'Ye weel ken that's no true, Willie,' the young man said, overcome with emotion, endeavouring to stifle his sobs with his handkerchief, and turning round to us by way of appeal to know whether he had acted in a way to justify such opprobrious language at the hands of an elder and a much-loved brother. He had long anticipated a happy family re-union, when 'Wandering Willie' (for he had been a wanderer) returned from sea; but, ah, how different a meeting had it proved. My friend told him kindly that his brother's extraordinary behaviour was merely a feature of the disease under which he laboured, and which was probably temporary, and that he might expect, in a few days, to see him restored to health and the bosom of his family. Meanwhile a hale old man had made his way into the room, and casting a hurried glance around as if to scrutinize the occupants of the various beds, he at once advanced towards us. It was the patient's father, who had come from a distant part of the Highlands to welcome his first-born—his darling Willie—to the home of his ancestors. With a father's warm affection, without asking any questions as to his health or history, he stepped forward to embrace his 'sailor laddie,' who had become comparatively quiet for a few minutes. A perfect volcano of passion and abuse burst forth; the most horrid imprecations and denunciations, mingled with the most frightful menaces and efforts to get out of bed greeted the ears, or met the eyes of the devoted old man, who was so thunder-

struck by his reception, that he stood pale and rigid as a statue. After a dead silence of some minutes, the poor old man heaved a deep and sad sigh, and murmured slowly, 'Thank heaven! yer mither's dead and gane—oh, little could she think her wee Willie, the pride o' her e'e, and yer faither's idol wad e'er ha' come to sic a pass,—wad e'er ha'—' but here his feelings choked his utterance, and turning suddenly from the bed, he sank on a chair and buried his face in his hands. For a considerable time the mental volcano poured forth volumes of fiery abuse; at times he struggled furiously as if endeavouring to escape from some hideous demon, who was preying upon his vitals, or from a party of banditti who had seized him, and threatened his life. At other times he became momentarily quiet, and then started suddenly with a shriek of distress or a yell of despair—the result of the pictures which his diseased imagination was incessantly, but transiently painting in his brain. Not a particle or drop of medicine would he swallow; imagining these to be poisons, and the persons surrounding him to have a design on his life, he firmly clenched his jaws against their introduction, and spat and bit furiously at any one who dared to approach him for whatever purpose.

For many days, as I afterwards ascertained, he continued in a similar state, till a species of mania was produced, which necessitated his removal to a lunatic asylum. The quiet and repose, the absence of the exciting causes of his disease, and the regularity of diet and exercise, operated beneficially towards his cure, which took place in a few months. His friends were delighted with the change, and fondly hoped his character was completely reformed. He only remained at home till he obtained another appointment at sea, which he readily did, having been in former voyages highly esteemed for the best qualities which characterise the British

tar. Touching at a foreign port, his old tastes suddenly returned with redoubled keenness; he had another attack of delirium tremens, in the acmé of which he jumped overboard and was drowned.

'The mental delusions under which these men labour seem to be as varied as they are extravagant.'

'Yes; I could give you many examples of extraordinary delusions which I have met with in delirium tremens, but, as "time is swiftly fleeting," I will only mention one which happened here the other night. In passing the waiting room from some of the wards, I heard some one pacing up and down most furiously, and on entering, I found a man with both hands tightly grasping his own groin, and apparently in extreme agony. He stated, almost in a breath, that a large artery had burst in his groin some hours before—that he had called at the shops of several druggists and doctors, who said the nature of the injury was such that it could only be successfully treated at the infirmary; and that he was fast dying from loss of blood; and he cried for heaven's sake instantly to procure surgical assistance. So far, he stated the history of the accident distinctly, but his eyes were flashing—his expression was haggard—his forehead bathed in sweat—his speech faltered—every movement was tremulous, and there was a *tout ensemble* which led me to suspect that I had to do, not with a surgical case, but with one of delirium tremens. I accordingly led him into this ward, had him stripped and placed in bed, and requested to see the seat of injury. He pointed out a spot, where he said, he felt the blood gushing, and showed what he supposed to be a stream of warm blood trickling down his leg, and escaping by cupfuls from the points of his toes. I need scarcely say the injury existed only in his morbid fancy. He was gently assured that no injury of such a nature as he suspected in reality existed, but that his general health was

such as to render it advisable for him to spend a few days in hospital. Hereupon he got wildly out of bed, swore he would not be confined in a place to which he had merely been referred for advice, and took immediate steps to effect his escape in a semi-nude condition. He was placed under gentle restraint, and a course of sedatives given. He speedily recovered, and was discharged well in a few days.'

'But the cases you have shown me are surely not a fair average? Come, confess! they are the worst you can find,' said I to the Doctor, inquiringly.

'All cases, certainly, do not terminate so frightfully, or present such eventful histories; but, on the other hand, they are far from being the worst I could point out or describe. As a naturalist, I am anxious to show you the best specimens of the effects of intemperance,—in other words, the most illustrative cases. Let us turn, if you will, to the milder cases, which are more fortunate in their results. There, for instance,' said he, pointing to a man who was breathing heavily, and appeared to be sound asleep, 'is a case in which we are justified in forming a favourable prognosis—that is, which will probably recover in a few days. He is now deeply narcotized by opium; but the other morning he made his escape from the ward, during the temporary absence of the attendant, managed to climb a high wall, which encloses the hospital grounds, and had dropt hence into the street outside, ere he was discovered, overtaken, and captured. He has been sleepless and restless for several nights—has seized every opportunity to get out of bed, either to eat the food, drink the medicines, or destroy the clothes belonging to all the other patients in the ward. On one occasion, owing to the negligence of an attendant, he was known to have swallowed a very considerable variety of draughts, powders, and pills, containing drugs of the most opposite kinds, which had just been made up and allocated to

the other patients. His propensity for mischief has been unbounded. Breaking windows, bottles, and earthenware dishes has been an especial delight. He has frequently amused himself by pulling the other patients out of bed by the heels, stripping them of their clothes, and tearing their bed-clothes. The physical friction consequent on his incessant restlessness must have been great; still he does not appear to have suffered in the least. He has seldom been quiet, but has mumbled incessantly to himself. He occasionally started with a look of alarm or horror, and would request us to destroy the rats he saw skulking in the corners of the room, or remove the men or women that were threatening his life, or banish the fiery spectres that ever and anon flashed before his troubled vision.'

Thinking I had received sufficient food for reflection for one day, and expressing a wish not to trespass too much on my friend's valuable time, I moved to leave the ward.

'I see you are tired of your mission for to-day; but, before you go, I should like you to look at one case more. The patient is a young man of 20, and occupies a small private room off one of the cross passages. Before we visit him, I shall shortly detail his brief and inglorious career, and its results. It is with great pain I make the following disclosure; but I feel it my duty to conceal nothing that bears in any way on the grand truths which it is, at present, your object to elucidate. It is a well-marked type of a small but disgraceful class of cases. The patient is a medical student, well known at College as a clever and active, but withal "fast" youth. He is the son of a much-respected Free Church minister, in a remote part of the Western Highlands, who has probably expended the greater part of his annual income in giving this his only child a university education. His destination is the East India Company's

service—a commission in which has been promised, so soon as his academical course of study is completed, by a certain noble Duke, in one of whose parishes his father is pastor. He has far outrun his means, which were sufficient to have kept him comfortably, in modest lodgings, in some of the bye-streets near the College. While comparatively young, he was sent from the fresh, pure air of the country, to the polluted moral atmosphere of a large city, with no further recommendation or introduction than his parent's blessing. So long as he was under the watchful eye of his revered father, he was an intelligent, industrious, pious boy, beloved by the whole country. But amidst the glittering attractions and temptations of a city, his spirit and tastes, which had been perhaps unduly curbed by the strict religious discipline which his father imposed upon him, now ran loose. Without a relative or friend to command or counsel—with no interested eye watching over and reporting his conduct—he fancied he could, with impunity, for a time, mingle in the pleasures that lay so invitingly before him. He formed the habit of associating with a number of jovial English students, whose purses were much longer than his, and who soon poisoned his hitherto honourable mind. In their society he soon found the baneful effects of a bad example. As Paley most truly says—"The drinker collects his circle: the circle naturally spreads: of those who are drawn within it, many become the corrupters and centres of sets and circles of their own: every one countenancing and, perhaps, emulating the rest, till a whole neighbourhood be infected from the contagion of a single example." How true it is that a bad example acts like a ferment in chemistry, causing the most complete changes in the individuals or groups of which the mass of society is composed; or like a zymotic disease, multiplying itself from a centre, and contaminating all the predisposed within the

range of its influence. His companions led him to theatres, public promenades, and the streets: a further stage was smoking, drinking, and debauchery. In a low public-house, to which he, with some companions, adjourned on leaving the theatre late one night, a drunken riot was originated; he had taken less drink than the others, but, from having been less habituated, its effect on his delicate constitution was much more severe and rapid. Mischief was done—violence was committed; a number of strangers joined in the *melée*—the police were called in, and one or two of the most inebriated were captured as the ringleaders, and among them poor Willie D—, who had been an unwilling and comparatively innocent spectator of the scene. His companions quickly and quietly made off in the most cowardly way, leaving their poor dupe in "durance vile." He was in no condition to explain that he was not *particeps criminis*; the facts that he was associated there and then, and that he was the most "drunk and disorderly," were sufficient to justify his consignment to the cold, damp, police cells for the night. In the morning he was in a state of delirium tremens, and, from his violence and noise, was immured in a loathsome dungeon-like apartment. None of his companions called to make inquiries about him; *he never saw one of them again*. By and by he was visited by the police surgeon, who at once recognised the nature of his case, and caused his immediate removal to the infirmary, being unable to obtain any trace of his companions or friends. As his clothes and general appearance denoted that he belonged to a superior rank of life, and in the hope that his friends would speedily appear and remove him, the superintendent directed that he should occupy a private room, away from vulgar gaze, and have a private attendant. His companions on that fatal night probably soon became aware of his residence and state of health, but none of

them communicated with his friends, from the feeling that they were thereby exposing and condemning themselves. Little did his poor parents dream that their darling boy was an inmate of a public hospital, and labouring under one of the most hideous and degrading, because self-imposed diseases. Meanwhile his landlady had become alarmed for his safety, he having never been out a whole night without previously informing her of the cause. She instituted most rigorous inquiries; his companions either really knew, or pretended to know, nothing of his disappearance; some had seen him at the theatre on the evening in question, but of his further movements they knew nothing. In this dilemma, she bethought herself of setting the police on the alert, and at the same time informed his father of his son's mysterious disappearance. She called at several police stations, and among others at the one in which he had spent the first night of his illness. Her description of his appearance was heard by one of the policemen, who had conveyed him to the hospital. Thither he referred her; she hastened immediately, and judge of her horror and amazement, when she found him in the furor of delirium, strongly bound down in bed—several strong, muscular attendants standing by his bedside, ready in any emergency; the sweat standing in large drops on his forehead—his

eyes glaring wildly—his mouth frothing—his hands convulsively clutching the bed-clothes—uttering dreadful oaths, and yelling or laughing by turns. By the first post, a second letter was sent to his father, detailing briefly his son's condition, and mentioning the unfavourable prognosis of the doctors: and now, having entered into so detailed a history, shall we step in and see him, for he is fast going, I fear?

We entered—his bed was protected by a screen, and he lay as if exhausted by recent severe struggles. The doctor took him by the hand and kindly addressed him, but he appeared perfectly unconscious of the presence of strangers. It was a sickening sight, and I immediately left the room. The sequel of the story is the following:—

In consequence of his father living in a distant part of the country, several days elapsed before he received the letter, and several more before he reached town, though he set out on the journey immediately on receipt of the painful news. He was too late; a few minutes before he found his way to the hospital, poor Willie's spirit had fled, and all that remained of his beautiful boy,—the pride of his heart, and the stay of his old age, was a disfigured corpse—its features furrowed deeply with the traces of his agony and disgrace,—in the hands of strangers,—in a charity hospital.

The Abstinence Journal.

GLASGOW, JUNE, 1855.

OUR ANNIVERSARY.

OUR ELEVENTH ANNIVERSARY has been held; and, although, at some of the meetings, a larger attendance might have been desirable, those interested in the prosperity of the Scottish Temperance League and the spread of Temperance principles, must have been delighted with the proofs afforded that the cause was never in a better position than it is now, and the promise given, by the important plans projected, that the progress of the work shall, in the future, be very much more rapid than it has even been in the past.

SERMONS.

The Sermons on the previous Sabbath were able Christian exhibitions of our principles, and must have done some good, as we know that one or two of them seemed to cause evident uneasiness in the camp of the enemy. Of one example of gross anti-teetotal bigotry, we have been informed; but as we have no wish to affix an indelible brand of infamy on any one, we forbear mentioning particulars, in the hope that the culprit has by this time become ashamed of the pitifulness of his conduct, and will take an early opportunity of making due amends for his fault.

PUBLIC MEETING AND BREAKFAST.

We omit all comment upon the Public Meeting and Breakfast, except that, in the former, the statement made by Mr M'Gavin of the condition of the League was highly satisfactory; and at the latter, Messrs Cunliffe, Phillips, and Campbell gave such reports of the position of affairs in the South as were well fitted to cheer us onwards, and to make us yet more anxious that, in Scotland, our enemies may find no vantage ground from which to assail our English friends in their efforts still more effectually to hem in and cripple the Traffic.

BUSINESS MEETING.

The Business Meeting is, and ought to be, the most important. We celebrate our Anniversary not simply as a grand gala, though that it certainly is, but also and chiefly as a time when, reviewing the past, we determine as to the sort of work required to render the future better than the past, and pledge ourselves anew to one another, and to the cause.

First in order of time, and first, too, we may say, in importance, was the resolution authorising the Directors to embrace the JUVENILE MOVEMENT in their organization. This resolution was introduced to the meeting by Thomas Knox, Esq., J.P., Edinburgh, in a heart-warming speech, and was received with encouraging enthusiasm by the members. Had we not given, in full, that address, we might have said a word or two in support of the step resolved upon. Our readers, however, do not need our prose when they have Mr Knox's poetry; and, as the details are not yet arranged, we shall require to return, which we shall do gladly, to this matter.

The Directors were then requested, in accordance with a resolution proposed by Mr Vallance, to correspond with the societies in reference to a Monthly Tract scheme. We do not think there will be much diversity of opinion throughout the country in regard to the desirableness of such a scheme; there may, however, be some hesitation as to the possibility of small societies to meet the expense. When, however, it is remembered that a halfpenny monthly subscription from each individual receiving a tract would supply a fund more than double what is required, such hesitation will be seen to be altogether unnecessary; and if societies only consider a saying which has too generally been overlooked by abstinence reformers—'There is that scattereth, and yet in-

creaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty,' there will be no lack of orders.

The Two Thousand Pound Fund also engaged the attention of the meeting, and now that an opportunity has been given to the members and societies who have not yet subscribed, there is surely no likelihood that many weeks will pass before that fund is completed.

On the resolutions anent the working of the Public-house Act, the Address to Neal Dow, and the Conference, nothing need be said, they speak for themselves, and will find as hearty a response, we trust, from the friends who only read them in our report, as they did from those who listened to the earnest words uttered in their support.

And as to the resolution conveying the thanks of the League to the Rev. Wm. Reid for his services to the cause, what teetotaler is there who does not feel that the omission of such a resolution would have been unpardonable? The name of Reid has become already as a household word amongst us, and will, in all time coming, rank with those names, the mere utterance of which is enough to stir our heart's sympathy, and quicken to renewed activity our laggard souls. May our friend long be spared to be a terror to all spirit-selling bailies—a thorn in the side of every elder who so far forgets what is due to his sacred office as to deal in the damning drink.

PRESENTATION SOIREE TO MR GOUGH.

The Soiree to Mr Gough on the Tuesday was deeply interesting. We do not remember having ever attended another in which there appeared so much of quiet, powerful, feeling as might be said to characterise this one.

There was no boisterousness of mirth or questionableness in the sentiments either spoken or sung, but there was full enjoyment, chastened with the thought that we were bidding farewell to one who, during the short time he has been amongst us, has succeeded in twining around himself and his the warm affections of not a few to whom he is now not only the unrivalled orator, but the much-loved friend. Obligated by physical exhaustion to restrain himself, there was in the few words uttered by Mr Gough, in acknowledgment of the presentation, to his highly-esteemed partner, of his portrait by M'Nee, a struggling forth of strong emotion, which stirred the warmest feelings of sympathy and love in the hearts of his auditors, and we believe that, when, in consequence of the state of his health, Mr G. craved permission to shorten his address, there was not one in the hall whose thought was not that it would be not only unwise, but a crime further to task those powers which have been almost worn out in battling against the cursed drink, and whose hope it was not, that the rest their friend seeks far across the Atlantic may indeed recruit him intellectually and physically, and justify his speedy return to this country again to cheer us by his presence, and aid us by his efforts in razing to the very foundation the temple of the demon-god.

THE WAR OF THE STATISTS—ECONOMIC CONSISTENCY.

THE success or non-success of Forbes Mackenzie's Act has formed, from the first week of that Act's enforcement, matter of earnest contention among Scotch statist, and now, at the termination of a year, the war rages with even greater virulence than ever.

We need not inform our readers that we have not much faith in any figures yet possible to us on this subject. There have, during the past year, been too many disturbing causes in operation, to allow of any one declaring, with absolute certainty, to what extent the Act has influenced the consumption of drink, or the perpetration of crime, although few, except those who wish it so, will now say that it has completely failed. So far as our own opinion is concerned, we believe that it has accomplished quite as much as its warmest friends anticipated; for we do not suppose any of them expected that by this stopping of a few rills, they were about to gain all that might reasonably be looked for only from the drying up of the source. The measure of this Act's success is not, however, to be gauged either by the excise returns or the prison reports of the first year of its operation, and it has afforded us far more amusement than disquiet to watch the attempts of the *Edinburgh Scotsman* to make out, from these sources, a case against the Act. We confess, however, that that amusement has been dulled a little by regret that any professed public instructor should lend himself to the arts of the mere special pleader, in order to maintain what only appears to be economic consistency.

The *Scotsman* prides himself upon his Free-trade-ism, and, not discerning any difference between the trade in strong drinks and other trades, sets himself right against the Public-house Act, because he chooses to consider it hostile in principle to his pet 'ism.' Consistent thus far, he is wofully inconsistent in the arguments he employs to damage the act in the estimation of the community.

'It tends to create a monopoly,' is his first, or, as we may call it, his Free-trade objection. But such an objection is, in reality, a threefold argument, in our view, in favour of the Act; for, first, we suppose, the Act thus operates because its provisions are found irksome to a certain class whom the *Scotsman* considers 'respectable,' and enable the Magistracy to control, and ultimately to exclude from the traffic parties whom they consider of questionable respectability. If it be so, instead of this monopoly-making tendency cooling our love for the Act, we shall, if such be one of its effects, love it still the more; for the fewer the dealers in drink, the fewer are the offenders against the precept that forbids holding our bottle to our neighbour's mouth, and the easier will it be to deal, in subsequent stages, and especially at the polling-booth, with the traffic. We rejoice in every respectable man driven from the traffic, and in every vote and all the influence thus lost to a system which ruins the bodies and souls of our fellow-men.

A second strand, in this threefold cord of defence which the *Scotsman*

gives us, is, that as a monopoly renders the monopolist less careful of the comfort of his customers, and less anxious to extend his 'connection,' there will be fewer temptations, and those that are will be less powerful, to indulgence in those acts by which the enslaving habit of intemperance is formed and fostered; for, what tempts working men and others to frequent the drinking-shop more than this, that these shops have now, from the stimulus of intense competition, become in appearance, as in name, *Gin-palaces*? Whatever will take off from these foul sepulchres the whitewash which allures the victim, will do good; and the more completely the traffic becomes a monopoly, the more completely will this be accomplished.

Then again, and this is the third strand, monopoly enhances price, and proportionally lessens demand—results which are certainly very much in the direction of the efforts of those who seek to diminish intemperance; for who will question that, in so far as you lessen the consumption of drink, you lessen the drunkenness which it causes?

But, where are we now? 'Only in direct antagonism,' says the *Scotsman*, 'to the testimony of statistics' (his second argument), 'for that testimony, at least as we interpret it, bears that the Public-house Act, instead of diminishing the consumption of spirits, has greatly increased that consumption.'—So much the worse, then, either for the *Scotsman's* free-trade argument or his statistical interpretation, for, without any doubt, they cannot both be true. Either interference with the sale of a commodity, not a necessary of life, does not enhance its price or lessen its consumption, or the true operation of the Public-house Act is not seen in the *Scotsman's* interpretation of the excise returns. Let him choose his alternative, and either abandon Adam Smith, or confess that he would be none the worse for a lesson or two, in statistical science from his neighbour Duncan M'Laren. Assuredly, until he publicly renounces his free-trade opinions we are under no necessity of carefulness in answering or refuting the blundering interpretations, which he has so suicidally given to the world, of facts requiring little skill to understand, but much ingenuity to pervert as he has done. When he ceases to be a free-trader, we shall be ready to enter the lists with him, and in the meantime, since he seems to smart too much under the 'taws' of the late Lord Provost to listen to or profit by that gentleman's teaching, commend to his careful study the following clear statement of facts given by the *Glasgow Commonwealth*:—

'But what are the real facts as held forth in the returns just issued? The increase on the year 1854 over the year 1853 is 18,591 gallons. Now, if the last six weeks of the former year be compared with the last six weeks of the latter, it will be found that the quantity taken out of bond was, in the former period, no less than 266,760 gallons above that of the same period in 1853. How is that accounted for? Simply by the fact that, from what had fallen from the Chancellor of the Exchequer in the beginning of the year, as to the desirableness of equalising the spirit duties in England and Scotland, it was anticipated that in the December session of Parliament this object would be accomplished. Instead of nobody thinking of a change in the duties, it was everywhere expected, at least in the trade, that the war taxes would fall in the direction of whisky, and, in order to gain a march on the Chancellor, this large

surplus quantity was liberated from bond. Fourteen times the amount of the increase on the whole year was thus, in six weeks, suddenly entered for home consumption. But, besides, what stands as a curious illustration of the varying state of these statistics, when the six weeks ending the 19th Feb., 1854, are compared with the six weeks ending the 19th Feb., 1855, we find that the diminution in the latter period is almost equal to the whole increase in the year 1854 over the year 1853. So that, up to the period at which these returns are made, there is little room for congratulation among the friends and supporters of the party given to drink. Comparing 1854 with 1850, the diminution in the former year is nearly 570,000 gallons; as compared with 1851, it is upwards of 267,000; and as compared with 1852, it is upwards of 618,000. The 18,591 gallons of increase in 1854 over 1853 we have accounted for, and shown to be equalised by the first six weeks of the present year, so that as yet that seeming increase may be taken as standing at nil.

Having profited by this lesson, he will be glad to be informed, that, in a month or two, the Scottish Temperance League will be able to place at his service such an amount of information as will prevent him, we hope, ever again so damaging, as he has repeatedly done of late, his reputation for statistical skill and economic consistency.

BENEFIT OF CLERGY—WHAT'S IN A NAME?

SOME one has somewhere said, that the world is governed by names, and the Rev. James Gibson seems to suppose, that it may also be convinced or frightened by the same.

In our May number, we incidentally referred to the expected stand of the rev. gentleman against teetotalism, as likely, indeed almost certain, to give great satisfaction to the licensed victuallers, who are ever ready, rightly or no, to reckon all who are not teetotally with *us*, as on their side. This reference of ours, gained for us special notice in the meeting of presbytery. Mr Gibson read the few sentences applicable to himself, and gained an apparent advantage by the turn he gave to the closing words. Now, we may be allowed here to acknowledge that, had we known, which, of course, we could not, what he was about to say, we would never have asserted that the publican interest would dub him 'a right good fellow;' for he seems to be one of those clumsy militants who, hitting right and left, damage friend and foe alike. If any of the trade, misled, as we were, attended the presbytery, in the expectation of hearing teetotalism demolished, they would be sadly disappointed; for towards them Mr G. shows no mercy, whereas, he styles teetotalers 'friends,' and declares that he joins them in thinking 'it expedient that there should be no public-houses, or dram-shops, properly so-called, at all.' In making this admission, however, we do not mean to plead guilty to the charge of misrepresentation, in speaking of him as about to discuss teetotalism; since, although he, in his introduction, limited himself to teetotal societies, his speech belied his profession; and, further, he might have known that the term 'teetotalism' is not capable of separation from the society-movement, although 'abstinence' may be so. The principle of this teetotalism is the association of individual abstainers for the purpose of encouraging and persuading others to abstain; and

when any one takes ground against the societies, he takes ground against teetotalism, and this, on Mr Gibson's own admission, was his avowed intention; although, imitating those who make a man an offender for a word, he endeavoured by this, which we are almost tempted to call a quirk, to fix on Mr Arnot and ourselves the charge of misrepresentation.

One might have thought, that after this preliminary denunciation of us as paltry and ribald writers, Mr Gibson, in his carefully-prepared speech, to which, in all likelihood, he devoted some of those early hours of which he so childishly boasted, (forgetting, as he so boasted, that the work he was engaged in was very apt to suggest to the minds of his auditors, for application to himself, the words: 'They sleep not except they have done mischief,') that he would have avoided everything like ribaldry of speech or misrepresentation. But it is by no means so. Had we space at command, and did we not care about mis-spending our time, we might undertake to cull from each of the thirty-four pages which the speech now occupies, specimens of the former which would outrival Billingsgate in its palmiest days, and of the latter which no Old Bailey special pleader could ever hope to rival. Indeed, the speech, including its two prefaces, consists almost solely of attempts, by misrepresentation, nicknames, and foul epithets, to damage a cause whose principle he cannot overthrow, being forced to admit that 'total abstinence may be, and often is, a good thing;' and, if so, surely their cannot be much wrong in abstainers associating themselves as such to disseminate the information and to render the assistance they believe their neighbours need.

We believe, that to hear Mr Gibson complaining of strong and rough language, must call up a smile upon the lips of all who know him, certainly of all who reads this speech, and know anything of the parties he vilifies. What he means by connecting Teetotalism, even by insinuation, with Neology, Mohammedanism, and Devil-Worship; what by the charge, that our juvenile excursionists spend their gala days, '*nobody knows how or where,*' we cannot stay to inquire; but judge that a professed minister who can allow himself to use such language will find his name too weak to save him from the consequences of his misconduct; and that, though, when a boy, he might with impunity rob a few wasps of their nest,* it is by no means so likely that, when a man, he shall be able to throw dirt and not be defiled.

We must have done with Mr Gibson's personalities, but next month shall embrace the opportunity afforded by his speech, to revive some of those first lessons in temperance of which he evidently stands much in need, and to which we could hardly now-a-days expect any one to listen

* Although a very useful action, we can hardly assert that this was not at once cruel, reminding us of the tyrant who commenced his career by transfixing flies on pins, and unnatural, suggesting the explanation of his impunity in the proverb, which may be current even in waspdom, 'It's nae lost a freen gets.'

had the speech before us not evidenced the necessity still existing for them.

In conclusion, we advise any whom curiosity, or any other feeling, may induce to peruse Mr Gibson's speech, to be careful as they go along, to call things by their right names, and they will be amused to find how repeatedly and zealously the rev. gentleman abandons his own position, and seeks to defend ours. Let them refuse to call brandy and logwood, wine; or to judge that everything named wine possesses identical qualities, any more than he would judge that every 'James Gibson' is the same Rev. James Gibson, A.M., with whom we are dealing,—instead of 'Teetotalism,' let them read 'Associations for the promotion of abstinence from the use of intoxicating liquors, whose members consistently refuse to use or give what they denounce,' instead of 'solemn league and covenant,' let them read a 'mutual pledge,' and instead of 'temperance,' let them try to find a word or phrase which does not mean *habitual* abstinence; for it is better than the restraint of a pledged teetotaler, and yet which does not mean *drinking moderately*; for Mr Gibson says, it is a falsification to assert that he considers moderate drinking better than abstinence, and, when they do so, they will be ready enough to join us in our inquiry, 'What's in a name?' and may regret (we don't) that we cannot claim the 'benefit of clergy' in support of our movement for then, perhaps, we might have the adhesion of all who, with the Rev. James Gibson, fancy that 'Truth' requires a name on which to lean, and forget that even a name with 'Rev.' before it, and 'A.M.' after it, like a crutch under each arm-pit, would not enable 'error' to stand erect in the presence of 'Truth.'

Obituary.

THE LATE MR JOHN AITKEN.

Died, on May 17, suddenly, at the Temperance Hotel, 104 High Street, Edinburgh, Mr John Aitken, of 108 Argyll Street, Glasgow. Mr Aitken was born in Edinburgh, and was one of the first who joined the total abstinence movement, in which he has been a persevering labourer ever since. Owing much to the cause, he was no sooner embarked in it, than he felt a desire to extend it, and for nearly twenty years he was one of the most indefatigable men in the movement. Impressed with the desirableness of having hotels established where food and sleep

could be obtained without the proximity of intoxicating liquors, he opened in the High Street of Edinburgh, the first teetotal coffee-house in Scotland. These houses have increased to a large number; in Edinburgh alone there are between thirty and forty of all classes, from the Original Working Men's Refreshment Rooms, to hotels such as the Waverley. Mr Aitken was possessed of a fine taste, and strove to render his Edinburgh house the best and most comfortable of its kind. Being a lover of the fine arts, he had his house embellished with much nicety, and now in its internal arrangement, it is as compact and perfect as could be desired.

Mr Aitken was also an antiquarian, and had a large collection of curiosities. He took an active part in the cause of reform, and along with such men as Mr Robert Lowery and Mr Henry Vincent, he often pled the cause of the people. In the teetotal movement he was, as we have said, indefatigable. He was earnest and active in committees, and eloquent on the platform. He was generous and warm-hearted, and was ever ready to help the needy teetotaler. He was loved and respected by a very wide circle, and his comparatively early death is much lamented by abstainers all over Scotland. He was interred in the Grange Cemetery, Edinburgh, on Sabbath, 20th ult., his remains being followed to the grave by one

of the largest and most respectable parties of mourners ever seen at the funeral of a private citizen in Edinburgh. There were gentlemen present from Dublin, Glasgow, Stirling, Paisley, Greenock, and several other places. His Glasgow house was opened on the death of Mrs Welsh, and he has rendered it also a first-class establishment. In all this he was assisted by Mrs Aitken, who is just the woman wanted in a temperance hotel—quiet, orderly, affable, and obliging. As she intends to carry on the business, we have no doubt that all Mr Aitken's friends will rally round her and give her the liberal support which they know she deserves.—*Commonwealth.*

Poetry

THE BETTER THOUGHT.

WHEN fable paints the ancient king
Retiring to his distant cave,
That he might thence sage counsels bring—
The gift his guardian goddess gave—
Deem not that ancient faith so blind,
All have, like him, in secret sought
Some sweet Egeria of the mind,
And, like him, found the Better Thought.

The Better Thought! what human breast
Hath never known its soothing power;
Welcomed its sacred Sabbath rest,
And blessed the spot, and blessed the hour.
'Mid mountain heights, in solitudes—
By lonely stream, or ruin hoar,
We all have had our holier moods,
And every soul hath learned to soar.

These Better Thoughts they speak a speech
Unknown in languages of men,
And truer, deeper wisdom teach
Than falls from tongue or flows from pen.
Like rays of light, which ne'er assume
Gross forms or dull material guise,
Uncloth'd in words they best illumine—
Bright emanations of the skies!

Yes, if throughout the realms of earth,
So beauteous wheresoe'er our flight,
We trace the uses, hail the birth
Of silent, pure, and quick'ning light;
Doubt we that for far nobler ends
Ethereal moods in souls are wrought,
Or question that from heaven descends
In tranquil hours each Better Thought.

Were every ill around me spread,
And I had all to bear alone,
In desert wild to make my bed,
Nought for my pillow but a stone;
Yet, visited by such a guest,
Even in a dream did it appear,
I could but deem my lot too blest,
And say,—'an angel has been here.'

And may there not, and shall there not
Be still this boon for me—for all—
However abject or forgot,
Or high our state, or low our fall?
Oh yes! and who can dare to say
The influence which its sacred claim,
Will carry to his dying-day,
Even o'er the child of sin and shame.

The throb of fear, the strange remorse
That shoot athwart the guilty brain,
May make their victim only worse,
Or stun him back to good again;
God knows, but this we also know—
Could but their secret cause be sought,
His soul's profoundest depths would show
Some old, though buried, Better Thought.

Then let us live in humble hope,
And honour of all human kind,
The pharisee and misanthrope,
Alike presumptuous are and blind.
The Great, the Good,—the Last and First,
Bestows on all this boon unbought;
He'll one day ask, both best and worst,
How each improv'd his Better Thought.

W. B.

Operations of the Scottish Temperance League.

NEW PUBLICATIONS.

A Fifth Packet of Juvenile Tracts has been issued, and a new series is in preparation.

THE LEAGUE AGENTS.

PLACES VISITED SINCE LAST REPORT.

DR LEES.—Kirkpatrick-Durham, Rothesay, Bo'ness, Dunse, Motherwell, Kilmarnock, Aberdeen, Montrose, Arbroath, Tranent, West Calder, Bellshill, Brechin.

DR RITCHIE.—Broughty-Ferry, Hilltown (Dundee), Dundee, Lochee, St Andrews, Anstruther, Pittenweem, St Monance, Elie, Kennoway, Lundin Mills, Leven (Fife), Paisley, Coatbridge, Glasgow (St Enoch Square), Airdrie, Alexandria, Strathaven, Stonehouse, Douglas, Hamilton, East Kilbride, Chapelton, Greenock, Chapelhall, Omoa Iron Works, Wishaw, Carluke, Neilston, Paisley, Motherwell, Kilsyth, Mearns, Coltness, Fauldhouse, Whitburn, Bathgate, Linlithgow.

REV. JAMES WILSON.—Stranraer, Lockerbie, Annan, Ruthwell, Dumfries, Torthorwald, Tinwald, Irongray, Edinburgh, Greenock, Partick, Glasgow, Dumbarton, Carluke.

MR EASTON.—Kirkcaldy, Edinburgh, Portobello, Irvine, Eglinton, Pearstone, Stow, St Boswell's, Jedburgh, Hawick, Lilliesleaf.

MR ANDERSON.—Biggar, Carlisle, Brampton, Haltwhistle, Haydon Bridge, Langley Mill, Hexham, Berry Edge, Anfield Plain, Colliery Dykes, Cold-Rowety, Highgate, Shotley Bridge, Castleside, Crook, Witton Park, Old Sheldon, Cowton, Darlington, Yarm, Stockton-on-Tees, Newcastle, Nether Witton, Cambo, Morpeth.

MR M'FARLANE.—Duntocher, Old Kilpatrick, Tollcross, New Vennel, Suffolk

Street, Rev. Mr Borland's, Gorbals' Working Men's, Bedford Street, King Street—Glasgow; Grangemouth, Stenhouse-muir, Bannockburn, St Ninian's, Braco, Dunning, Auchterarder, Crieff, Comrie, Logie-Almond, Kirkcaldy, Donne, Auchtergaven, Methven, Blairgowrie, Aberdeen, Woodside, Banchoory, Bervie, Auchinblae, Gairdon.

MR DUNCAN.—Arbroath, Froickheim, Kirriemuir, Forfar, Newton-Stewart, Creetown, Glenluce, New Luce, Stranraer, Gatehouse, Kirkpatrick, Haugh of Urr, New Galloway, Castle-Douglas, Dalbeattie, Colvend, Mainsriddle, Carlawerock, Ruthwell, Annan, Ecclefechan, Lockerbie, Lockmaben, Torthorwald, Dumfries, Tinwald.

MR THOMAS REID.—Kirkcaldy, West Wemyss, East Wemyss, Buckhaven, Burntisland, Linwood, Paisley, Coltness Iron Works, Chapelhall, Motherwell, Bellshill, Busby, Tillicoultry, Dollar, Dunblane, Thornhill, Ruskie, Killearn, Rothesay, Dunoan, Kilmarnock, Cumbernauld, Musselburgh, Tranent, Haddington, Pencaitland, Chirnside, Allanton, Sinclair's Hill, Dunse, Greenlaw.

MR ROBERT LOWERY.—Kirkcounel, New Cumnock, Old Cumnock, Ochiltree, Auchinleck, Muirkirk, Catrine, Mauchline, Galston, Newmilns, Darvel, Kilmarnock, Kilwinning, Ardrossan, Stevenson, Glasgow, Lochwinnoch, Neilston, Dumbarton, Port-Glasgow, Kirkcaldy, West Wemyss, East Wemyss, Buckhaven, Leven.

MR GREER.—Hozier Street, Bridgeton, Barrowfield Hall—Bridgeton, Green Street—Caltoun, Finnieston, Great Hamilton St., Axminster, St Rollox, Blackquarry, Glasgow; Kilbride, Mearns, Rothesay, Bowling, Greenock, Campsie, Shettleston, Campbeltown, Kilmaccolm, Falkirk, Irvine, Edinburgh, Balfour.

Anniversary of the Scottish Temperance League.

SABBATH SERVICES.

THIRTY-THREE discourses on Temperance were preached on Sabbath, 20th May, in connection with the League's Anniversary—19 in Glasgow and 14 in Edinburgh.

In Glasgow, the Rev. T. Mackenzie Fraser of Yester preached in Renfield Street and St Mark's Free Churches; the Rev. John M'Leish of Methven, in Great Hamilton Street Congregational Chapel; the Rev. Alex. Sorley of Ar-

broath, in Regent Place and Gillespie U.P. Churches; the Rev Wm. Watson of Langholm, in Eglinton Street and Caltoun U.P. Churches; the Rev. W. Grant of Granttown in Trades' Hall and Hope Street Baptist Churches; the Rev. Alex. Han-nay of Dundee, in West George Street and Nicholson Street Congregational Chapels; and the following Glasgow ministers preached in their own places of worship:—Rev. T. S. Fleming, Reformed Methodist; Rev. Dr Bates, Reformed Presbyterian; Rev. Messrs Ross and Rattray, Established

Church; Rev. David M'Rae, Gorbals U. P. Mission; and the Rev. Messrs Ferguson and Scott, Congregationalists.

The services in Edinburgh and neighbourhood included two sermons by the Rev. John W. Borland of Glasgow, in Lothian Road and South College Street U. P. Churches; two by the Rev. Hugh Baird of Cumbernauld, in Portsburgh and North Leith U. P. Churches; two by the Rev. Duncan Ogilvie of Broughty-Ferry, in Stockbridge and Potterrow U. P. Churches; two by the Rev. John Guthrie of Greenock, in St Andrew's Street (Leith) and Brighton Street Congregational Chapels; one by the Rev. H. S. Paterson of Free St Mark's, Glasgow, in Richmond Place Congregational Chapel; one in the Music Hall, by the Rev. Alex. Wallace; and one in Free St John's, Leith, by the Rev. Wm. Reid. The Rev. W. M'Kenzie of North Leith Free Church, the Rev. R. D. Duncan, of Bread Street U. P. Church, and the Rev. Wm. Graham, of Newhaven Parish Church, delivered discourses to their own congregations, in their respective churches.

The attendance at the various services in both cities was in the highest degree encouraging.

PUBLIC MEETING.

The Annual Public Meeting was held on Monday evening, 21st May, in the City Hall—Robert Smith, Esq., President of the League, in the chair.

The Rev. Dr BROWN, of Dalkeith, opened the meeting with prayer.

The CHAIRMAN said,—It is now upwards of ten years since the Scottish Temperance League was instituted. During that time it has been instrumental in greatly advancing the temperance cause, reports of which have been made from year to year. Now, at the close of another year's operations, the Directors meet you to report the progress making in the movement; and I am glad to say, that while they have met with some disappointments, they have had much to encourage them in the good work, full details of which will be given you by my friend Mr M'Gavin, who has presided over the Directors for some years, and has a thorough knowledge of the Society's proceedings. To no one agency can we attribute our success, under God's blessing, more than to the presence amongst us of our zealous and devoted advocate, Mr Gough. His labours have been unceasing—almost self-sacrific-

ing; for to his power, and beyond his power, he has laboured, travelling over the length and breadth of the land, and lecturing night after night to crowded audiences. From the peculiar style of his oratory, Mr Gough has attracted to his meetings classes not accustomed to hear much of temperance operations, who, although satisfied that drinking to excess is an evil, never for a moment consider the moderate use of stimulants, as daily practised by them, can lead to such an issue as his illustrations brought before them. To many such I believe his addresses have brought conviction, and I trust to not a few they will bring conversion. Many of you, no doubt, have heard that in various districts of the country, churches have been refused to Mr Gough—in some cases by the minister and kirk-session—in others, the heritors have stepped in and obtained a sheriff's interdict—thus preventing, by all means in their power, the instruction of the people on the evils of intemperance. In these attempts to retard the movement, I am glad to say, they have utterly failed; for I believe their opposition has produced what persecution in all ages of the world has hitherto done—a strong feeling of sympathy for the oppressed, and scorn for the poor, pitiful persecutor. In one of the cases to which I refer, the friends in the district determined not to be balked in their desire to hear the far-famed temperance orator, and, lightly esteeming the cost, immediately set about erecting a wooden pavilion, capable of accommodating some two or three thousand individuals in which they had two lectures delivered to somewhat about double the number the church could have accommodated. Instead, therefore, of shutting Mr Gough's mouth to the people of Dunse, he was enabled to address as many in two lectures, as using any of the ordinary places of meeting, he could have addressed in four. Some ministers, from what reason I know not, decline to read our notices of sermons, meetings, etc., leaving their members to find out from other sources when and where temperance information is to be obtained, or to remain in happy ignorance. On the question of toast-drinking at ordination dinners being discussed in a Presbytery not two miles from Glasgow, one minister of the gospel is reported to have declared that for the sake of a drunkard he would not take a pledge. Now, what is the pledge we take that appears so alarming to the reverend

gentleman? Simply a declaration that we will neither take nor give to others what is admitted on all hands to have ruined thousands and tens of thousands both for time and eternity. I can't say I regret to see this manifestation of feeling; for I like to hear ministers speak out their mind, and if we are wrong, by all means let them set us right. The more the question is agitated, the sooner will the right side of the argument be discovered. I am sorry I should have occasion to refer in this way to any portion of the clergy of our country, because, as a class, they are possessed of almost unlimited power, and their example influences so many for good or evil, that it is to be deplored when they seem indifferent or opposed to any benevolent movement. In our ranks we have a goodly number of devoted ministers, whose labours have already been productive of incalculable good, and who by their zeal and energy, will, I trust, go on prospering and to prosper. Thirty-three sermons were yesterday delivered in Edinburgh and Glasgow. Public attention has been recently turned to the change in Sabbath Traffic. Some philanthropists look with interest to the effect of that change on the morals of the community, and expect good from it; others go a little further, or I should perhaps say a good deal further, and want legal restrictions applied to the whole week; but while I should like to see the use of strong drink abolished, I am afraid we must spend more time yet in endeavouring to enlighten our friends on the subject before we can press for legal enactments on our behalf. In the meantime, I would recommend you all to try the experiment of abstaining, and when that becomes general, I prophesy that few complaints of the public-house nuisance will be heard.

Mr M'GAVIN spoke as follows:—Mr Chairman, Ladies, and Gentlemen—As on former occasions, I may intimate that I stand here in consequence of my official position in the Board of the Scottish Temperance League. It is a duty which I always perform with pleasure—at the same time, you will believe that it does become a sort of sameness to any one who has the same duty to perform year after year. However, I am quite aware that in our meetings there are always many parties who have not been present at similar assemblies on former occasions; still it must be admitted that to be giving similar details at every meeting becomes to me rather stale. The Chairman has

stated that it is now ten years since the institution was formed. It was instituted in November, 1844, so that it is now nearly eleven years since it began its operations. Our bond of union is what is known as the long pledge—it being our principle neither to give nor take intoxicating liquors. Our membership consists of individuals gathered from all parts of the country; but I would not have the meeting consider that the members of the Scottish Temperance League by any means represent the strength of the total abstinence cause throughout the country, inasmuch as we have in general only a few of the leaders of the movement gathered from the towns throughout the country at large, and who contribute to the funds not less than 2s 6d a-year. It also consists of affiliated societies, which contribute 10s yearly to the funds of the institution. The object of the League is the entire overthrow of the drinking customs of the country. Our weapons are the pulpit, the platform, and the press; and it is my duty to-night to give you some idea of how we have been getting on during the past year in these various departments. You will allow me to premise, however, one sentiment which I have always expressed on former occasions. I have great pleasure in stating that during the past year the results of our operations have been much more gratifying than in any year of the existence of the League. You will form some idea of our accumulating power when I inform you that in the year 1849, when we published our first register, the individual members numbered 1166, and in the year ending in 1854 our membership had risen to 4047—while in 1855—the year which has just passed—the members on the list have risen to 4811. The increase of societies has been even more gratifying than that of our members. In 1849 only 38 societies were connected with the League, while in 1854 we had 269, and in the year just passed 309. Now, you will just allow me for one moment to revert to the power of such an institution as this, consisting of 309 societies. These societies have a great effect upon public principle throughout the length and breadth of Scotland. They are composed of large sections of the community, and in their several localities are presided over by men disciplined in carrying on public movements. I am not fond of boasting—and much less do I like

threatening—yet I may say to those who are somewhat inclined to trample on the Scottish Temperance League, ‘Remember the old adage, “*Nemo me impune lacessit.*” Take care of the Scotch Thistle; it is a powerful combination this League now. I would like to know what association, with the exception of our religious institutions, could command the power for carrying on any sort of enterprise equal to that which the teetotal societies throughout the country now possess. Well, as to our operations during the last year. In the first place, the publications we have issued from our office, amount to 10,517,440 pages of letterpress, the weight of these publications being about eight and a half tons. It is scarcely possible for me to estimate this amount. I lately observed an article in the *Times*, which in speaking of the amount of the present taxation, said that it was not easy to form an idea of what a million really is, and the *Times* entered into a long disquisition—as an example—upon the large tract of country from which one million had been gathered for the widows and children of the soldiers. Adverting to our publications, I would first notice the *Scottish Review*, and I am glad to say its circulation has been increasing during the past year. We still continue to issue the *Abstainers' Journal*, and I am glad to say that its circulation has also kept up during the past year. Then we still continue to issue our *Adviser*, a little publication to which you will allow me just for a moment to direct your attention. It is retailed at a half-penny, and I believe it is about the best value which issues from the British press. I hold a copy of it in my hand; it is replete with beautiful woodcuts, it is well got up in every way, and altogether, I believe, this little periodical is unrivalled by any other of the same price. Twelve months ago, its circulation was 8500, but now we throw off 20,000. If there is any one in this meeting who wishes for a great bargain, I advise him to go and buy this little book, because we are losing by it, and we would require to sell at least 30,000 to make it self-supporting. I am in hopes, however, that its circulation will rapidly increase. We lately made an attempt by improving it in various ways, to increase its circulation to 50,000, if not to 100,000, but bad times intervened, and the public mind has been engaged on other important subjects. We have also thrown off 30 new tracts, and these having been added to our former stock,

we have now a large assortment. Then, as regards our agency. During the year we have kept up that department, and generally employ about nine agents, though at present we have twelve. These have been constantly going through the country enlightening the public mind, and encouraging existing societies, while they have formed new societies in places where they did not previously exist. We have given, during the year, about 2000 lectures through the instrumentality of these agents. As the chairman has stated, 33 sermons were delivered yesterday in Glasgow and Edinburgh, and no one taking this into consideration can doubt that great results are being secured throughout the country. I cannot help, notwithstanding what our chairman has said, referring for a moment to the efforts of Mr Gough. During the time that he has been in this country, I believe his appearances have been altogether unprecedented by any orator who has appeared before him. I am not aware that any man has addressed for such a length of time such audiences as my friend Mr Gough has done. That, I think, is the best reply to any one who wishes—and there are some who wish—to detract from Mr Gough's greatness as an orator. I have paid very particular attention to the criticisms that have been made on Mr Gough since he came to this country, and take this opportunity of referring to the fair and candid criticisms which have been passed by the gentlemen of the press. These, with very few exceptions, have been as laudatory as his best friends could have wished for. Mr Gough is going to leave us. This is the last night, with the exception of a short speech to-morrow, that he will speak to a Glasgow audience, and I am sure the meeting will be unanimous in wishing that he may have a safe voyage to his adopted country, and that he may be brought back to us in stronger health and in greater vigour, and I may say that he cannot come too soon, as we will be glad to receive him again as soon as possible. Allow me for one moment to advert to our general business. Many of our friends in the country sometimes get very short letters from the office of the League. Mr Marr is a thorough business man, and does not write a line more than is necessary to express his meaning; and I would ask our friends to consider the amount of business we have to do in the office, and they will consider, I am sure, that Mr

Marr has his own work. During the last six months we have had 32 letters on an average coming to our office every day, and, in the same time, we have sent out of the office 45 letters *per diem*. This will give you some idea of the business which is transacted at our office. Besides writing letters, we have arrangements to make for the delivering of lectures throughout the country, to get up bills and announcements for every meeting, to superintend the distribution of our periodicals throughout the various parts of the country and foreign countries. When you consider these things, you will have some idea of the labour which is performed in the way of business. Then, as regards our funds. In 1854 our income was £3073 10s, and for the year 1855, that is up to the present time, our income has been £5599 11s 8d. Our expenditure during the past year has been £5591 12s, thus keeping a few pounds in the hands of the treasurer. We have had the assets valued at a moderate rate, and I believe that an auctioneer could easily raise the sum set on them; they are £1729 12s 4d, while the liabilities only amount to £606 0s 9d. We instituted a fund about six months ago, the '£2000 fund,' as we felt that we could not do the amount of business we wished without it. We stated our position to our friends, at the same time intimating that we considered such an attempt absolutely necessary. I must say that I have been disappointed in this matter. Of the £2000 which we expected, we have only got £824. I believe this failure may be in a great measure attributed to the appeal made to the country in behalf of the widows and orphans of our gallant soldiers who fell in the east. We felt so patriotic, perhaps, that we did not wish to press our fund upon public attention, and as very bad commercial times followed, we had not the assurance to be dunning our friends for money, and I believe we have not got so much as we would otherwise have, if we had done so. We shall now, however, endeavour to make up the sum and carry out our projected arrangements. I may, in the meantime, and in the name of the League, express the deep debt of gratitude for the handsome liberality with which some of them have come forward and responded to our solicitation during the past six months. And in taking my seat, allow me to observe that we are engaged in a great conflict, and I am sure I am expressing the feeling of every one en-

gaged in it, that we are determined not to relax our efforts until there is neither a drunkard nor a dram-shop in Great Britain.

Mr GOUGH on rising was received with loud cheers. He was labouring under a severe cold. He said that he would have difficulty in occupying the time of the meeting, for his voice was in a sad state. Still, on such an occasion as this, he must say something of encouragement to those engaged in this great work. It is gratifying to find that it is still making progress—there is no diminution of members, and the question of success is only a question of time—it will require a great deal of faith and prayer to fight the battle, but he was sanguine that it would ultimately result in a glorious victory. On an anniversary occasion he thought it would be interesting to look at the progress of the movement in America. There the temperance enterprise had its origin in the Church of Christ. The ministers in the United States got alarmed at the amount of dissipation and debauchery—for it had grown to so great an extent after the revolution that America bade fair to be the slave of drunkenness, when the old temperance societies were first formed, and these in the hands of Dr Lyman Beecher and others, grew into the form of entire Abstinence Unions. Dr Beecher has always been 25 years in advance of public sentiment, and long ago he saw far in the future the days of prohibition. Nevertheless, the long pledge, as it is called, was first got from England. All kinds of drink had got to be called wine before that, and slaves used wine as well as the free population. They had found it necessary that more should be done, when the news concerning the Preston movement came across the Atlantic.—Then the battle began in earnest, the total abstinence principle was adopted, and this divided their ranks. Many stood on one side, and ultimately fell off altogether, and are sipping their toddy to this day. Still the old friends wrought on and on, and the seed then sown took root, and brought forth fruit among the young, many of whom were trained up abstainers. He thought that the young are the hope of the temperance reformation. Those who imbibed the principles when little boys and girls twenty-five years ago, have done their work in the United States ever since. In 1838, a new institution was brought into the field. Six men were drinking in a public-house

in Baltimore, when one of them made the announcement, that there was to be a temperance meeting held, and requested the others to go to it along with him. 'All very well for him,' chimed in the publican, 'he's paid for preaching teetotalism.' 'Ain't you paid for selling liquor?' retorted one of his victims. After some more discussion, it was agreed that three of the six should go to the meeting and return with a report. When they came back, they related the substance of the lecture, and one of them said, 'I'll draw out a pledge if you sign it.' They did so and agreed that each man should bring another next day. Well, they did this, and these six men soon increased to seven hundred reformed drunkards in Baltimore alone. In regard to the assertion in the *Alliance*, that moral suasion had kept back prohibition ten years, Mr G. denied that it had done so. He was in favour of this movement through and through, and also went to the full for prohibition. The object of Washingtonianism had his warmest sympathy. Still it wanted something. He would take an illustration. The movement was as if it had got on a track, and had the rails laid down, but seemed to have lost all motive power. Then the Washingtonian enterprise came like a locomotive and sent all before it; but it started without the engineer—without a man to take the charge of such an important train. They had men who had been trained at the public-house bar lifted from the gutter into a position of influence, and many of them could not bear it. Washingtonians determined that there should be no other organization but their own. There were irreligious men in their ranks, who were not content with simple interference with the evil, but they laughed at the mysteries of the gospel. Then they began to introduce amusements offensive to the moral portion of the community. They opened theatres, and got plays and moral dramas introduced. In one place a play was advertised, entitled 'The Drunkard converted and the fallen redeemed.' These did not receive the countenance of the moral men of the State, and by and by they became absolutely blasphemous. In ten years this movement had become almost a stench in the nostrils of the moral portion of the community. Their doctrine was thorough and exclusive moral suasion, and ignored those who continued to agitate for legislative interference. Still it did a great amount of good. He was not

the man to speak against this principle; for he stood in the City Hall in Glasgow, on the anniversary of the Scottish Temperance League, to declare that the principles of Washingtonianism had saved him from the darkest degradation. He would be glad at any time to step by the side of the drunkard, and help to shake off his fetters. Washingtonianism has had its day; but if we look across the Atlantic, we can see that the cause is in a prosperous state. They had never split up the organizations for the purpose of attempting to gain a law, and yet they had got it. He maintained that when once the sentiment of the people was educated to the proper pitch, they will demand a law of themselves. Without the old institutions, the new, which were like the feet of Nebuchadnezzar's image, part of iron and part of clay, would never do the work nor hold long together. The great matter which gave power to the movement in America, was the training of the young in the paths of temperance: efforts should be made to secure them, because children are like a sword-arm to the cause. The prohibition movement in America owes its progress to the spread of total abstinence principles among the young. Mr Gough went on to say that it used to cheer his heart to go to the State Convention of that organization which gave strength and stamina, and force and power, to the movement in America. In the Maine Law movement they are glad to receive the votes and influence of those who drink; but even if a law were got in company with such men, there would still be a battle to fight. When the tug of war came, without principles and without their wonted gratification, where would they be? It is the total abstinence principle, and thorough organization under that principle, which alone can do the work. He said this to warn men of the danger of being drawn from their old movement. He would go with them, and help them, but would never leave the old organizations. For, if not based on the principle of entire abstinence, no association could be successful in gaining even a liquor law in the country. In America it is entirely different from this country. He had never, in all his life, seen a minister drink a glass of wine till he came to this country; nor had he ever seen a glass on the table of any private family in America. Social drinking, though existing in numerous ways, is a very small temptation to the young.

Parties furnishing in America never think of purchasing crystal; indeed glasses and decanters are seldom seen even in the crystal shops there, as they were bad stock and would not sell. They are, however, cursed with a certain class of immigration. There are gorgeous gin-palaces in London and Glasgow, but nothing like what there is in New York. He knew one saloon for which 27,000 dollars, or £5400, was paid in the shape of rent. It is 100 feet long by 60 wide. The roof has a large dome in the centre. In one end there is an instrumental orchestra, and in the other a company of female singers. The admission is free, but all visitors are expected to drink, and none go there who do not drink. In another the young men who enter ring a small silver bell placed on the table, and beautiful young girls come to wait on them, and sell the drink. Orders are given, and these men are thus drawn and decoyed to intemperance, and to learn that habit which they could not learn at home. In some places where they can't sell drink, or are not licensed, they use all manner of expedients. One man would go into a place and call for a glass of whisky. 'We don't sell whisky; we can give you a glass of whisky, and sell you a cake.' This was very accommodating; but occasionally a knowing one would call and get the glass of whisky, and go off exclaiming, 'Oh, I don't want the cake.' Mr Gough, after referring to the courteous treatment he has always received in Glasgow, concluded by cautioning all abstainers, and especially the representatives from the country societies, against deserting the old principles. He added that, however much they may go into new movements, they must not leave the old at all. At twenty minutes past nine o'clock he resumed his seat amid loud and long continued cheering.

The Rev. D. RUSSELL, of Nicholson Street Congregational Chapel, pronounced the blessing, and the meeting separated.

PUBLIC BREAKFAST.

The Annual Public Breakfast was held in the Merchants' Hall, on Tuesday morning. The chair was taken at eight o'clock by Wm. Service, sen., Esq., of Culcreuch. Thomas Knox, Esq., Edinburgh, acted as cronprier.

The Rev. Mr Fraser having implored the Divine blessing, an excellent breakfast was served up by Mr John Lennox, after which the Rev. Mr Guthrie of Greenock returned thanks.

The CHAIRMAN, who was loudly applauded, then said—Ladies and gentlemen, I feel that it becomes me, in rising, to express my sense of the high honour conferred upon me by the directors of the League, in asking me to preside as chairman at this numerous and most respectable meeting; and seeing that you are to be addressed by a number of gentlemen from a distance, any lengthened speech from me would be out of place. I crave, therefore, only a few minutes for the following remarks. It is now about twenty-five years since I became a member of the first temperance society and took the pledge, and, from the continued enjoyment of uninterrupted good health, I have no cause to regret the step; and when I found, along with others, that something more than temperance was requisite to check the evil, after earnest and prayerful consideration, I came to the resolve that nothing less than total abstinence would cure the evil, and I am sorry to say that, notwithstanding all the efforts by example—the press, the pulpit, and other agencies, the evil still abounds. The plague of this dreadful evil is not to be eradicated by half measures; for, though the Maine Law was in force to-morrow, it would not be satisfactory to me. The current must be cut off, not only from the spring, but the spring must be dried up; for, if allowed to flow, even under ground, the votary of intemperance would dig for it as for hid treasure. The head of the fiery serpent must be crushed, the worm must be extracted from the still, and then, and not till then, may we expect the thorough cure of this dreadful evil. Starvation appears to be the only alternative. I have not identified myself with the United Kingdom Alliance, as there is no consistency between their principle and practice. The principle is neutralised by the practice, and therefore the success of the measure would be impossible. How applicable to many members of such an association the proverb—'The legs of the lame are not equal.' This applies only to those whose practice abets the evil, as the Alliance contains in it many who are total abstainers. How loud the call to the friends of the cause to sustain their energies till their object is attained! till the drinking customs of our country are completely annihilated.

Mr CUNLIFFE, Bolton, said he was glad to look a Scotch audience in the face—not a gathering of whisky-drinkers, but a thorough cold-water audience. He had come across the border with no feelings of clanship, but as a brother in a good cause. All the Leagues he considered as one grand League combined against a common enemy. Therefore he had come to look the men of the Scotch League in the face, and shake them by the hand. (Cheers.) He had come to represent a body of men who were not ashamed to imitate the labours of the

League, and he hoped that he would hear something worth learning. He always, on such occasions, felt a wish to rise to the dignity of his true position. With no intent to flatter, he had come to thank Scotchmen for what they had done. He had great faith in the power of the newspaper press, and the cause was under great obligations to the daily and weekly journals, that they give place to our truth and carry it to the ends of the earth. When Mr Scrymgeour, an agent of this League, came to Bolton, they gave him the right hand of fellowship in all his endeavours to circulate the publications of the League. He came to Bolton, and, having called on many opponents of the cause, he has done a large amount of good. The subject was thus talked of in circles where it could not otherwise have been introduced. His success has been great even in Bolton. In eight or nine days he secured no fewer than 120 readers for the *Review*. He hoped the League would again send Mr Scrymgeour to Bolton. The British League, which he had the honour to represent, kept a staff of agents who gave on an average twenty lectures every week. They were all moral suasion men, and all Maine law men. He thought we would never get a Maine law so long as there is so much opinion arrayed against us. As a movement, it must derive no collateral help but what is proper and just. In all new movements there are often foolish things said. Mistakes are often made when men begin to play solely on one string; but we must bear with those one-idea men. It is now seen, and will always be seen, that moral suasion must go first, and prohibition must follow for the sake of those who cannot take care of themselves. They are now attempting to get a Sunday Act for England, and are looking anxiously for the success of Forbes Mackenzie's Act in Scotland. He trusted it would get a fair trial. The British and Scottish Leagues had made an amicable interchange of agents. Mr Easton had come to the south, and had been well received, both for his own sake, and for the sake of the League. He had given great satisfaction, specially because he 'went far enough.' Mr Thompson, their own agent, had returned with a high opinion of Scotland. He had been received with open hands. He was glad that the subject of extending the movement among the young was to be introduced, and wished to stimulate to the work.

Mr G. C. CAMPBELL, of London, was received with great cheering. He said—I have great difficulty in coming before a Scotch audience, for the Scotch are all critics. I am only a Campbell of the third generation, but I am a good teetotaler of between 16 and 17 years' standing. I know that the Northern Lights will be expecting some-

thing better than I can give. London is a more difficult place to work than any village in the kingdom. Men come there from all parts, and are lost in the crowd. It took a long time to do any work, but thanks to the Scotch who sent us Mr Tweedie for a secretary, we have now got the cause in the great Babylon into working order. We have a good yearly income. I have great faith in money—we cannot do without it; and last year we realised £3000 for temperance work, and this sum does not include the large sums raised by the other societies. The object of our League is to endeavour to raise the character of the advocacy. I have long thought that many speeches in time past have done more harm than good. We have now got a first-class staff of speakers, who are sent to the local societies free of expense. We also look to the ministers for help, though they are more difficult to be got at in London. We find that we can be most effective when we concentrate our efforts on one object. The bringing of Mr Gough was one of their grand efforts, which was soon known to the great London public. We advertised it so fully that when Mr Gough came he was eagerly expected. He leaves us after lifting our cause to a position of triumph. The Sunday Beer Act is an important matter, we ought to take all we can get, and then, like Oliver Twist, go and ask for more. We must be content to take it in homœopathic doses, and having got the four hours and a half, to get the whole day, by-and-by, then we will have the Saturday afternoon, and then take it day by day till we get the whole week. I have got in the little memorandum book I hold in my hand—the most valuable book I ever had in my life—enough to demolish the trade, as I have in it what the publicans themselves think of the traffic in which they are engaged. The publicans in England have got on the horns of a dilemma. When I was addressing meetings I used to divide the publicans into classes, when speaking of them—the good and the bad—till a chairman of a meeting challenged me to prove it, and I found that I could not do it. I have never spoken so since, but have divided them into two classes—Bad, and a great deal worse. One class are content to take the Sunday bill as it is, but others could not live without the Sunday trade, and they began to quarrel among themselves. I by no means disagree with this. If I had them in a meeting I would tell them to go at it till they pulled each other to pieces, and like the Kilkenny cats, there would be nothing left but their tails. The licensed victuallers of London have a powerful organization, and at one time they managed to put the screw on some of our M.P.s; but since the Marylebone election they have begun to open their eyes. Certain papers have taken

up the cause of the publicans, but the majority have kept very quiet in the matter. A man—a B.A., wrote a letter on the subject after the passing of the Beer Act, and I daresay when you know that he wrote without his dinner, you will know the sort of letter he wrote. It gave the particulars of his having to go without his dinner. He probably sent it to the *Times*, but they would not put it in, and then he sent and got it inserted in the *Daily News*. I would recommend him if he could not get his dinner, to drop the B.A., and take to himself a wife and then he could go home to dinner like other people. They say the Beer Act interferes with the rights of Englishmen—but men have no right to do wrong. They say it interferes with the enjoyments of the working classes, and the consequence is, that because they cannot get the fresh air, they will all die of cholera—there's an idea for you, as if, when working men spent a day in the country, the fresh air would not fan them, nor the sun shine on them, and there would be no beauty left in the landscape because the landlord of the 'Pig and Whistle' was not allowed to open his tap-room on Sunday. The working men of London consider beer a necessary of life, and they will give a shilling's worth of work for a sixpence worth of beer, and will thank you into the bargain. One paper put the case as follows:—'Beer is a great necessity of life. Beer is as necessary as bread. Working men cannot live without it. If the brewers won't reduce the price of beer, working men must abstain for six months.' We don't object to that. Now, look how the case would stand thus:—Bread is a necessity of life; if the millers won't reduce the price of bread, the working men must abstain for six months. Then they ask what is to become of us if you put us out of the trade? Well, we have never taken into consideration what is to become of them. I hope they will get into a good trade, but we want to get them out of this as soon as possible. They can make all their establishments into 'eel pie' shops, as the keeper of a betting-shop did. In regard to a spirit-dealer, the *Weekly Despatch* says:—'If we may take the freedom of saying so, Mr Mabey is too moral and too religious to be engaged in it. But how can a man of such principles consistently justify himself for being in the trade at all? We advise him to change his trade.' So do we. Forty publicans in Bromwich advertised that they had agreed to shut up their shops on Sunday to take temptation out of the way! They themselves admit that their trade is a temptation. We should see that it is taken out of the way altogether.

Mr PHILLIPS of London said, he felt proud, in the right sense of the term, to be present at such a meeting of teetotalers. He would content himself with making a

very few remarks. He had joined the ranks eighteen years ago, and the 23d day of May was his teetotal birth-day. He had got a teetotal wife, and a large teetotal family. He had occupied a very humble position in life till he signed the temperance pledge, and had risen to an office of trust in London since. He is now in a good position, which he had attained by his abstinence. He would recommend that those in the habit of working should go on till they have attained ultimate success. He would say—

'Never give up though the grape shot may rattle,
Or the full thunder storm over you burst;
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst.

Never give up though adversity presses,
Knowing that Providence mingles the cup;
And the best watchword in all your distresses,
Is the true maxim of never give up.'

Mr SMITH stated, that Mr Gough would be quite unable to address the meeting owing to the state of his voice. The announcement was sympathetically received.

Dr M'CULLOCH, of Dumfries, said that so much had been said on the subjects of total abstinence and the Maine law, he would not advert to either. We should not be idle, but be ready to adopt all the means of working in our power, and should take what little of legislation we can get in the meantime. Though not so old in the cause as some, he yielded to none in earnestness. In the principal part of the borough of Dumfries, 132 applications were made for licenses this year. Six have given up this year of their own accord, and 51 out of the 126 were appealed to the Quarter Sessions. The publicans are getting Mr Logan, the celebrated advocate from Edinburgh, to defend their cause, but the appellants have the right on their side, and will make it an Inkermann for their advocate and all. The doctor also noticed the extension of the movement to the rural districts around Dumfries. The meeting broke up at half-past ten o'clock.

MEETING FOR BUSINESS.

The members and delegates assembled for business shortly after eleven o'clock. There was a numerous attendance, including representatives from all parts of Scotland. Robert Smith, Esq., President, took the chair; and after the Rev. Alex. Hannay, of Dundee, had implored the divine blessing, he opened the business with a few appropriate remarks.

Mr JOHN S. MARR, the Secretary, read the Annual Report, of which the following is a copy:—

ELEVENTH REPORT.

DURING the year for which the Directors of the League have now to submit their Report, the Temperance movement has gathered to it an amount of interest much beyond what it ever before received, and has made such advances as have been characteristic of no former single year.

In America, the Maine Law has been adopted by a number of the States, and is still increasing in popularity. In England a further limitation of the hours during which, on Sabbath, places for the sale of intoxicants may be kept open has been obtained, and the hopes of the friends of temperance are great that the law will speedily be made still more stringent.

In our own country, the New Public-Houses Act has secured the closing of the public-houses during the whole of Sabbath, and, a few days ago, the provisions of the statute, separating the sale for consumption on the premises from the business of the grocer, came into operation.

As a result of these several laws, and altogether irrespective of their success in diminishing intemperance, the attention of all classes has been gained to the question, How are we to deal with the intemperance of our country? and we have not, as hitherto, to complain of apathy, but to avail ourselves of the opportunity thus presented of disseminating correct views on this most important matter.

Convinced of this necessity, your Directors have devoted increased attention to the

PUBLICATION DEPARTMENT

of the League's operations.

TRACTS, ETC.

Upwards of thirty new tracts, several of which are illustrated with woodcuts, have been added to the list. Among these may be specially noticed, as bearing directly upon the traffic in intoxicating drink, and the effects produced by the enforcement of the new act:—The Public-house Act, a Necessary, Just, and Beneficent Law, by the Rev. William Arnot, Glasgow; The Sabbath Clause of the New Public-house Act, by the Rev. Berkeley Addison, M.A., Edinburgh; Results of Shutting Public-houses on Sunday in Diminishing Crime—Letter from the Right Hon. Duncan M'Laren, Lord Provost of the City of Edinburgh; A Word in favour of the Public-house Act; Cruelty of the Strong Drink Traffic; One Hour in a Police Court—or, How are Police Rates Expended!

The well-known and highly-prized 'Edinburgh Series of Temperance Tracts' has become the property of the League, and as the class of tracts to which this series belongs is much needed, your Directors have published in something of the same attractive

form two new tracts—one 'The Public-House against the Public Weal,' by the Rev. Wm. Arnot, Glasgow; and the other, 'Dr Lignum's Sliding Scale,' by Mrs Clara Lucas Balfour.

TWO NEW-YEARS TRACTS were also published,—one written by the Rev. William Arnot on 'Drinkers and Drink, or the Slaves and Slaveholders of Great Britain;' and the other by the Rev. John Ker, on 'The First Year of War.' Both Tracts obtained an unprecedentedly large sale, as did also a tract on 'Glasgow Fair,' issued at that season.

Among the larger publications may be named a new and enlarged edition of 'The Drunkard's Progress,' by the Rev. Wm. Arnot; 'A Sketch of the Life and Oratory of J. B. Gough;' and A Second and much improved edition of 'The Temperance Cyclopædia,' by the Rev. Wm. Reid. Of this last named work five parts are already issued, and as four parts remain to be published, it will be completed in about four months.

At the close of the year the REGISTER was issued, and contains, in addition to an interesting Historical Sketch of the Movement, a valuable statistical paper on the Influence of Wages on Crime, and the usual Abstracts of Acts of Parliament and Parliamentary Returns.

JUVENILE PUBLICATIONS.

Of these there have been published, during the year—Sign Boards and their Lessons for Little Folks, by the Rev. A. Wallace, Edinburgh; A Second edition of the British Idol, by the Rev. T. C. Wilson, Dunkeld; and the 4th and 5th Packets of the Juvenile Series of Tracts.

THE PERIODICALS.

The Scottish Review maintains its circulation, and is as favourably received by the press as formerly. An effort to extend its circulation in England has been very successful.

The Abstinence Journal, although also maintaining its circulation, has not, your Directors believe, received that attention from societies which might have been expected, and they would therefore urge upon friends the importance of taking a livelier interest in extending its circulation, and in rendering it a repository of the freshest facts of the temperance movement.

Upon the *Adviser* every effort has been expended to render it attractive and useful to the young. At the beginning of this year the size of page was altered, and the number of woodcuts increased. In February a coloured cover was added, and the result has been that, without any very great effort, the circulation is now double what it was at the close of 1854. It is not, however, what the circulation of such a magazine would require to be, and your Direc-

tors have no doubt, that were the Juvenile section of the movement to receive that attention which its importance calls for, the *Adviser* would be found such a valuable auxiliary in the work as would lead to its circulation by hundreds, instead of tens of thousands.

It may give some idea of the importance and extent of the publication department of the League's operations, to state, that during the year 10,157,44⁹ pages have been issued from the office, giving a weight of eight and one-half tons.

AGENCY DEPARTMENT.

The same number of regular agents, as well as several occasional lecturers, have been employed, and, as a general rule, their labours have been apportioned on the usual itinerating plan. Where the County Agency Scheme has been adopted, agents have, at the request of these associations, been occasionally located in a district, and the benefit of such a course has been very apparent. It is only to be regretted that this Scheme has not been more generally entered into and more vigorously wrought by the societies, as upon it depends, to a great extent, the possibility of bringing the whole country fully under the influence of an efficient lecturing agency. The few districts which have adopted the plan, whether employing an agent of their own, or one from the League, have found it work well. In addition to Berwickshire—Haddington, Fife, and Ayrshire, may be named as having such agencies. Your Directors hope that many more such associations will immediately be formed, and they, at the same time, venture to express the belief, that were the several agencies to avail themselves of the opportunities of mutual aid and exchange offered by the League, they would reap all the advantages, and avoid many of the hazards of the purely district organization, and also help those districts where the temperance cause is as yet too unpopular to allow of an agency being established.

The regular agents employed during the year were Messrs Easton, Anderson, M'Farlane, Duncan, Reid, Scrimgeour, Lowery, and Greer.

Dr Lees has already completed one engagement with the League, and is now in course of fulfilling a second.

The Rev. Dr Ritchie has also visited, under the auspices of the League, a number of the societies, and recently, the Rev. James Wilson, formerly of Irongray, entered upon an engagement.

By an arrangement with the British Temperance League, Mr. T. B. Thompson spent the months of January and February in Scotland, and his place in England was supplied by Mr Easton, whose labours in the south were warmly appreciated, as were

those of Mr Thompson among ourselves. Occasional interchanges of this sort are fitted, your Directors think, to secure such a harmony of views and cordiality of co-operation between the Leagues as may be rendered productive of much good to the common cause.

In this connection it will not be considered invidious for your Directors to refer to the signal success which has attended the labours of Mr John B. Gough in this country.

No sooner was it known that an engagement had been made with Mr Gough, than applications for his services poured in upon the Directors, and although, through the kindness of that gentleman, his engagement with the League has been more than once lengthened, it has still been an utter impossibility to overtake more than one-fourth of the applications.

Wherever Mr Gough has gone he has been welcomed by multitudes, and although in one or two localities some of the churches have been refused for his meetings, such refusals have been so very rare as to deserve notice only as they remind us of the time, not yet left far behind, when refusals were the rule instead of being only the exception.

Mr Gough has, during the period of his sojourn in Scotland, delivered orations in almost all the principal towns. He is now on the eve of his departure for America, but your Directors hope that, after no long absence, he may return to Scotland to share in the work of our country's deliverance from the curse of drink; and it is their earnest prayer that he may be spared to rejoice in the ultimate triumph of the cause.

Your Directors have much pleasure in being able to report that the services of all the agents have been generally highly valued, with few exceptions, a much greater interest having been taken in their labours than formerly; and that the several societies throughout the country have shown an amount of zeal and prudence, which promises well for the future.

DEPUTATIONS, ETC.

Whilst seeking to conduct the several departments of the League's business in such a manner as to secure the usefulness of the association, your Directors have added, as in former years, their personal efforts. They have visited, by DEPUTATIONS, Edinburgh, Dundee, Dunfermline, Galashiels, Dumbar-ton, Paisley, and Mearns, where they met with many friends, and received encouraging assurances of support.

At the time of the sudden rise in the price of grain, they memorialized her Majesty, and petitioned both Houses of Parliament to take measures for preventing the destruction by distillation and brewing of the people's food, and their example in this was followed by not a few of the societies.

In the month of March, they addressed

a circular to societies recommending them to memorialize the Justices on the subject of licenses, and on the enforcement of the provisions of the Public-Houses Act, and on the 24th of April last, a deputation from the Board presented a memorial to the Lord Provost and Magistrates of the City of Glasgow. It is satisfactory to know that the course recommended in the circular has been very generally adopted, and that, from whatever cause, the number of licenses granted this year has, throughout the country, been very much under that of former years, the Justices seeming disposed to aid in still further reducing that number.

THE MEMBERSHIP

of the League for this year is much beyond what it has ever been. The number of individual names is 4811, being an increase on 1854 of 764, and of societies 309, being an increase of 40.

The Directors may, however, be permitted to suggest that members should not wait to be canvassed for their subscriptions, but forward them to the office as soon as convenient after the annual meeting; and also endeavour to obtain subscriptions from others. By such a course the membership would not only be increased, but the expenses of the League would be materially lessened.

TWO THOUSAND POUND FUND.

In consequence of the conviction that the gradually increasing business of the League could be still further extended, and would be conducted on more favourable terms were they furnished with a proportionate capital on which to work, your Directors initiated in Dec. last a scheme for raising a TWO THOUSAND POUND FUND, which has already been so well received as to warrant the expectation that, if the energy and liberality of those members and societies who have already subscribed be in any reasonable measure emulated by the others, the whole amount will speedily be more than made up; and your Directors trust that, this matter having been thus brought under the notice of members, no further appeal will be found necessary.

The Directors are happy to announce, that they have secured MORE COMMODIOUS PREMISES, at 103 Hope Street, where the rapidly extending business of the League is now conducted.

In bringing this their Eleventh Annual Report to a close, the Directors cannot refrain from congratulating their constituents on the continued and increasingly rapid progress to which it testifies.

The measures which financial necessities and police considerations induced our government, in the beginning of last year, to adopt, have already had a beneficial influence upon the community, and, having also be-

gun to tell upon the lucrativeness of the traffic, greater hostility to our movement has been excited amongst those whose profits have thus been interfered with, and that portion of the press which is dependent upon them has endeavoured, by gross misrepresentation of facts and otherwise, to bring discredit upon these measures. The facts, however, have been so notorious, and so full of encouragement, that this hostility and misrepresentation have only served to render all classes of temperance reformers more anxious to co-operate in seeking the complete removal of the curse which lies heaviest upon our country.

Whilst, then, the past year has been marked by unexampled activity on the part of our opponents, it has been no less so by the increased zeal of old, and extensive enlistment of new friends, as well as by the satisfactory results of the experiments which have drawn towards Scotland the earnest consideration of all who desire the social and moral improvement of their fellow-men. In this we have cause for congratulation; but it would not be wise were we, because of such partial though great success, to conclude that our work is much more than begun. In so far as the measures referred to are concerned, the experiments must be considered as continued into the coming year, during which we may with certainty reckon upon as determined efforts at misrepresenta-

tion and evasion as we have seen in the past, by which repeal may be rendered easy and further advances impossible. We must, therefore, be prepared to guard these experiments, that they may be fairly and honestly conducted to an issue which, we need not doubt, will be a triumphant vindication of the preventive and remedial value of our principles.

Let us, at the same time, show, by our zealous labours in that sort of work which has already been tested, and whose efficiency does not now require to be matter of experiment, that our confidence in the temperance movement does in no degree depend upon the successful working of any police or fiscal regulations.

The efforts which, in the past history of the movement, have reclaimed not a few of the intemperate, changed the manner of thinking of a large proportion of the sober classes of the community, stirred all sections of the church, and gained the ear of our legislators, are still needed, and, if exerted, will continue to accomplish much; but we must never allow ourselves even to seem to forget that, in the extensive adoption of the principles and practice of abstinence, we have, if not the only, certainly the surest pledge of obtaining those more stringent enactments which may be deemed necessary to help forward the time when, amongst an enlightened, sober, and religious people,

there shall be found no place for, though there may be honourable and grateful re-

membrance of, the Scottish Temperance League.

ABSTRACT STATEMENT OF TREASURER'S ACCOUNTS,

From 4th May, 1854, till 4th May, 1855.

RECEIPTS.		PAYMENTS.	
Treasurer's Balance, . . .	£11 3 4½	Salaries and Expenses of Agents, . . .	£965 9 5
Membership Subscriptions—		Salaries of Superintendent of Publications, Secretary, and Assistants, . . .	407 2 11
Individuals, . . .	691 9 9	Expenses of Public Meetings, Lectures, and Sermons, . . .	1351 17 2
Societies, . . .	199 14 0	Miscellaneous expenses, including Office rent, Taxes, Stationery, etc., . . .	216 10 0
General Subscriptions and Donations, . . .	309 12 6	Travelling Expenses of Deputations, . . .	28 11 7
Public Meetings, Lectures, and Sermons, . . .	1672 3 1½	Scottish Review, . . .	618 12 2
Received for Agents' services and Expenses, . . .	115 13 8	Abstainer's Journal, . . .	337 17 1
Scottish Review, . . .	667 14 9½	Adviser, . . .	236 14 5
Abstainer's Journal, . . .	283 6 8	Cyclopædia, . . .	66 9 8
Adviser, . . .	153 19 10	Registers for 1854 and 1855, . . .	214 17 7
Cyclopædia, . . .	29 11 7	Tracts and Miscellaneous Publications, . . .	983 11 4½
Register for 1855, . . .	43 18 9	General Printing, . . .	93 15 6
Tracts and Miscellaneous Publications, . . .	592 19 4	Postages, . . .	70 3 2
Subscriptions to £2000 Fund, . . .	824 0 0	Balance in Treasurer's hand, . . .	19 2 0
Interest on Bank account, . . .	5 1 8		
From the Trustees of the late William Kerr, jun. Esq., . . .	10 0 0		
	£5610 14 0½		£5610 14 0½

ASSETS.		LIABILITIES.	
Stock of Publications, . . .	£1130 1 8	Prepaid Subscriptions, . . .	£41 1 11
Open Accounts, . . .	541 15 2	Printing and Paper Accounts, . . .	343 10 4
Lectures Unpaid, . . .	38 13 6	Salaries Due, . . .	38 0 0
Treasurer's Balance, . . .	19 2 0	Rent and Small Accounts, . . .	46 8 6
		Due for Lectures, . . .	137 0 0
		Excess of Assets, . . .	1123 11 7
	£1729 12 4		£1729 12 4

GLASGOW, 21st May, 1855.

We have examined the Treasurer's Books and Vouchers, relative to amounts, from 4th May, 1854, till 4th May, 1855, and declare them correct.

JAMES JOHNSTON.
NORMAN S. KERR.

The Rev. WILLIAM REID moved the adoption of the report, which was seconded by JOHN STEWART, Esq., editor of the *Edinburgh News*, and unanimously agreed to.

THOMAS KNOX, Esq., J. P., Edinburgh, said—I beg to propose the first resolution on the list—viz., 'That the Scottish Temperance League be now requested and empowered to embrace the Juvenile movement in its organization.' I reckon this resolution of the utmost importance, and one particularly provocative of a speech; nevertheless, I will keep it as brief as its importance will allow. With all my heart, then, I beg to move this resolution for two reasons:—1st, Because the time has clearly arrived when the young must be our chief care, if we would wish our prin-

ciples to become national. 2d. Because the institution of the Scottish Temperance League has, in the meantime, no equal for ability, experience, and influence to advise and direct such an organization for the good of the young, and for the triumph of abstinence in Scotland. 1st, then, for the fitness of time to take up this movement on a great scale. Twenty-five years ago, speaking roundly, a benevolent few became painfully alive to the awful vice of intemperance—it seemed carrying away its victims like a destroying angel. These men held counsel and prescribed abstinence from ardent spirits merely, as a remedy for the national distemper. Temperance Societies so-called were therefore started, as at once a pre-

vention and a cure. This work went on for a time, and enlisted good men and women everywhere. A vast amount of most invaluable information was thus diffused through the country by lectures, books, tracts, and other minor methods. They did a great work—they were at once physicians and pioneers. Physicians—for many were benefited even by that imperfect pledge; pioneers—for they unconsciously led the way for a sturdier band of reformers. However, the mere temperance idea being found imperfect and inadequate, total abstinence was proclaimed as alone fit to cope with the evil. At that period it was clearly seen that abstinence from one class of spirits was but half an idea; that total abstinence from all intoxicants was a whole one. There was a short rivalry between these different kinds of faith and practice, but half a truth must ever yield to a whole truth, and Temperance Societies left Total Abstinence ones in full possession of the field. From then till now, total abstinence has been the dominant idea—the watchword of the new reformation, and splendid victories have already honoured its faithful followers. Where, then, are we now? An answer to this will recommend to you my resolution. We are precisely in the same position with regard to our present plan of operation as the movement was before with regard to its pledge. Temperance was half a truth, total abstinence a whole one. The organization of adults is but half a plan; the organization of old and young at one time is a whole one. This must now be the work of abstainers for some time to come. There is an ultimatum after this, I know, the embodiment of all this enlightenment in an act of Parliament, which shall make the manufacture and sale of spirits a very great crime. However, in the meantime, for us there remains the preliminary task of sowing this young faith of ours in the impartial souls of childhood, where all that is generous, chivalrous, and patriotic will spring up most luxuriantly. Let me say here, my friends, that all these changes—past, present, and prospective—imply no failure. They are in the strict order of development. Our changes are synonymous with progress—associations, like individuals, becoming wiser as they grow older. To those who too frequently, in an evil hour of impatience would cry ‘Failure, failure,’ we only say, ‘Beware of yourselves becoming

failures by talking too often of failures; and know that good men, working, singly or associated, for good ends, never fail.’ Heart-given efforts for God and humanity are never lost; for the living God, who slumbers not nor sleeps, but sitteth on the circle of the universe, takes unerring heed of every earnest word and work done in his name, and adds item after item of effort to the great law of right which is daily overturning this hoary wrong—the drinking-customs and intemperance of our age. Everything has succeeded; for if we have not converted all the old, we have converted them to allow us to convert their children; and only within the last two years or so has it been apparent that we had such public confidence. The doors of universal sympathy and confidence are now flung wide open to us. Every pale of prejudice is broken down, and the open heart of youth now lies before us like a great seed-field ready for the husbandman. Many have said to me, ‘My habits of life are too confirmed, my circumstances too peculiar, my age too far advanced, to permit of my adopting total abstinence,’ but all have added at same time, ‘Take my children and educate them to hate drink, that they may never run a chance of being ensnared and ruined by its influence.’ On this permission of parents and guardians we will now base our enlarged operations—train the young to reverse the theory and practice of many centuries respecting drink. The past has said virtually, ‘Life is cheap and commonplace—drink away—no matter how many are killed or ruined.’ We will inculcate the opposite, that life is very sacred and dear, and urge to cast away that cup which has done more than anything else to profane man’s nature, drag him down from his almost angelic eminence to grovel in sensuality, and die more ignobly than any slaughtered beast. The past called it manly to drink—the future shall call it manlier not to drink. The past spoke of it always as a blessing—the future shall speak of it as an awful curse. The past said, ‘Nothing can be done without it’—the future shall say and show that everything can be done, and better done, without it. Such a reversal in theory and practice will we inculcate on the young; and this grand appeal we will make to the young in the full faith that we shall get a sublime response in their heart of hearts. Such an appeal to young manhood will make the blood of youth tingle with noble

ambition; for youth ever glories to encounter the arduous and difficult—it burns to meet hardships and make sacrifices, and to overcome what men of great, very great moderation in all things, have pronounced Utopian and impossible; and when such aims are realised in Scotland, England, and Ireland, too—

‘England’s rose will fairer blow,
The shamrock wear a brighter green;
The thistle to a tree will grow,
And Scotland shall be free again.’

This brings me to my second point—the fitness of the League to embrace this organization. I hope none of my friends have felt that I was inattentive to the existence already of several powerful and meritorious juvenile associations in Scotland. It is now in place for me to acknowledge gratefully all such. I have marked with pride and pleasure the rise and progress of such, but all the more do I think it necessary that the League embrace them. It will diffuse these merely local blessings, and make them national. It will gather up the experience and the wisdom of the strong associations, and transfer them by proper agency to the weak. In fact, this League-head will circulate to the farthest extremities of its affiliated members, every good influence that it can create within itself, or procure by intercourse with others. In a word, it will do for the juvenile what it has so nobly and effectually done for adult societies—and this is saying much; for those well able to give an opinion, have said that it has no superior in the old world or new. It will not interfere with the management of any society, it will only give help when wanted, and provide to the best of its ability, literature, lectures, and other appliances specially adapted for the young. With regard to literature, it has already, in extensive circulation, the *Advertiser*, a perfect model of taste and talent; there is nothing equal to it for style and cheapness in the country, that I know of. Every child should have it, every parent should support and circulate it. With regard to lectures and other things, the directors need no hints from me, but I would expect that a distinct staff of lecturers will be supplied. Some may be able to address old and young with equal efficiency; but, as a rule, gifts are divided, some suit the old, and some the young, exclusively. Besides, the young like something of their own, their own books, their own lectures, their own trips, their own meetings, their own

everything. By these means a nationality will be given to our movement which shall make it superior to every existing organization on behalf of virtue, excepting the church, a nationality of all, old and young, working abreast to overthrow intemperance. It will be a moral spectacle truly great and glorious! Every department of present operations will receive a fresh stimulus from such an organization. Such an inpouring of young blood will make all old things new. Tract distribution, and innumerable schemes, will be cheerfully undertaken by them. What the old are sometimes too timid or too tired to do, the young will overtake with a glowing alacrity. They will not try how much work they can shun, but make it their boast rather how much they can undertake. And thus will the great cause go on; and when J. B. Gough returns, I know he will be a proud man to get engagements especially from the juvenile societies. He will be re-inspired in their sunny presence, and shall give himself to them with all his heart, and soul, and strength, and mind, so that they may be trained to pass from an untainted boyhood to an untainted manhood, and know only of the horrors of intemperance as a piece of past history. My friends, in conclusion, this is a vast undertaking—to be engaged in with great seriousness, but it must be done; we must consecrate our best hours, days, and years to it. It must be done; we have been born into an age that requires it, and we cannot shirk the task but at our penalty to God and posterity. We are weak men to undertake so much, but God will carry all on to sacred issues. Greater and stronger men are also his instruments, and they shall be found when found necessary. Our duty is simply to work and wait, and leave God’s own cause to God’s own care; for we know that in the moral as in the natural world—‘seed-time and harvest never fail.’ (Cheers.)

ARCHIBALD LIVINGSTON, Esq., seconded the resolution, which was cordially adopted.

Mr VALLANCE, of Edinburgh, proposed the following resolution:—‘That this meeting, believing that the temperance cause would be greatly advanced by a regular distribution of tracts, respectfully requests the Directors to correspond with the societies, to ascertain whether a sufficiently large circulation could be obtained for illustrated monthly tracts.’ After some appropriate introductory remarks,

Mr Vallance said:—I am persuaded that tracts of the kind pointed out in my resolution, would catch the eye of the imaginative, and touch the heart of the feeling; and, above all, I trust to the restless attention of abstainers everywhere, for securing their adherence. In Edinburgh we have been trying the success of our labours, by the strictest possible test, we are determined to know whether pledge-takers are pledge-keepers or not. At the end of every year we could point to a large aggregate of persons as having taken the pledge, but of course it was quite impossible for us (as I suppose it is for friends throughout the country) to give any reliable idea of the numbers who remain faithful to the promise they have made. To remedy this state of painful uncertainty, and to remove the taunt that our movement was little better than a public parade, we resolved to organize a staff of visitors, whose duty it should be to visit in their own homes, every person who might join the society, residing within the city, or in its immediate vicinity. To give system and effect to this organization, we divided the city into small districts, which might be easily overtaken, even by a working man. Each visitor has a convenient little pass-book, into which the names of all the parties in his district, who have joined the society during the previous month are entered. He is expected to visit them as speedily as possible; certainly before the end of the month, and he is instructed to make such remarks opposite the name of each person so visited, as shall convey a correct impression of his position in relation to the society; such as 'standing firm,' 'doubtful,' 'fallen.' He is expected to be prudent in his intercourse with them, and on all occasions to apply to his heart and head for instructions as to the number of visits he should pay to one person. At the end of every month, the books are gathered in to receive the additional names, and that the convener may have an opportunity of taking notes of the progress of the work, and are again sent out. The whole visitors meet once a month, to state their difficulties, recount their successes, and generally to encourage one another. And further, at the end of every six months, we go back upon the previous ones, and revisit every person who, when last waited on, remained steadfast; thus testing, by a more extended period, the strength of our adherents. But, sir, before laying a brief statement of the results of these operations

before you, I wish to guard myself against being supposed to neglect the ladies; I have spoken only of the masculine gender, but I am sure I keep within the truth when I say, that the ladies have rendered most important service in this good work; indeed if our venerable convener's (Mr Lawson, sen.) statement is to be received as correct, the ladies are his staff and stay, and without them he could not proceed at all. I will now read the statement kindly furnished me by Mr Lawson, whose services in this movement are far beyond my praise:—

Monthly Report from 50 Visitors' Books—
the parties being visited the month after having taken the pledge:—

1854.	Kept.	Broke.	Not found.	Total.
October, ...	89	21	25	135
November, ..	76	43	47	171
December, ..	80	19	13	112
1855.				
January, ...	187	29	51	267
February, ..	61	7	15	83
March,	64	8	16	88
	<hr/> 557	<hr/> 132	<hr/> 167	<hr/> 856

Six Months' Report from 23 Visitors' Books. The parties visited had taken the pledge between the months of October, 1854, and March, 1855, and were visited in April, 1855:—

Kept.	Broke.	Not found.	Total.
396	104	103	603

Now, sir, I think these statistics prove beyond a doubt that our movement is real, and its results far from contemptible. We have here nearly four out of every five standing firm at the end of six months; and that, too, including the most trying period of all—the New-year's season. I feel persuaded, that were a similar organization spread over the country, the tide of morality would rise, and give us an ever-increasing power to do good. And here is a movement in actual operation which, if adopted by all the societies in connection with the League, would demand such a series of tracts, as is contemplated in my resolution. Sir, we are anxious to secure to our cause all the children of the land; let us therefore be able, while we put one hand on the head of the child, to use the other in presenting an attractive and warmly-written appeal to its parents. I am quite certain that these tracts, if well selected (and on that head I have no fear) would produce an unthought-of amount of good. And, sir, I am instructed by the committee of the Edinburgh Total Abstinence Society, to say, they would hail with delight the

issue of such a series, and give it a ready and hearty support.

The resolution was seconded by the Rev. JOHN KAY, Airdrie, and adopted.

JAMES JOHNSTONE, Esq., Paisley, moved—'That although the support already given to the League is matter for congratulation, this meeting, desirous to aid the Directors in their efforts, recognises the necessity of affording them still more efficient pecuniary support, and pledges itself to assist heartily in completing the special fund of £2000 for the publication department.' The motion was seconded by Mr METHVEN of Broughty-Ferry, and agreed to.

ROBERT LOCKHART, Esq., moved the next resolution, which was as follows:—'That this meeting regards with much satisfaction the great benefits which have already resulted from the operation of the New Public-Houses Act, and would urge abstainers to adopt such prudent measures as shall secure the faithful administration of this law, and believing that increased good would result from more stringent legislative enactments, would impress upon the abstainers of Scotland the necessity for more strenuous exertions for the spread of temperance principles, as affording the firmest basis for action in seeking to obtain such enactments, and the surest pledge that, when obtained, they shall not become inoperative.' The resolution was seconded by JOHN LAMB, Esq., and agreed to.

The Rev. WILLIAM REID moved—'That the meeting instruct the Directors of the League to call together on a day, as early as they shall deem advisable, a conference of the members of the League and the representatives of societies, to report on the workings of the New Public-Houses Act, and consider what means, consistent with the objects and constitution of the League, may be necessary for promoting its faithful administration.' Mr YOUNG, of Dunse, seconded the resolution, which gave rise to a lengthened discussion, but it was ultimately adopted; an amendment proposed by the Rev. WILLIAM WATSON, to the effect that the subject be left to the consideration of the members of the League in their private capacity, after the meeting dissolved, having received only a very few votes.

On the motion of Mr KNOX, seconded by Mr NORMAN S. KERR, it was resolved that the following address be sent to Mr Neal Dow, the originator of the Maine Law movement in America:—

To the Honourable Neal Dow,
Mayor of Portland, Maine.

Hon. and Dear Sir,

We, the Directors, Office-bearers, and Members of the Scottish Temperance League, in annual conference assembled, having watched with the deepest interest your unrestrained zeal and devotion as a public guardian of the cause of temperance, now beg most warmly to express our gratitude to you. In the course of providence you have been entrusted with great representative powers, you are the authoritative exponent of the convictions of millions of your countrymen who seek blessings and happiness to America, by the annihilation of a demoralising drinking custom, and drinking traffic. We rejoice with the good of every creed and caste, that you have been equal in every way to the great responsibilities thus imposed by a national confidence. We would also respectfully congratulate you upon the high and well-earned acknowledgments of your countrymen, in being again elected to the Mayoralty of Portland, the birth-place of the Maine Law. Such an elevation to office cheers the good, and rebukes the bad, alike in your country and our own. It is also an earnest of many fresh victories for the cause of sobriety and virtue. None the less do we regard your great labours and successes, though we cannot at present employ all your legal agencies, or make unqualified demands for them. We can and do sympathise with you to the full, because we know that difference of means employed is owing, not to difference of cause, but of country and of progress. Human nature is ever the same in its ultimate wants and convictions, but the process of supplying these often requires many local and national considerations. Time, however, assimilates all such differences, and we hope the time is fast approaching, when Americans, and Scotsmen, and Englishmen, and Irishmen shall live one pure temperance life, and speak one pure English language. With such a broad and heartfelt aspiration, we believe that our present expressions of admiration and sympathy will neither be unappreciated nor misunderstood. We shall continue to watch with more and more interest your bold attempt to solve the old and great problem of prohibitory legislation. We believe you will conscientiously employ every faculty and energy of your own, and call in every species of co-operation which your honoured office affords, to demonstrate that neither individuals nor nations are born to be the sport of such a grovelling vice, but are naturally endowed to entirely supersede and outlive all its unhallowed promptings. Praying, and hoping earnestly, that long life, health, and happiness may be granted to you, we, with the most cordial regard,

now beg to subscribe ourselves, on behalf of the Scottish Temperance League,

ROBERT SMITH, Pres.
JOHN M'GAVIN, etc.

The other resolutions were unanimously adopted, and were as follow :—

Moved by LAUCHLAN MACKAY, Esq., seconded by JOHN JACKSON, Esq.—‘That the best thanks of this meeting be presented to the ministers who preached the League's anniversary sermons in Glasgow, Edinburgh, etc., on last Sabbath.’

Moved by Rev. A. HANNAY, seconded by W. SERVICE, jun., Esq.—‘That this meeting acknowledge the kindness and courtesy of the British and London Temperance League in sending John Cunliffe, Esq., G. C. Campbell, Esq., and John Phillips, Esq., to represent these valuable institutions at the present anniversary.’

Moved by JOHN M'GAVIN, Esq., seconded by Dr M'CULLOCH, Dumfries—‘That the friends of the temperance movement, and delegates here assembled, do now most warmly express their high sense of the great services rendered to the cause through the press and public advocacy of the Rev. W. Reid, Edinburgh. They would now also beg to return him their sincere expression of gratitude for these, and to cherish the conviction that although his very numerous engagements have drawn him from the editorship of the *Abstainer's Journal*, he will still continue to prosecute the good cause in every public way that his tried zeal and great enlightenment may suggest.’

Moved by Dr M'CULLOCH, seconded by Rev. D. OGILVIE—‘That the warmest thanks of this meeting be tendered to Robert Smith, Esq., President; John M'Gavin, Esq., Chairman of the Board of Directors; and W. Service, jun., Esq., Treasurer to the Board of Directors, for their valuable services to the League during the past year.’

Office-bearers were elected, and the proceedings were brought to a close shortly before four o'clock. In consequence of the late hour at which the business terminated, it was resolved that the conference which was intended to succeed the meeting be not held.

PRESENTATION SOIREE.

THE farewell soiree to Mr Gough, in connection with the annual meeting of the Scottish Temperance League, was held in the City Hall, on Tuesday evening. There was a large and respectable attendance. Robert Smith, Esq., presided. The Rev. Wm. Reid, Edinburgh, having implored the Divine blessing, a sumptuous and abundant tea was

served by Mr John Lennox, which being duly discussed, the company returned thanks by singing sixteen lines of a hymn, Mr M'Nab and choral party leading.

The CHAIRMAN, having read a letter of apology from the Rev. D. M'Rae, stated that he had recently travelled in the United States, and had found that at Portland, Albany, New York, and indeed wherever he had been, Mr Gough was held in high estimation among all the people in the land of his adoption. In Canada, also, he found that he was well known and justly celebrated. When in Portland, he had called on Neal Dow, and the testimony of that gentleman was that drinking was much diminished, although not altogether removed, by the Maine Law. After some other appropriate introductory remarks, the chairman called on

Dr JOSEPH BROWN of Dalkeith—He intended to allude only to two things, viz., the guest whom they were met to honour, and the cause with which his name is identified. And first, as to Mr Gough's claims to our interest, and wonder—we all regard his visit as an era in the history of the temperance reformation. Before he came we had heard that he had done great things in America, and we had the testimony of Mrs Stowe, whom we all respect, that he ‘would move this country.’ We Scotch, however, are proverbially cautious, and we were not going to be carried away with recommendations. We had yet to know if his eloquence, which had awakened the masses in New York, would do the same in Glasgow. But since he has come we have found that his course has been a perpetual triumph. It would indeed have been strange if his eloquence, with all its graphic delineations and beautiful pictures, had not been successful. We just wanted such a man to place the subject in a commanding position. We wanted motive power, and we have got it in Mr Gough. Multitudes who never before came to hear the truths of abstinence came to hear him. Some of us thought we could do it pretty well before, but we wanted a man to illustrate. We have got pictorial Bibles now-a-days, and illustrated newspapers. Our editions of Shakespeare and of the Pilgrim's Progress must be all illustrated. Gough is the pictorial abstainer. He is an illustrated edition of the *Abstainer's Journal*. In him we have an illustration of total abstinence with pictorial embellishments. Mr Gough has done very much to redeem the temperance cause from the contempt in which many held it. The cause is now in a position to take its place among the great benevolent movements of the times. It is a great moral engine fitted to bring many from degradation, and to aid the work of the gospel of Jesus Christ. Mr Gough is ever ready to acknowledge that he owes all he is and

all he hopes for to the cause, and even his own self besides. We know from what depth he was taken, and to what elevation it has brought him. It is well and right he should render all the service he can give. The cause is worthy of even his powers—the advocacy and the subject are well matched—the jewel is worthy of the setting—the apples of gold are of a piece with the pictures of silver in which they are set. We now commend him to God, for we feel that he will work for the cause while life, and strength, and being last. He would next make a few remarks regarding the cause in which Mr Gough is embarked, and to which he has given his labour. That cause is simple, and God's plan is always the simplest plan. On occasions such as the present, some come to hear Gough who are not abstainers, to such he (Dr B.) wished to address himself. He would say to those who are connected with other benevolent movements, that this is one which should engage their attention. He thought teetotalers should be honorary directors or corresponding members of all philanthropic organizations. There has been a great talk about education of late, and we have a Government measure for Scotland, proposed by the Lord Advocate in the House of Commons. He would not discuss the question as to whether the Government should interfere with education; but if they did so, he would have them to be consistent. They should not organize two separate institutions alien to one another. In his opinion the public-house and the school were opposed to each other, and if Government endow the one, it must give up connection with the other. Government may plant schools, but how many Acts of Parliament will it take to get the people to learn? It is an old proverb, that one man may take a horse to the water, and twenty cannot make him drink. He was willing to have the public-houses shut, he did not care much how. He thought the best way was to starve them out. But if that would not do, he was willing to have them shut by the policeman's baton. He would call on the friends of education to help; for universal total abstinence would do more to educate the people than any Lord Advocate's Bill. We have all heard a good deal, too, about financial reform, though not so much of late as a few years ago. When the people of Britain have plenty to eat and plenty to drink, they do not grumble much, but have their ease; but whenever a time of scarcity comes, then they get up a great cry about financial reform. In the United States they had sometimes a surplus, which they did not know very well what to do with—in one year they had some £30,000 of a surplus, and he remembered that the *Commonwealth* gave a very good advice regarding it. That paper had advised

that it should be formed into a sinking fund to buy off all the slaves. He was not aware if the *Commonwealth* had influence enough in the United States to do much good in this way, but the suggestion was good. He could put the Chancellor of the Exchequer on a way to get money enough in times when it was scarce. Why, in Edinburgh, alone £80,000 are annually expended indirectly on account of this traffic. And in the whole country—on jails, penitentiaries, work-houses, hulks, and hangemen,—there is about one hundred millions of money indirectly wasted. We must strike at the root of the evil. We need no act of Parliament for our reform; we can begin as soon as we choose. There were several other reform movements of which he meant to speak, but time forbade. He would say to all engaged in other reforms, that by helping the total abstinence movement they may aid their own.

The Rev. Wm. ARNOT said he thought he had done one good thing, in recommending that Dr Brown should speak first; for, by this arrangement, the Doctor was no way cramped for time, as he otherwise might have been, and hence they had got all the beauties in his speech. He would say that he had supported Mr Gough very decidedly, though not very frequently present at his meetings. He was generally very busy himself, and he knew that when Mr Gough was present, they did not require him. They had heard of the half-witted person who got into the pulpit and refused to come out, replying to the minister who requested him, 'Na, na, come ye in, sir, they'll tak's baith;' but there was no use in his (Mr Arnot's) coming to the meeting, when Mr Gough was there. He would allude to one point which might not be exactly in harmony with the meeting. Certain parties in his circle had sometimes faults to find with Mr Gough. And in regard to one point, one man had said to him, that if he received as much money as Mr Gough, he would lecture on temperance too. But the query is—Would he be worth it? Advocates get far more money than Mr Gough does for pleading private causes in our courts, and is the eloquent pleader for a great public question not to receive a meet reward? His friend Dr Brown may have a stipend of some three or four hundred pounds, and some one might come and say, 'Oh, I'll preach if you give me forty pounds,' but the question is—Would he preach as well? We have got an illustrated example of the nature of the work he does, and surely the labourer is worthy of his hire. Before Mr Gough came, we wanted something in the movement. We were something like a railway train by which he once travelled in Fife. It stopped for a long time, and one of the passengers inquired at the guard, 'What's wrong? Have you no water?' 'O, we've plenty

water,' was the reply, 'but it's no boiling.' By Mr Gough we have got the water boiling. He has electrified the country, and raised our movement to its prominent position. He would not enter on any arguments, but just make a few general observations. The Kelvin water at the West End Park is sometimes in a very filthy state, and emits an intolerable stench. As he was walking there one day along with his little daughter, she made the remark that 'they should throw lavender water into the Kelvin to take away the bad odour.' He knew a better way to do with the great stream of intemperance than to throw lavender into it. He would go to the fountain head and purify the stream there. In looking over the reports of the anniversaries of the great religious societies held in London during the present month, he saw the report of one called the Cent Society, or as the Scotch would call it, the *Bawbee Society*. He had looked down the page to see the object for which it had been instituted, and saw that it was designed for helping all societies. The temperance movement is just a great '*Bawbee Society*.' He was glad that the young of the present day thought well of the movement. To those who say that the Gospel of God's grace is itself sufficient to cure the evil, he would say, that was putting the Gospel into a position where it should never be at all. And some refer to the case of the Rechabites, and say, 'If it is a good principle, go through with it,' adding, that a severe winter would try our mettle. This was a misrepresentation; he never heard an abstainer put the Rechabite case as a rule to compel men to be abstainers. It is merely used to repeal an objection, which it does most successfully. It proves that abstinence is not wrong, or it would never have been approved. Some say that the drunkard should by all means abstain. If so, he would like to know what principle could prevent him from becoming an abstainer, and trying to get others to become so, lest they should become drunkards.

MR GOUGH said he would take the liberty of calling on his friend, Mr Campbell, of London, who would address the meeting.

MR CAMPBELL, on coming forward, was loudly applauded. He said that some men are born great, some have achieved greatness, and others have greatness thrust upon them. He was not born great, he had not achieved anything great, but decidedly he had greatness thrust upon him in being called upon to speak in the City Hall. People say they won't go to a temperance meeting because they always hear the same thing over again. He would say, that is the beauty of it. If the principle was not the same now it always was, it would not be worth having. The fallacy that beer is necessary for working men is now fully exploded. Blacksmiths and whitesmiths,

and gentlemen-chairmen Smiths, and all sorts of Smiths, can do very well without it. When it was shown to be a fallacy that working men could not do without beer, they said that abstinence was only fit for the lower orders. There are some men who will never join us till the movement becomes fashionable. Those gentlemen who wear collars which almost cut their heads off, and those ladies who wear their bonnets on their crowns in the middle of a snow-storm, will never join the movement till it becomes fashionable, and then we won't want them. Some men say that their medical adviser, who generally turns out to be a nobody in some alley, has prescribed drink for the good of their health. Now, who cares for Dr Jones when we have Dr Carpenter and Dr Forbes, and the flower of the faculty on our side? The brewers and licensed victuallers have been sending deputations to various members of Parliament, asking them to pledge themselves to a repeal of the Sunday Beer Act, but they had been generally repulsed. Amongst others, they waited on Lord Palmerston, who was in one of his common jocular moods, and said to them that he would give the matter all due consideration. This, however, was not what they wanted. They get too much consideration. The teetotalers are giving the matter a great deal of consideration. The deputation said that the Act was a great hardship to working men, as they could not have refreshments of a Sunday. 'Why,' said Lord Palmerston, 'can't you give them somewhat to eat.' 'Yes, we can, but then they can't have anything to drink.' 'Oh, they can have ginger beer, can't they?' was the reply. Lord P. then said that he was informed drunkenness had very much diminished. One of the deputations thought to call in question this. 'Then,' replied the Premier, 'you have no reason to complain of.' They said that the unlicensed houses open on Sunday injured their trade. Lord P. inquired where these unlicensed men bought the spirits, and when they said it was from them during the week, he replied they had no due reason to complain, for they got the profit without the labour. He (Mr Campbell) thought both the Sabbath Acts were safe, if the teetotalers only be true to themselves and to one another.

MR M'GAVIN said, that in anticipating the duty to which he had been appointed, his feelings were somewhat mingled. He would rather that it had devolved on some other person. He would just read the following address, which the Directors of the Scottish Temperance League had agreed to present to Mr Gough:—

TO JOHN B. GOUGH, ESQ.

DEAR SIR,—At the termination of your first engagement with the Scottish Temper-

ance League, and when you are about to depart from us to spend some time in your adopted country, America,—We, the undersigned Directors of that League, take the opportunity of recording our high sense of the value of your labours in Scotland, and our admiration of your rare and varied talents as an orator. We have witnessed, too, with deep interest, your unwearied and self-sacrificing devotion to the cause of temperance, your unswerving and fearless consistency in its advocacy, as well as the singleness of aim in the course you have marked out for yourself in life, and our admiration of your distinguished and diversified talents has deepened into warm and affectionate regard for yourself personally, and for the purity, disinterestedness, and truthfulness, of your entire character.

Your visit to us, dear sir, has been most opportune. Never before had our country been so ripe for the reception of temperance truths and temperance principles. Legal enactments for the restraint and regulation of the strong drink traffic has just been introduced, and an earnest anxious longing pervaded the public mind, that an indefinite *something* must be done to save our country from the misery and disgrace which drunkenness had brought upon it. In this state of preparedness you found us; and your visits to the various localities throughout the country have been one extended triumph to our cause. Principles have been proclaimed to vast assemblies in all parts of the country—principles which have sounded strangely in the ears of those who for the first time have heard of them; a respectful hearing has been gained from all classes of the community; countenance and sympathy have been extended to us by parties who for the first time have deigned to treat the Temperance Enterprise as worthy a moment's regard; our movement, in short, has been forced into respectability, it has been recognised as one of the matured institutions of our times, and has been elevated to a position which years of ordinary advocacy—able and earnest as much of it has been—had failed to secure for it.

It is not for us, dear sir, to thank you for your exertions. For the reward of your labours here, as elsewhere, you have to look to the unmeasured approval of your own conscience, to the blessings of those you have been the means of saving from ruin, and of those others—yet more numerous—in whose experience 'the dead have been made alive again, and the lost have been found,' by the saving of those who are dearest to them. And with yet greater confidence, you can look for your reward to the blessing and approval of Him who recognises as work done to Himself and for Himself, the kind word spoken, the kind deed performed to the lowliest of His representatives on earth.

We would be wanting in duty to you, however, and wanting in truthfulness, did we not on this occasion frankly confess, that the period during which you have laboured amongst us has been a time of refreshing to ourselves. The success which has crowned your efforts, the acclamations which have everywhere greeted your appearance, have cheered us in our own more humble department of labour, and have led us with a yet stronger faith to look forward to the time when the advocacy of temperance principles shall be uncalled for, because the practice of them shall have become universal.

And now, when we are about to bid you for a while farewell, and when you are—with a bodily frame greatly weakened by too long continued and too arduous exertions—about to seek in the quiet of your own home that re-invigoration—bodily and mental—which is only to be found in repose and recreation, we need scarcely assure you that our heartiest and best wishes go with you and your esteemed partner in life, who so nobly, so unweariedly, and so affectionately shares with you all your labours, and whom we know to be your counsellor and comforter in every difficulty and trial.

May that kind providence in whom you trust, and who has hitherto blessed and protected you, bless and protect you still, and guide you back at no distant date to us, with renewed vigour for the still arduous work that remains to be done in our country.

We are, dear sir,

Your affectionate Friends and Co-Workers.
(Here follow the Signatures of the Directors of the League.)

'At the same time,' continued Mr M'Gavin, addressing Mr Gough, 'through you, in name of the Directors of the Scottish Temperance League, I beg leave to present this portrait of yourself to Mrs Gough.' Turning to the audience he said, that he knew a little of Mrs Gough, having had the pleasure of meeting her frequently within the last three months, and he considered her a model lady. She seems to inherit all the good sense, intelligence, and industrious habits of the old puritan mothers of England, from whom she is descended. He hoped she would long have the pleasure of looking on Mr Gough himself, though she has this portrait. We cannot send a Scottish Gough to America, but we can at least send a portrait of Gough by our own artist, Mr Daniel M'Nee, such as will never be excelled. He hoped they would again have the pleasure of seeing Mr Gough in the City Hall of Glasgow. The presentation ceremony was concluded amidst tremendous cheering—the whole audience rising to their feet, hurrahing and waving their handkerchiefs. The portrait was exhibited during the evening in a conspicuous position before the grand organ.

Mr GOUGH, whose voice was at first completely drowned by applause, said—I must give you all my grateful acknowledgments—and these words seem very cold on such an occasion—for no man could be placed in the position in which I am without feeling more than his tongue could express. Reference has been made to Mrs Gough, and I can say, as her husband, that she is a good wife. I believe she has been sent from God to me; and God and myself only know how faithful she has been to me, and how nobly she has wrought for the temperance cause. From my heart I thank Mr M'Gavin, and every one of the Directors of the League. When I came first to this country, it was only for a six weeks' visit, and I came under great disadvantages. Before leaving the States, I had lectured ninety-five times in ninety-one days, and travelled over a vast extent of country; but God rendered me successful, and I have now been nearly two years in Britain. In my life I have travelled over thousands of miles by steamboat and railway, and have never met with the slightest accident. I believe more and more in the minute providences of God. In going from this hall, where I have stood so often, I go with the full expectation of meeting you all again. I go to America to rest for a short time, and intend to return and stay three years among you; or, if Providence should open the way, I may stay five years. I can scarcely tell how I felt to-night when learned men like Mr Arnot and Dr Brown spoke of me as they did—men whose names are known over all the country as household words. As I felt my blood tingle and

my hands clench, I asked myself—who am I?—Am I the John B. Gough of 1842, with the desire of doing better, but with no hope—with ambition, but no expectation? Is it any wonder I hate the drink? How I pity those who say I take it even now! I hate it; God knows I hate it. The most fearful dream I ever have is when I dream sometimes that I have tasted, and sometimes I get into a strange state of mind, and wonder if I am the same, and I look to a scar across my fingers, the trace of a cut I got when I was a boy; then I feel for the mole on my cheek, which my mother (she is in heaven now) said she would always know me by after ever so long absence. Mary, my wife, and I are one, and we thank you. I shall not say farewell, but take my leave by bidding you all good night. I thank you for your courtesy, I thank you for your sympathy. God bless you, and throw the mantle of his peace over you, and save all dear to you from the curse of drunkenness. Good night.

The meeting broke up about 11 o'clock.

PUBLIC MEETING IN EDINBURGH.

On Wednesday evening (23d), a public meeting of the League was held in the Music Hall, Edinburgh. Robert Smith, Esq., in the chair. Mr M'Gavin repeated the statement of progress given in Glasgow on Monday evening; and the meeting was addressed by J. B. Gough, Esq., John Cunliffe, Esq., Bolton, and G. C. Campbell, Esq., London, E. Murray, and T. Knox, Esq., Edinburgh.

Temperance News.

SCOTLAND.

EDINBURGH.

Reformed Presbyterian Synod.

The following resolutions were submitted to the Synod, at the meeting in May, by the Rev. Wm. Anderson, Loanhead, and unanimously adopted:—'1. That the law recently enacted by the Legislature, called the Public-Houses Act, by which the selling of strong drink on week-days is greatly limited, and the sale entirely prohibited on the Sabbath-day, is, in the estimation of this Synod, a law right in principle, and fitted, when faithfully administered, to produce admirable effects in the way both of checking the sin of drunkenness and preventing the flagrant violation of the Sabbath-day. 2. That it has now been in operation for nearly twelve months, and that there is abundant and decisive evidence that already it has produced results of the most gratifying description in promoting the quiet of the Sabbath, in diminishing the number of cases of drunkenness and crime

both on the Sabbath-day and on other days of the week, and in lessening to a very large amount the number of persons confined in prison. 3. That the continued operation of this measure is a thing to be desired by every lover of his country, and every friend of religion and morality; that the Synod would deprecate in the strongest manner anything calculated to weaken its power or to interfere with its faithful administration, and would at the same time earnestly desire that the advantage of a similar measure should be speedily extended to the whole empire.' Fifteen memorials, signed by 2000 members, in reference to total abstinence, were, subsequently, brought forward, and one of them read, the number of members and adherents attached to each memorial having been previously mentioned as each memorial was laid on the table. It was minuted (in substance) that the memorials were received, and that, on account of the lateness of the hour, the consideration of them was deferred until next meeting of Synod.

U. P. Church Personal Abstinence Society.

A large party of the members and friends of the Personal Abstinence Society connected with the United Presbyterian Church, met at breakfast in the Religious Institution Rooms on the morning of Thursday, 10th ult. The Rev. Dr Johnston, Limekilns, occupied the chair. The Rev. William Reid reported that during the past year 27 ministers had joined the Society, five had demitted their charges and left the country, three had died, and one withdrawn, leaving at present in connection with the Society, 170 ministers, together with a large body of elders. The Rev. George Hutton, Paisley; F. Skinner, Blackburn; P. McDowall, Alloa, and others, offered valuable practical suggestions. It was agreed to request each ministerial member of the Society to preach a sermon in its behalf on the last Sabbath of the year, or the most convenient day thereafter. A deputation was appointed to address the students during the approaching session of the Hall. A committee was appointed to prepare resolutions to be presented to the Synod, expressive of approval of Forbes Mackenzie's Bill. A considerable sum was contributed for the purpose of issuing another address to the members of the United Presbyterian Church, with the view of bringing under their notice the importance of the temperance cause to the interests of religion.

GLASGOW.

Abstainers' Union.

The annual business meeting of the members of the Glasgow Abstainers' Union was held on Monday evening, 14th ult., in Boyle's Cosmorama Coffee Rooms. Mr Neil McNeill, president of the union, occupied the chair, and after a few introductory remarks, called on Mr E. Anderson, the secretary, who read the annual report, from which the following is an extract:— 'When the Union was formed on 22d March, 1854, five societies joined it; during the year twenty-three more have been added, making in all twenty-eight societies, who have connected themselves with it. Most of these are conducted with great energy, and are accomplishing much good; and from the returns that have been received, and the results of your Directors' efforts, it appears that there have been during the year 9000 members enrolled, 1100 meetings held, 40,000 tracts distributed, 48 sermons preached, and £1400 expended in promoting the cause.' Reference was also made to the weekly meetings held in St Enoch's Hall during the year, and to the large and important meetings held on Glasgow Green during the summer season, at which addresses on temperance were delivered, and a large quantity of temperance literature

was distributed. Saturday evening concerts have been regularly given in the City Hall, for the purpose of diverting the people from the public-house, and inciting them to the pursuit of pure and profitable enjoyments. Special attention was called to the Sabbath evening services in the City Hall, which have been regularly supplied by ministers of various denominations, and attended by audiences averaging about 3000 persons. Mr John Lamb, treasurer, read the financial statement; and on the motion of Mr Alex. Aitchison, seconded by Mr Wm. Mitchell, it was unanimously agreed that the report be adopted, printed, and circulated. After the vacancies in the board had been filled, and a vote of thanks passed to the Directors for their conduct during the past year, the meeting separated. A public meeting was held on Wednesday, 16th ult., in the Trades' Hall, when the report was again read, and similar resolutions agreed to. The Revs. A. G. Forbes, John Williams, Robert Gault, and Hugh S. Paterson; and Messrs Wm. Melvin, Robert Simpson, and others, took part in the proceedings.

LEITH.

The Leith Total Abstinence Society concluded a series of interesting and successful weekly meetings, with a crowded and enthusiastic soiree in the Leith Hall on Wednesday evening, 9th ult. The meeting was addressed by the Rev. William Graham, Newhaven; Rev. Joseph Boyle, Leith; and Ebenezer Murray, Esq., president of the Edinburgh Total Abstinence Society. A select party from the Edinburgh Abstainers' Musical Association was present, and sung several of their admired pieces. The chairman stated that the weekly meetings which were now brought to a close had been successful and encouraging beyond the most sanguine expectations of the committee. Besides addresses and lectures on the temperance question by the agents of the Scottish Temperance League and other gentlemen, the committee had introduced at these meetings lectures on various popular and interesting subjects, embracing 'Savings Banks,' 'Better Houses for the Working Classes, and how to get them,' 'Sailors' Homes and Refreshment Rooms,' 'Astronomy,' 'Photography,' 'Electricity,' etc. etc., from which they expected much good would result. They had also organised a juvenile temperance movement, the meetings of which were usually crowded to the door. During the summer months the committee intended to hold meetings only once a month, and to make arrangements, if possible, to resume the weekly lectures on intellectual and entertaining subjects and 'common things,' early next winter. A hearty vote of thanks having been accorded to the clergymen and other gentlemen who took part in the meet-

valorous generalship of a redoubtable baron with better disciplined legions to support him than even the mighty Czar can command, among whom too we are sorry to find more than one of the medical men and doctors who are professed advocates of the temperance cause. The spell of a great name seems to be over them, and they are *scientifically* on the enemy's side. But the work is to be done, and neither desertion, defeat, nor delay, will damp the energy of the man who has a well-grounded confidence in the cause. *Veritas est magna et prevalebit* is a cheering motto to which the abstainer has a peculiar right, and which in the vicissitudes attendant on his arduous struggles he must never forget.

Abstainers are recommended to assume the functions of a moral police, that the recent legal obstructions to the traffic in strong drink be duly respected: there is not less need that the abstinence cause should have its corps of scientific protectors and defenders to take a stand upon their own watch-tower and mark the presuming and would-be portentous progress of the enemy.

To deal in detail with the chemical nature and physiological action of alcohol as propounded by Liebig, would much exceed the limits of a communication like this. It will suffice to state that he maintains that alcohol, in the various forms in which it is used by men, is among the most valuable supporters of the animal heat—a function to which the great bulk of our food, the sugar, and starch, and fat, which we consume, is exclusively devoted. In other words, alcohol is, in the opinion of Liebig, a most valuable food. His own words are, 'Alcohol stands high as a respiratory material. Its use enables us to dispense with the starch and sugar in our food.' In plain terms, he says that a man may live as well upon alcohol as upon wheaten bread; and further, in his pity for the precocious wisdom of the tem-

perance reformers, he says: 'In many places destitution and misery have been ascribed to the increasing use of spirits. This is an error; the use of spirits is not the cause, but an effect of poverty,' etc. The great German has evidently a certain dislike to the temperance cause and its advocates. Perhaps the reflection which it has cast upon the habits of his countrymen may have had some share in exciting this; but it is really amusing to observe the strange shots which the great philosopher levels at the growing enterprise. The following passage was evidently intended to hit hard on a tender point in the English character. It occurs in two of Liebig's works, the 'Animal Chemistry,' and 'Familiar Letters on Chemistry, and its applications to Physiology, Dietetics, Political Economy,' etc.; and must have reached thousands of readers in this country. It would be most interesting to know with what result; he says:—

'Since the establishment of temperance or abstinence societies, it was thought fair in many English families to give their servants who took the pledge, and no longer drank beer, an equivalent in money for the former daily allowance of beer; but it was soon found that the monthly consumption of bread increased in a striking degree,—in a ratio corresponding to the diminution of beer, so that the beer was twice paid for, once in money, and the second time in the form of an equivalent of another kind of food, yielding the same amount of carbon and hydrogen.' It is not easy to resist the temptation to show up the absurdity of this appeal to the pockets of the pence-loving English gentlemen, who may have the misfortune to find their servants become teetotalers. Their apprehensions, however, we believe, will be best quieted by a short paragraph from the 'Familiar Letters' of our author. He says, 'We can prove with mathematical certainty, that as much flour or meal as can lie on the point of a table-knife, is

more nutritious than five measures (about eight or ten quarts) of the best Bavarian beer; that a person who is able daily to consume that amount of beer, obtains from it in a whole year, in the most favourable case, exactly the amount of nutritive constituents, which is contained in a five pound loaf of bread, or in three pounds of flesh.'

Thus, accepting the narrative of facts as strictly accurate, although we suspect that some of our *moderate drinking* friends would lose one of their 'reasons' for taking a dram, if it were satisfactorily proved that men ate more in proportion as they drank less, what does the learned Professor's information amount to, when he says, 'that the consumption of bread increased in a ratio corresponding to the diminution of beer?' Just to this, as may 'be proved with mathematical certainty,' that instead of their daily allowance of beer, the abstaining servants consumed as much bread beyond their former daily allowance as would be produced by a teaspoonful of flour or meal, amounting in the course of a year to a good big loaf. This corresponds to the nutritive constituents in the amount of beer consumed by rather a thirsty beer-bibber. But the baron has his eye upon the *valuable* alcohol which the beer contains,—supplying carbon and hydrogen, which he *most gratuitously assumes* are consumed in the system instead of the same elements in the bread. We must, therefore, ascertain the pecuniary value of this. Well, supposing that our English servant is allowed his quart of beer daily; in this there will be somewhat less than one ounce of pure alcohol, and considerably less than two ounces of bread is allowed by Liebig to supply corresponding quantities of carbon and hydrogen. Now, the daily quart of beer, with its ounce of alcohol, cannot be estimated at less than fourpence, equal to £6 1s 8d per annum, while the two ounces of bread, even in these dear times, amounts to—shall we say

it?—a trifle above *one farthing*, and in the course of a year the value of this accumulates to something short of ten shillings. This is certainly a somewhat different aspect of the affair than that which Liebig's words bear on their surface. It will be seen that it is not exactly a double price which is meant by 'twice paid for' applied to the abstainers' beer, though we fear not a few have taken up that impression. Giving the baron his own way, it is only an extra loaf *per annum* for the actual nutriment, and nearly ten shillings' worth of bread to supply the carbon and hydrogen of the alcohol in the £6 1s 8d worth of beer allowed to the beer-consuming servant; and those who have tried them, and are so generous as to give cash instead of the beer which is refused—for justice does not demand such an arrangement—will believe that abstaining servants are cheap even at such an increased cost over their drinking colleagues. It should be noticed, too, in this nice squaring of accounts, that the bread-eating servant receives into his system, with his ten shillings' worth of bread, about ten times more flesh-producing or proper nutritive materials, than the beer-drinking servant receives with his £6 1s 8d worth of beer.

In another note Liebig alludes to the meeting of the Peace Congress in Frankfort, and records the astonishment of Herr Sarg, the proprietor of the *Hotel de Russie* at the regular deficiency which occurred in the puddings and other nice things at the dinner table. 'The friends of Peace,' says the baron, 'all belonged to temperance unions and drank no wine.' This may be true, but we think it is at least probable that there may have been a specimen or two of another class of dissentients from the orthodox views on dietetics, present on that occasion in Frankfort.

We are not informed, as in fairness we ought to have been, whether the beef

department of Herr Sarg's provisions also suffered an extra assault from 'the Doves.' The exclusive consumption of puddings, etc., on the part of one or two Vegetarians might suffice to explain the deficiency which so astonished Herr Sarg, and free our temperance friends from the charge of extra voracity,—though we ourselves have no special dislike to the charge in the matter of such nice things; and it might save Baron Liebig and his friend of the *Hotel de Russie* from hazarding hasty explanations of such notable events. Herr Sarg observed, 'that those who take no wine always eat more in proportion;' and Liebig thus concludes the note: 'In wine countries, therefore, the price of the wine is always included in that of the dinner, and it is considered just, that in hotels, people should pay for wine even when they drink none,' remarkable notions of justice these, certainly, which rule in wine countries, but quite *scientific* withal, as the baron believes; but we must say, that it would require even more than Liebig's world-wide reputation for sound philosophy to reconcile us to the prospect of being so scientifically imposed on.

But enough has been said on these

points of Liebig's writings, which, it must be remarked, are chiefly notes by way of popular illustrations of the text, the two books named are thoroughly pervaded with the same ideas, which must therefore be received as the deliberately propounded doctrines of Liebig.

The world, and Britain especially, is too well aware of, and ready to acknowledge its great obligations to, the labours of the distinguished German chemist, to render it necessary to say one word in his praise; but there is no infallibility in human form, a truth which Liebig most justly appreciates, and therefore there is no room for surprise, that in his many novel and important researches, some conclusions have been too hastily accepted and given forth as scientific deductions, while they were merely the reflection of universally prevalent popular ideas. Such we believe has been the mistake of Liebig in this instance, and it is fortunate that he is too much of a philosopher to make it difficult to trace his error to its source, and to detect the fallacies which abound in the reasoning which he presents in support of his views. We may hope to follow up these remarks on a future occasion,

Sketch.

DR F. R. LEES.

THE biography of some men is valuable, not only as containing information regarding their personal history, but as embodying the history and principles of a great reformation. The life of Luther, for instance, is necessarily a history of the great Protestant Reformation; the life of Cromwell embodies the history of the Puritanic contest; and so the biography of Dr Lees, when it is written, (as we trust it one day may be,) will contain the history of the Abstinence Reformation. From the earliest commencement of the movement, he has been actively and prominently identified with it, devoting his talents, time, and toil to its promotion. We therefore think a short sketch of his life

will not only be interesting to those who have heard his lectures, or read his works, but to all who are at all interested in the great cause of which he is so distinguished an ornament.

FREDERIC RICHARD LEES first breathed the air of life in the year of *Waterloo*, 1815, at Meanwood, near Leeds, where he now resides. He is the only son of Mr Joseph Lees, of Scottish descent, and Miss Anne Saunderson of Aberford; consequently, Frederic is of Scotch extraction on both sides. When he was but a few weeks old, his mother died, and this circumstance, perhaps, tended to produce that delicacy of constitution which even yet

attaches to him, but which a country life tended in a great measure to counteract. At the proper age he was sent to school, and received an ordinary education, but nothing remarkable occurred to distinguish him from his fellows. At the age of 14 he commenced the study of the law with a view of going to the bar, but when his apprenticeship of seven years had expired, this intention was abandoned on account of ill health. Unfortunate as this may seem—as unfortunate it was in a monetary point of view—it was the occasion of his becoming so prominently connected with the abstinence cause. We must here mention, however, that it was during his apprenticeship he received the training for his future usefulness. When about 15 he connected himself with a debating society, where he was brought into contact with such spirits as Mr John Andrew, Mr Pallister, and Mr Crossley, all of whom afterwards became leaders in the abstinence movement. It was this society which led him to study logic, metaphysics, and divinity, and with what success his after writings and discussions abundantly testify. In 1832 he became a member of the Old Temperance Society, for the promotion of which he laboured, gathering experience of its inefficiency, until 1835, when, on hearing Mr Livesey's celebrated Malt Liquor Lecture, he signed the abstinence pledge. At this time he was, under medical prescription, taking a little malt liquor for the cure of nervous debility, but not finding his complaint removed or even mitigated by that remedy, he, in the face of the doctor's orders, entirely abandoned its use, and to his surprise the complaint gradually left him.

On reaching his majority, he came into possession of a little fortune of his mother's, but this was afterwards lost. It enabled him, however, in the meantime, to devote his whole time to the study of the physiological, chemical, and scriptural bearings of the abstinence principle; and to his praise be it said, that so long as he retained his mother's fortune, which was during a period of eight years, his able advocacy was entirely gratuitous. The early scene of his labours was the town of Leeds, but he and his coadjutors finding the principle of abstinence merely from distilled liquors an obstacle to the progress of true sobriety, and as no separate society had as yet been formed in the town, they determined upon an agitation in 1836 for changing the principle of the old society

to that of abstinence from all intoxicating liquors. This agitation was strenuously opposed by some of the most influential men of the town. But in order to canvass the minds of the members upon the question, it was agreed that a public meeting should be held in the Music Hall, for the express purpose of discussing the terms of the pledge. The announcement caused great excitement, and both parties mustered in great numbers; even the publicans assembled to help in rescuing the old temperance ship out of the hands of these teetotal pirates. On the side of fermented liquors and the old temperance pledge, Dr Williamson, the leading physician, and afterwards mayor of the town, together with Mr Thomas Plint, of free-trade celebrity, and Mr Edward Baines, jun., editor of the *Leeds Mercury*, appeared as the chosen representatives and defenders. On the side of cold water and the abstinence pledge appeared Mr John Andrew, jun., the Rev. F. Beardsall, then a writer on the wine question, Mr B. Crossley, afterwards editor of the *Leeds Temperance Herald*, and others. Dr Williamson, in this debate, made a long and very powerful speech, the object of which was to prove that we lived in an artificial state of society, and required an artificial stimulus to preserve the equilibrium. This argument was so ingeniously put, and so eloquently expressed, that few saw the fallacy lurking beneath, and Mr Johnson, the person appointed to answer the doctor, declined the task he had undertaken. This was the signal for great applause to the publicans, and their beer and wine customers; but their triumph was short-lived. At this moment a young man was discovered in the crowded orchestra, who was at once dragged forward by the abstainers to the platform, and compelled to combat the arguments of Dr Williamson.

This was no other than F. R. Lees, who, with becoming modesty, undertook the task thrust upon him, and exposed the fallacy involved in the doctor's argument, in proposing to cure the disease of excitement by a remedy of additional excitement—in other words, to spur the horse as a remedy for its fatigue. Thereply made such an impression, that even the publicans confessed that their party was vanquished; and the motion that the principle of the society should henceforth be that of abstinence from all intoxicating liquors, was carried by a large majority. This debate was afterwards published with notes, and

the evil they have wrought is kept back. What is the verdict? In favour of their continued use, or of their immediate and entire abandonment? We have no doubt that it would be given at once and unanimously in favour of their abandonment.

Even if we admit that the moderate use of the liquors of which we speak is right and scriptural, it does not follow that abstinence from them is opposed to reason and the Bible. On the contrary, it has the sanction of both. The Rechabites were not condemned for their abstinence, nor the three children at the court of Babylon, nor John the Baptist, nor Timothy. In any state of society, even where the common wines of the country may be used with safety, abstinence is lawful—much more is it lawful and becoming in such a state of society as that in which our lot has been cast. In this country, and in the present day, it is not only lawful but expedient and dutiful. We contend that, when the times have waxed so bad—when the evils of intemperance have acquired such extension and mastery that common measures will not suffice to remedy them, and only abstinence promises to secure the desired result—then conscience, religion, love to our fellow-men, and love to our Master, demand that we shall adopt that principle, and give it our most earnest and energetic support.

There are special reasons why ministers of the gospel should identify themselves with the temperance movement.

They should do so for the sake of the christian ministry itself. There is no office on earth higher than it is. There is none which proposes ends of so exalted an order. As Cowper expresses it—

‘The pulpit, in the sober use
Of its legitimate, peculiar powers,
Must stand acknowledged, while the world shall
stand,
The most important and effectual guard,
Support, and ornament, of virtue's cause.’

But just in proportion to the momentousness of the office, is the necessity of circumspection and watchfulness, that its

dignity may not suffer, nor its usefulness be impaired. When one who is invested with it falls, how fearful the amount of damage that is done—to the man himself, who is dishonoured and ruined—to his wife and children, who are involved in his degradation—to his flock, who are grieved and distracted, and to the church at large, and christianity itself, which are rendered odious in the eyes of an unbelieving and ungodly world. Of all men, the man who should surround himself with the strongest defences, and should strive to render his fall, so far as man can render it, an impossibility, is the minister of the gospel. We would speak thus, were his temptations vastly weaker and fewer than they are. But what is the fact? He whose fall is most to be deprecated, is the very person, who, in some respects, runs the greatest hazard of stumbling. Partaking of the common infirmities of our nature, he is beset with dangers peculiar to his position. The affections of his people prove snares. He cannot visit them, from house to house, or spend an evening with them, without finding himself, through their very kindness, in the midst of temptation. Ah! the wonder is, not that some ministers of the gospel have gone wrong; but, rather, that more have not done so. How desirable that henceforth there should be no farther accessions to their number!

We can suppose a christian minister thus reasoning with himself: ‘My office is most sacred, and my responsibility prodigiously great. The importance of a consistent, unsullied, unsuspected moral character is paramount. I may or I may not have genius; I may or I may not have high scholarship; I may or I may not have a graceful elocution, and a popular and commanding address,—but I must have *character*. I must be blameless and exemplary in my walk and conversation. Should I fail here, I fail altogether, and better, far better, I had remained in ob-

security. I shudder at the bare possibility of my giving way to the temptations that surround me; and becoming one day, if not a confirmed victim of dissipated habits, yet a comparatively useless or degraded minister of Christ Jesus.' Does a christian minister, under the influence of such feelings as these, look around for protection and safety? We affectionately interpose our counsel. We tell him that, in a manner the most simple and effectual, he may ensure himself against the possibility of such a catastrophe as that, the mere idea of which fills him with dismay. The security is complete. **ABSTAIN**, and you will escape the hazard of ever in the manner supposed desecrating the sacredness, or lessening the dignity, or destroying the usefulness of the all-important office with which you have been invested.

Here some one may say, that a christian, especially a christian minister, should have more principle than give way to temptation, and that by resisting it he gives a finer illustration of the power of principle and divine grace, than any one acting on our views possibly can.

We would remark, in reply, that we very much question whether this way of representing the office of divine grace is at all justifiable.

In the first place, we hold that no man is at liberty to place himself, knowingly, in the way of temptation, under the belief that God will interpose to save him from the natural consequences of his imprudence; and, in the second place, we suspect that the province of drink, is one in reference to which grace operates in a manner very different from what some people imagine. Take an analogous case as an illustration. We don't say whether smoking in moderation is a good thing or not, but we advise a friend who loves his pipe, to guard against excess; especially such excess as would unstring his nervous system, and unfit him for his ministerial work. He thanks us for our counsel, but

intimates that he has full confidence that that grace which is richly promised, and which is sufficient to protect him against all evil, will avail to keep him from erring in this as in all other respects. Now we object to the introduction of the grace of God in this connection, as incongruous and unwarranted. Our friend's moderation or excess in the use of tobacco, depends less on his christian principle, than on his physical temperament. And so is it with intoxicating liquors. Let a man, be he a christian or a christian minister, use them, and let him persevere in the use of them, and he will come to learn (at least this will happen in many instances, which is sufficient for our argument) that it requires something besides the grace of God and strength of resolution, to preserve him in the path of sobriety and virtue, and moreover, he will find that where grace works, it is in accordance with reason, and constrains a man, in the exercise of a sound judgment and of common sense, to renounce the practices from which the consequences that are deplored naturally follow.

A second reason why christian ministers should identify themselves with the temperance movement, is for the sake of the church.

The church is the most important society that exists. It has been erected for the purpose of showing forth the praise of God, in connection with his marvellous device for the present and everlasting well-being of man. Now it does this just in proportion to the number, and particularly the character of its members. If these are immoral, or to the extent to which they are so, it is a failure. It is a disgrace, not an honour; a nuisance, not a blessing. Were the vices that abound in the world, and plague and debase society, to find their way into the church, they would rob it of its glory; they would strip it of its influence. This were an appalling calamity. For the

church is the best and the strongest thing in the world. Weaken it, and you lessen the power of the lever which is fitted, and which alone is fitted, to raise society to a condition of spiritual safety, beauty, and blessedness. Hence the urgency of our plea on behalf of abstinence in its relation to the church. The church is suffering from the want of it. Consult the records of our sessions or of our congregations, and you will find it to be so. Well, then, adopt the principle, and what will be the result? Will it render the church less pure—less peaceful—less united—less active—less missionary? It will not. It will strengthen it. It will dry up one of the most prolific sources of the evils by which it is afflicted. It will avert scandals; and in addition to all this, it will augment greatly its pecuniary resources. In consequence of the customs that prevail, professing christians are expending hundreds and thousands of pounds annually to no good purpose, that might be devoted to benevolent and religious objects. Why, then, refuse to adopt a principle which is undoubtedly lawful, and which would so eminently contribute to qualify a society, which infinitely surpasses all others in the grandeur of its objects, for the full discharge of all the functions of its high and holy vocation?

A third reason why christian ministers should identify themselves with the temperance movement, is for the sake of the world.

Their prime office is to preach the gospel, and save souls. Still they should be willing to do any amount of good which it may be in their power to effect. Even in proclaiming the unsearchable riches of Christ, they at times encounter obstructions, which the truth they proclaim, all-powerful though it be, is not fitted to remove. A drunk man must be made sober, before they can rationally expect to gain him as a convert. But it may be, that even in his sober moment,

they can make nothing of him. They speak to him—they plead with him—they persevere in doing so,—but it is all to no purpose. What then? Because they cannot change his heart, must they leave him exactly as they found him? He swears fearfully; must they not try to break him off that habit, lest the gospel or the grace of God should not get the credit of the change? In like manner he drinks as often as he can get liquor; and must they let him remain a sot because they cannot make him a christian? Is nothing gained unless every thing is gained? Is it nothing that that worthless wretch, the terror of his family, and the nuisance of his neighbourhood, is converted, though not into a saint, into a kind husband, a considerate father, an industrious and respectable citizen?

What philanthropic—what christian bosom but rejoices in the immense temporal good the temperance cause is effecting—in the cold hearths it warms, in the sorrowful hearts it gladdens, in the poor families it clothes and educates, and in the intellect and genius it saves from foul and utter abandonment and ruin.

These are great and glorious results, and often conduct to results still greater and more glorious. There are gems now sparkling in the Mediator's crown that, through such instrumentality as ours, have been plucked from the lowest depths and slime of sensuality and debauchery. And fresh triumphs lie before us. Much, alas, how much, remains to be done. The land still reels and groans under intemperance and its fruits. Its victims are to be found among all ranks, all professions, and almost all ages. 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' But better days are coming.

We live in faith. We sow, and we would sow bountifully in hope. Harvest home may not be very far distant.

The handful of corn sown in the earth, on the tops of the mountains, may speedily ripen into maturity, and shake with prosperous fruit like Lebanon. Aid us in our efforts. Assist a movement which by means, than which nothing more simple and more effectual can be conceived, contemplates the removal of one of the greatest evils with which the church or the world has ever been cursed.

And, consider seriously, how much in-

difference, not to say opposition, on your part must retard it. Your influence is very great, and deservedly so; the consequence is, that men are confirmed in their practices when they can appeal to you as lending them their countenance. Such is now the position of things that even neutrality is directly mischievous. To a considerable extent it holds true, that he that is not with us is against us; and he that gathereth not with us scattereth abroad.

LETTERS TO THE REV. JAMES GIBSON, A.M.

LETTER I.

REVEREND Sir,—Your pamphlet on the ‘Principles of Bible Temperance,’ viewed as a contribution towards the settlement of the controversy which has been recently raised with regard to the use of intoxicating drinks, cannot, I should think, be read by any honest and thoughtful man, on either side, without interest and gratification. Truth never ultimately suffers in the conflicts of honest and manly debate. The history of the world’s controversies, as I read it, rather teaches that the free canvassing of all doctrines which claim from us the homage we owe to truth, by men who look at them from different points of view, in which objections are freely raised, and candidly grappled with, tends to promote truth’s interests, and not to hinder them. A truth is seldom fully seen at first by those who adopt it; and the objections of those who reject it altogether, are often the means by which a fuller apprehension of it is acquired, and a more definite and unobjectionable statement of it made possible. In this way, as God makes the wrath of man to praise him, so heresies subserve the truth:—the assailing on orthodoxy establishes it, by separating the slight mixture of error by which it is debased, and thus securing for it the faith of a new class of adherents. As a total abstainer, I cannot assent to some of the doctrines broached in your pamphlet; the objections which you urge

against ‘Teetotal Societies,’ do not seem to me to be conclusive; but, inasmuch as you have frankly declared yourself on the whole matter of the temperance movement, I hail your pamphlet as a valuable contribution towards the settlement of the questions which temperance societies have raised. I have no doubt that you have sought to serve the truth in what you have written; and, while on the one hand, I believe that some of your criticisms will operate in a salutary way on the doings of some temperance societies, and on the sayings of some temperance advocates,—I hope, on the other hand, to be able to aid you in your efforts to serve the truth, by showing that, unconsciously of course, you have taken your place in this controversy, with those on whose side there is more error than truth, against those on whose side there is more truth than error. Should I succeed in this, you will, I cannot but suppose, rejoice with me. The lover of truth is never defeated in the conflicts of opinion; he is only converted; and then he ‘preaches the faith which once he destroyed.’

There is much in your pamphlet with which I shall not intermeddle. Matters of church law; the duties of members of church courts towards one another; the propriety and timeousness of Mr Arnot’s motion; questions regarding ordination dinners and toasts;—all the questions, in

short, proper to the discussion in which the substance of your pamphlet originally came to the public, lie beyond my province. I am not a Presbyterian, and I should deem it unwise to enter on the discussion of such matters—a discussion, my competency for, and my modesty in undertaking which, might, with so much plausibility, be called in question. But there are points in your argument of general interest to temperance reformers. You disclaim any intention of entering into controversy with teetotalers, scared, it seems, by the warning of a ‘teetotal (!) brother,’ that you would ‘bring a nest of hornets about your ears;’ but your sense of what was due to your convictions must have triumphed over your discretion: for ‘into controversy with teetotalers’ you certainly have entered. You, who so stoutly assert your right to defend yourself when attacked, will, I have no doubt, approve of my purpose, of giving you battle, as I best can, in the interests of teetotalism.

I expected, looking to the leading title of your pamphlet, to find that the important subject to which it points—the ‘Principles of Bible Temperance,’ would be discussed in a thorough manner, and with an intelligent reference to existing controversies about it. In this I have been disappointed; but as the subject is referred to, and as your views about it are of greater importance, for their moral influence on the general community, than your views about other matters discussed in the pamphlet, I shall, in the first instance, at least, confine myself to it.

And here, to begin with, I beg to call your attention to your *admission*, that total abstinence from all intoxicating drinks is legitimate. On page 24 of your pamphlet, (2nd Ed.) you say, ‘A resolution, by the help of God, to abstain from all intoxicating drinks, or any kind of meats, I hold to be *lawful*, and to the glutton and the drunkard most expedient.’

On page 27, you say, ‘Let the drunkard by all means abstain.’ These statements affirm the *lawfulness* (in a scriptural sense, I presume,) of abstinence, and leave only the question of *obligation* open to debate. Now this admission I regard as an important one. I should ask for myself no other scriptural warrant for abstaining from intoxicating drinks than a permission to do so. When I look at the present prevalence of drunkenness in the land, when I see to what a frightful extent intoxicating drinks have become the agents of vice and misery, I am not disposed to raise the question, ‘Is it lawful to continue to use these drinks moderately, notwithstanding the drunkenness and misery they have bred?’ The question which mounts to my lip is, ‘Is it lawful to abstain from them and have done with them for ever?’ An affirmative answer to this question makes me an abstainer. It has been, I must confess, a matter of no ordinary surprise to me, that this attitude has not been more generally assumed by christian men; and specially, that, on the contrary, there should have been something like an anxiety shown to prove that, notwithstanding the baleful results which the use of intoxicating drinks as beverages has produced, we are not *bound* to abstain from them. May I not ask, what christian man needs to be *bound* in such circumstances? Is it not enough for us, that there is no law against our abstaining? I cannot think that many generations will pass, when it will be regarded as a matter for wonder by intelligent men, that, when total abstinence from all intoxicating drinks, as a means by which to put an end to the desolating ravages of intemperance, was first mooted, a large proportion of the christian public resisted the scheme on the ground that they were not *bound* to abstain. Is it reasonable, or according to the rule usually followed in such cases, when the question is one of ridding the land of a stupendous

moral and social evil, that it should be demanded that the means to be adopted be not merely *lawful*, but, in themselves considered, *morally obligatory*? I opine not. When men league themselves to put down any abuse—even men of the most enlightened minds and sensitive consciences—they trouble themselves with no questions except as to the *lawfulness* of the means they adopt; and the most hostile critics of their proceedings do not blame them on this ground. This is the position, sir, sanctioned by your admission, of the intelligent total abstainer of our day. You say to him, in effect, ‘It is lawful to abstain, but not obligatory.’ He answers, ‘I do not care about its abstract *obligatoriness*; I shall do every thing which it is *lawful* to do to protect my children and my neighbours from the subtle temptations with which our drinking usages environ them: it is lawful to abstain, and I shall abstain.’ You will probably answer: ‘This is well; I blame no man for arguing or acting in this way; but I demand that I be not judged by the conscience of the man who so argues and so acts.’ This is the spirit, as I understand it, of much in your pamphlet bearing on this point. I have no fault to find with the plea which it raises. I subscribe, *ex animo*, your denunciations of the clamant wrong which is done, when, in matters beyond the express law of God, one man’s conduct is judged by another man’s conscience. But I humbly submit that this wrong assumes a form at least no more virulent among teetotalers than it does among any other class of men. Intemperate words may be spoken, and uncharitable judgment uttered by individual teetotalers; but against the mass of temperance reformers, these misdemeanors cannot with fairness and truth be alleged. The truth seems to be, that there is a singular and mysterious sensitiveness on the part of some of our moderate-drinking friends; and you will excuse me, sir, for

saying that you seem to me to be yourself a conspicuous instance of it; which leads them to interpret any attempt on the part of teetotalers to convince others of the duty of following their example, as a judging of other men by their consciences. This is to misrepresent the spirit of teetotal propagandism. We do not seek to judge other men by our consciences; we only seek to conduct to their consciences the light (as we deem it) which guides our own. We call no man a sinner who does not agree with us; but we haunt him with our arguments, and ply him hard with our appeals; and when we find one who admits that our method (abstinence) is lawful, we do not deem that we are guilty of any breach of christian charity, when we say to him: ‘How, then, *can* you hesitate to abstain? When the use of intoxicating drinks as beverages is seen to have produced a drunkenness so wide-spread, that the energies of the nation are enfeebled, and its whole character degraded by it, believing that it is perfectly lawful to abstain, and that general abstinence would put an end to drunkenness; how can you hesitate? How can you give the sanction of the most moderate drinking on your part to the cause of so much moral and physical evil?’ I cannot but think such an appeal legitimate. Consider, I beg you, sir, the position of the christian total abstainer. He looks the drunkenness of our countrymen in the face, he traces it to the prevalent use of intoxicating drinks as a beverage; his piety and his philanthropy alike burn to purge the homes of his beloved land of this taint; he finds, on inquiry, that it is lawful to dispense entirely with intoxicating drinks as a beverage; he dispenses with them; he asks his friends and neighbours to do the same. Is he to be charged with uncharitableness, when, finding that some of those neighbours refuse to abstain, because, forsooth, they are under no *obligation* to do it—because there is no scriptural precept

prohibiting the temperate use of intoxicating drinks—he urges the question of duty upon their consciences, and asks them to consider whether a dangerous taste for those drinks, or the undue power of a prevailing usage, be not blinding their minds about a matter of christian duty? There would be at least, I take it, as much uncharitableness in the charge, as in the conduct which called it forth. For my share, I altogether sympathise with those total abstainers who look at the matter thus. I put it to you, sir, which of the two attitudes is the more dignified in a christian point of view: that of eagerly availing one's self of the *lawfulness* of abstinence, as a means of drying up the sources of intemperance, or that of continuing to patronise those usages, out of which intemperance has grown, because it is not *obligatory*, in itself considered, to abstain from the use of intoxicating drinks?

From this notice of an admission made by you in your pamphlet, I pass to the consideration of a *fallacy* which, as it seems to me, runs through all your references to the scriptures on this subject, and vitiates all your inferences from their testimony. I think it of the more importance to notice this fallacy here, as I have no doubt you will rest upon it your refusal to abstain from intoxicating drinks, notwithstanding that, according to your own admission, it is competent for you to abstain. You will argue—I conclude so, for you have already in substance argued—that the bible writers not having commanded abstinence, though there was drunkenness in their day, is evidence that they were not prepared to recommend abstinence as the means of putting an end to drunkenness; and that the permission which they give to abstain does not alter the fact. Now, this argument rests upon the assumption that whatever is said in the scriptures about 'wine' and 'strong drinks' may be applied to the intoxicating drinks which are used as beve-

rages in this country. Thus, on page 23, after citing a number of passages from the scriptures, and having in your eye the teetotalers' reprobation of intoxicating drinks, you say—'Now I desire not to condemn that which was not condemned in Melchizedek, Joseph, the Psalms, Daniel, Zechariah, Nehemiah, Paul, and Peter—shall I say in the Lord himself, except by his enemies—and thus not only affect to be wiser and better than the best and wisest of men, but to condemn the teaching of the Spirit of God.' Here you assume that the sanctions to which you refer may be transferred from the drinks to which they were originally applied to the intoxicating drinks of this country. This is a vulgar sophism, which it surprises me your careful logic did not lead you to reject. In asserting that this assumption is sophistical, I do not take the ground that the wine favourably referred to in the scriptures—or, as you phrase it, 'the wine lawfully used in the bible'—was mere unfermented grape juice, for that I cannot prove to my own satisfaction. But there is a wide difference between that wine being an altogether unintoxicating beverage, and its being an intoxicating beverage in any such degree as to justify the reading of a warrant to use it as a warrant to use the potent liquors of Great Britain. You are of course aware that in the times to which any direct testimony of the bible refers there were no drinks answering to our spirits, the process of distillation not being then discovered. And may I not add that there were no drinks answering to our wines, which notoriously owe a large proportion of their stimulating and intoxicating properties to the spirits with which they are drugged? If you plead scriptural authority for the use of wine as a beverage, I put no impertinent question, when I ask, Have you ascertained that the wine you use is identical with, or even strikingly similar to, the wine which the scripture sanctions? If

you have not—and strict identity of properties is out of the question—then your plea of scriptural authority is illusory. I can conceive of a father, in his kindly instructions to his son, who is going out into the great world to push his fortune, having a care for his health, recommending to him as a beverage some comparatively innocuous home-brewed drink, which had long been used by the family under the name of wine; but that son would have no right to plead the parental recommendation as his excuse for drinking wines whose properties were more stimulating and virulent. I have heard good-natured though not over-thoughtful friends, apologising for the use of brandy and brandied wines at their dinner-table, on the ground of Paul's recommendation of a little wine to an invalid; but I was not prepared to find the essential fallacy of their apology—the confounding of the beverages of the ancients with ours—indorsed in a deliberate manner by you.

I judge from the tone, as well as the sense of your references to the wine question in your pamphlet, that you will be ready to object here that the real question is not the nice one which I have attempted to raise, but the broader one, 'Were the wines, lawfully used in the bible, intoxicating drinks or not?' You will doubtless argue that it is on the intoxicating properties of the wines and spirits of this country that teetotalers found their abstinence, and that if it can be proved that the scriptural wines were intoxicating drinks, that places them in the same category, so far as the scruples and objections of teetotalers are concerned, as the reprobated drinks of this country; the inference, of course, being, that as the bible does not command abstinence from the intoxicating drinks to which it refers, moderate drinkers in our day may fairly plead its authority when they decline to abstain from the intoxicating drinks which are now in use among us. But, plausible as this appears,

I demur to it. The real question at issue has reference to the comparative degrees of intoxicating power in the wines of the ancients, and in our wines. The intoxicating wines of the ancients were not so potent as ours. That there were intoxicating wines I cannot deny, for there were drunkards; but they must have much more nearly resembled the light wines now in common use on the continent of Europe, than the pungent and fiery liquors which make the hospitalities of Britain so perilous. Yes—and it is a process which no sound logic will sanction, to infer that a scripture warrant for their use will cover the use of the drugged and poisonous abominations which are sold as wines in this country. Let me earnestly ask your candid attention to this point, sir, before you publish another edition of your 'Principles of Bible Temperance.' It is a point of great importance in this controversy. As a matter of fact, it is found that in vine-growing countries, where light wines abound, there is not any amount of drunkenness to be compared with that which blurs the fair fame of our country. I verily believe that there is not, and never has been, in any vine-growing country, such an amount of drunkenness as would have led the most enthusiastic and uncompromising teetotaler among us, to take the pledge himself, or at least to originate a movement to promote abstinence among others. The movement has grown out of our peculiar circumstances—circumstances caused by the operation of our peculiar drinks; and no reticence of the scriptures, on the subject of abstinence from the drinks to which they refer, can affect the propriety of our abstinence from the drinks which threaten to sap the foundations of our national eminence. Other phases of this question presented in your pamphlet I must defer the consideration of, until opportunity occurs for another letter.—I am, reverend sir, yours, &c., ALEXANDER HANNAY.
Dundee, 12th June, 1855.

Narrative.

'TRUTH IS STRANGE,' OFTEN
STRANGER 'THAN FICTION.'

It was during a professional engagement in the interior of Pennsylvania, in the summer of 1854, that the following incident occurred. It made an impression on my mind that years will not efface. A night of darkness had succeeded a hot and sultry day. Not a star glimmered in the heavens, and black clouds hung heavily over the earth, like a pall over the hearse of the departed. The midnight hour had passed, and from a quick sleep I was roused by a hasty summons to the bed-side of a dying woman. I knew it was a long and dreary way, but I was soon following the footsteps of my guide, lighted only by the sparks from the shoes of his horse, as they grated over the rocks in his path. For more than an hour we rode in silence, and not a sound broke the stillness save the clattering of the horse's hoofs upon the parched and flinty earth, and a few rain drops on the fallen leaves around. We had left the public road and were winding our way up the bed of a mountain stream now nearly dry, but which at times comes foaming and roaring from its upland home, over the tangled brush-wood and loosened rocks in the path, until it loses itself in the little creek that flows through the 'Vale of Paradise' below. Our destination bore a strange and mysterious name—'The Devil's Den.' *How, or why, or when,* it first received its title, I was unable to learn; but far among the Pocano Hills is a dark and gloomy spot that has long been known by this singular cognomen. It is inhabited by a few families, who seem to have retired from the world from motives of policy, or to avoid the recognition of those they had known in 'better days.'

The ride was becoming wearisome, and the darkness and silence were indeed painful. I anxiously inquired the distance; when, suddenly emerging from the forest, upon which seemed a small clearing, my guide pointed to a dim light that seemed to issue from crevices of a log cabin a short distance to the left, and turning his horse in another direction, I was left alone. Approaching the hut, I fastened my horse and knocked at the door. Receiving no summons to enter, I raised the latch and passed the threshold unbidden. The interior disclosed a scene of poverty and

destitution which is seldom seen in this country. In a large stone fire-place, a few embers were dimly burning, and by its side in uneasy slumber, upon a pallet of straw, lay the semblance of a man. I sought to arouse him, and as he attempted to rise I knew by the effluvia around him, and his bloated face and demoniac stare, that I was only awakening a drunkard from his filthy debauch. 'Nelly's dying,' was all he could utter, and again sank into sleep. A low moan and a feeble voice directed me to a couch at the back of the room, where lay the object of my visit. Stooping over and taking the hand, I saw that life was nearly extinct, and that no earthly aid could save her. No efforts could rouse her to consciousness, but the mind was wandering to other years. Names once familiar to my youthful days were uttered by that insensible and dying woman. *Her* name from his bloated lips struck a cord in my heart that vibrated with painful intensity, and I now knew that I saw before me those I had known and loved in other far distant years. Backward over time's resistless course, my mind rested on bright and beautiful scenes—landmarks in the pathway of life—that can never be blotted from memory's vivid page. Nearly three decades of years had passed, but brightly the scenes of those days passed before me. The world was then beautiful, and the untrodden pathway of life beamed with sunshine and gladness. One lovely vision of hope and happiness stood prominent in the memory of those days. It was a morn in early summer; the sun was just rising over the distant hills, and the dew-drops lay thickly on the grass, sparkling like diamonds thrown broadcast around. In bush and tree the birds were 'hymning their morning orisons,' or soaring aloft, seemed winging their way joyously to heaven. I had come forth thus early to attend the wedding of long-cherished friends. With a light foot and lighter heart, I hurried along and soon found myself at the door of a small but lovely cottage, near the base of the Green Mountains. A small party had assembled, and the good pastor had taken his place, awaiting the entrance of the bridal train. They soon appeared, and words were uttered which united them as one; a brief prayer and blessing was pronounced, and the parting hand was pressed, and they entered the carriage which was to convey

them on their way to their new home in the Empire State. Few had a brighter or fairer prospect in the future than George W—— and his beautiful bride, Nelly B——. Fortune and health were theirs, and long years of love and happiness seemed waiting their approach.

I was then a lone student, poring over the musty records of the past, with years before I could enter upon the active duties of life, and I *envied* their happiness, and with a deep sigh 'welling up from the depths of the heart,' again returned to my studies.

One event of that day rises dimly before me. The voice of temperance had not been heard, and the drink cup passed freely round, and even the man of God set the example, and the bridegroom and bride partook often and with a seeming relish. I then looked down the stream of time with painful forebodings, but I saw not the fearful *reality*. A pang shot

through my heart at *that* hour, but I dreamed not of the utter destitution and wretchedness of *this*.

A decade of years passed and I often heard from them, and they spoke of bright prospects, and joyful days to come; but as years passed on, rumours of dark and blighting import were heard, and they passed from the knowledge and memory of former friends. And *now*, by the mystery of Providence, I found them drinking the very dregs of poverty and wretchedness, one clothed in the drapery of the grave and the other a bloated, blighted, withering curse on earth. Providence had given them no heirs to inherit a father's shame and a mother's sorrows.

The morning of that night dawned upon the lifeless form of my patient, and with the aid of a neighbour, I saw her decently buried, and he wandered away—whether none knew.—*Athenæum*.

The Abstinence Journal.

GLASGOW, JULY, 1855.

THE REGISTRATION COURTS.

BEFORE another publication of the *Journal*, the lists of voters will have been made up. The die will have been cast which will decide whether we shall have a magistracy thoroughly free from all taint or even smell of those fire-waters by which our neighbours and kinsmen are being destroyed, or whether we shall have a mongrel magistracy, one hand pulling down that sobriety which the other is laboriously seeking to build up.

We know the efforts made by the publicans at last Registration Courts, not only to foist into the election-roll a number of worthless votes, but also to exclude many whose claims were subsequently declared by the authorities to be perfectly valid. The same thing will without fail be repeated this year, and we cannot too strongly urge all who wish a fair trial to recent enactments, especially all abstainers, possessed of the necessary qualification, to register, and to do it in proper time, and with strict attention to all the legal forms.

Abstainers ought also to persuade their friends who may not have registered, although qualified to do so, to do it at this season, since, before another opportunity presents itself, a great deal of mischief may be done.

We are all responsible for the exercise of the privileges we possess as citizens, and it will say very little for our consistency, if, when we might have added *one* vote to the right side, we neglected or delayed to do so. The Licensed Victuallers' Association has not been thus neglect-

ful, and consequently, the Registration Courts have been, with too much justice, termed outworks of the citadel of intemperance. Were temperance men half as zealous as they ought to be, there would no longer be ground for such an assertion. Shame on us, then, if, having the right, we fail to register. By no means forget that FRIDAY THE 20TH OF JULY IS THE LAST DAY FOR LODGING CLAIMS AS VOTERS.

COMPARISON OF NOTES.

IN compliance with the instruction of last annual meeting, the Directors have arranged to call a Conference of members and delegates from affiliated societies, to be held in Edinburgh, on Tuesday, September 11,* in order that an opportunity may be given for comparison of notes in regard to the operation of the New Public-Houses' Act. When we consider the many and persevering attempts which have been made to decry that act, on the ground that it has not only been inoperative for good, but productive of much evil, we cannot but recognise the propriety of such a conference, and, having strong convictions of the vast good which the act has already effected, we at the same time look forward to it with high hopes that such an amount of reliable information will then be obtained as will prevent any further diversity of opinion as to whether the act has done good or no. In order, however, that these hopes may be realized, there must be, on the part of all the friends of the act, an immediate and wise co-operation for the collection of such statistics as may be procurable by them in their several localities, and of testimonies, in regard to the general effect of the act, such as magistrates, police and poor-law officials, ministers, missionaries, and other influential and trustworthy individuals may be able to furnish.

As a circular will shortly be issued to the friends, it is not necessary that we now enter into details, but we would simply recommend that all be on the alert, and that, in all the statistics collected, there be especial care taken that the results be *under* rather than *over*-stated, so that no opportunity may be given to those hostile, to question our facts. Assuredly, *we* have no reason to shrink from the most thorough investigation of the workings, either of the traffic, or of the measures by which, we rejoice to believe, that traffic is being materially crippled—the *craft* put in considerable and wrath-provoking danger.

MONTHLY ILLUSTRATED TRACT SCHEME.

THIS also was part of the work imposed by the members at their last meeting, and the Directors, having issued the circular, which will be found elsewhere, have already received as many favourable replies as would warrant their making a commencement.

The immense advantage, however, accruing from having a really *fair start*, is such as induces us to bring up the matter here, and to invite those societies who have not yet spoken out to do so at once, and let it be by an order for such a quantity of the tracts as will leave no family

in the district unvisited by the Monthly Advocate. Our friends should never forget that the amount that the publishers would be justified in expending upon the preparation of any tract depends upon the extent of sale which can be reckoned on; and, as we find the 'doubtfuls' are perpetually seeking to shelter themselves behind the unworthiness of our literature, it is only wise that even our tracts should be able to bear scrutiny. We have in this had no reason to be ashamed hitherto, and shall not now; but we desire to see the present tracts so well supported, as to enable the Directors to make them models in matter and in illustration.

A word or two in regard to the *illustration*. It has been well said, that this is an illustrating age. The people are being taught and amused by means of pictures, and it is right they should. Truth can be oftentimes more efficiently enforced by a picture than by a word. This is strikingly true in regard to tracts. The tract is intended for those who, as yet, care little for the truth it contains, and with whom the likelihood is, that, on receiving any of these tiny publications, they will cast it aside, with the expression—'Oh, it is only a tract;' hence the value of a well-executed wood-cut. The whole lesson of a tract, or, at least, so much of it as excites curiosity in regard to what remains, at once reaches the mind through the eye, and the tract is retained and read, instead of being thrown aside and destroyed.

As the circular referred to enters upon an explanation of this scheme, we have thought it proper to give it a place in the *Journal*; and now leave the matter with our readers, satisfied, that the more they weigh it, the more convinced will they be of the propriety of doing all they can to secure for the tracts a circulation, throughout the kingdom, somewhat meriting to be called universal.

THE REGISTER.

ONE month earlier than last year, the Annual Circular, in reference to this publication, has been issued, and we have therefore to request our readers to give it a careful and favourable perusal.* Since the first publication of the *Register* in 1844, there has been a gradually-increasing number of individuals and Societies enrolled, and we confidently expect that the experience of the present year will not differ from that of the past ones; unless it be, in its having a still larger increase than any of these have shown. Were it not, that, with zealous abstainers, such an appeal cannot be needed, and with others, is not likely to be successful, we might propose to the present members to assign themselves a certain amount of work in canvassing for new recruits; but, taking it as a settled thing that all will engage in such work, we can hardly, and we wont, keep from inviting communications from our friends, in reference to the amount of success which may attend their efforts, so that a generous rivalry may be excited amongst us, and the several members of the League feel more than ever

* See Advertisement.

that they are not working alone, but in company of a host, which is every day becoming more numerous, more united, and more powerful, and which will shortly become so invincible, that no greater absurdity will be conceivable than the thought of resisting it, as it seeks to enforce its determination that drink shall no longer curse the people.

Poetry.

H Y M N.

I.

YON bubbling fountain so obscure,
So small it scarcely owns a source,
Through tangled wilds makes progress sure,
Till none may dare to stem its force!
So truth may leave one humble soul,
Yet rise till river-like it roll!

II.

Yon tiny flow'r that bursts the clod,
So faint it hardly seems to live,

Still wrestles up to crown the sod,
And all around sweet incense give!
So truth, at first, may feebly spring,
Yet o'er the world its fragrance fling!

III.

Yon helpless nursing born so weak,
It sleeps as if it ne'er might wake,
Enfolds a manhood that shall speak,
In tones to make earth's tyrants quake!
So truth, oft lowly, unawares,
To man its angel-message bears!

T. KNOX.

Selections.

TEETOTAL CURE OF INSANITY.

IN the lunatic asylum at Hildesheim, it is computed that every sixth or seventh inmate has been driven into insanity by habits of intemperance; and it was at one time usual here, in deference to the prejudice as to the danger of a sudden withdrawal of habitual stimulants, to continue to allow small portions of brandy to the patients, after their admission. For many years past, however, Dr Bergmann has wholly abolished this custom, and with manifest advantage. In the treatment of the insane, whose disease has been known to have been brought on by the excessive use of whisky, Dr Skae, of the Royal Edinburgh Asylum, has not found any bad effect to result from the sudden and total interdiction of its use; but, on the contrary, it appeared to be the method ultimately most agreeable to the patients themselves, the complete suspension of the stimulants being followed in a short time by a complete absence of the craving for them. Dr Schnitger, of Schwabenberg, has had the opportunity, in the course of nine years, of observing 720 brandy-drinkers. To 16 or 18 of these, who appeared dangerously sick and weak, small portions of wine or beer were allowed as substitutes for the spirits, while upon the

remainder total abstinence was enforced; and yet, not only did no prejudicial effect ensue from the sudden disuse, but most of the individuals, even within from eight to fourteen days, averred that they felt themselves re-invigorated, and, as it were, renewed in years. A medical officer serving in India, informed Dr Carpenter, on the other hand, that within two months after the arrival of an order for the discontinuance of temperance societies among the troops, he had eighty cases of delirium tremens in his own regiment. Had the disease usually followed upon a sudden abstinence, it should have been remarked as succeeding rather the establishment, than the abolition of such societies. It is confirmatory of this, that in the attempt to cure drunkards by satiating them with spirits mixed everywhere in their food, delirium tremens has not rarely arisen as an effect of the treatment; a fact here of large significance.—*Charles Wilson, M.D.*

‘FOUND DEAD.’

SUCH was the verdict on the body—the body only—of one whose history I wish to tell you. He was a tradesman, with none but himself to support, and with employment enough. His ‘good nature’ and stock of information made him a general

favourite. He was drawn to the preaching of a neighbouring minister, and, for some time, attended with tolerable regularity. People wondered at *his* coming, but spoke in a kind, palliating way of his 'one fault—drinking.' He was impressed to that extent, that he used to leave the church before the congregation, giving as the reason, his desire to be undisturbed in his reflections, by conversing about worldly matters. The minister heard of him, and took a note of his name to see him. Working, however, as a country tailor, he was rarely in his often-changed lodgings, and the engagements of a large congregation prevented the minister from finding him out. Still, he trusted that some good impressions had been made; and, though unconnected with the congregation, he hoped to meet him in his rounds among his people.

But all these hopes were scattered to the winds, when, during a brief absence from home, he read a paragraph in the newspaper headed as above. The unhappy man had been to town, got a trifling job done, treated the tradesman, revived the thirst in himself, drank on, attempted to go home, and the verdict tells the rest. He was 'found dead.' He was a single man—no widow or children to weep; and so much the better. *It was only himself.* He was found dead. Yet there was something sad and sorrowful about it.

This man had a mind of at least average power. A newspaper was a treat to him. His conversation was relished by his neighbours for the information it betrayed. I have seen men so sottish, ignorant, and animal-like, that one wonders if they be conscious of possessing souls. Such was not this man. He had a good mind. What a pitiable thing that drink should destroy it.

He had a good disposition. People trusted him. Nobody refused to let him sleep in the kitchen, and go when he pleased. He was 'good-natured.' He thought fourpence too little for the shoemaker to ask for the last little job he had done, and must 'treat' him. Every one got his due from him—but God. He would serve any one—but his Creator. How could *he* serve God? I heard an employer say the other day, 'I wouldn't take a drunkard's service for nothing.' How could *he* serve God?

This man had an immortal soul. He must have been anxious about it at times. He knew he was doing wrong in drinking. He was capable of much deep feeling.

Doubtless, he often made good resolutions; was it not lamentable that he did not carry them out? Was it not lamentable that his fellows should find this owner of an immortal soul, stiff and cold in the early morning, with the fumes of whisky alone to tell the cause? Is it not lamentable that the immortal soul should thus steal away from its degraded dwelling? Is it not lamentable that this immortal soul should be driven away in its wickedness to the bar of the Judge—not encouraged by a kindly voice saying, 'Come up hither,' but dragged forward in fetters by Satan? Is it not lamentable to think of this immortal soul, awakened from the stupor of a drunken deathbed to look in the face of Him who has declared of 'drunkenness, revellings, and such like,' that they who 'do such things *shall not inherit the kingdom of God?*' No human jury sits upon the soul. Yet how often does Death testify 'Found Dead,' and God's searching law say, 'Found Dead,' and into the drunkard's hand is put 'the cup of desolation and astonishment,' with the words, 'Depart, ye cursed!'—*Rev. John Hall, Armagh.*

WHAT DRINK CAN DO.

THE following appears in a St. Louis newspaper of 26th August, as a true incident:—

One day last week, early in the morning, that miserable conveyance which takes the poor and friendless dead to the City Cemetery at the city's expense, halted in front of a house in a street of the southern part of the city. The driver alighted from the waggon, entered the house, but appeared again soon after, carrying, in company with another alike disinterested looking man, a coffin made of rough boards. The coffin was placed on the waggon, and it made speed over the deserted streets towards the cemetery.

Not one followed the waggon with a sorry look—not one stood at her grave with a feeling heart, when the earth fell upon the coffin; and yet this coffin contained the corpse of a lady who once was sincerely adored by hundreds—who once was honoured, extolled, envied in society—who could command riches—and who, but a few years ago, before she trod the shores of this continent, could expect a happy and contented old age.

This lady was Rosa Neschemi, the daughter of an immensely wealthy Polish nobleman. In early youth, she was taken

to the imperial court of Austria, where, in her eighteenth year, she was married to a French nobleman, who was also very rich. Rosa Neschemi lived many long and happy years, partly upon the possessions of her husband, partly travelling through Germany, Spain, Italy, and England, and gave birth to three sons, who received the best education, and upon whom the eyes of the parents rested with great pride.

But then the July revolution at Paris came. Rosa's husband took a considerable and active part in it; and on the 28th, he fell from the effect of three shots which he received. His name is still honoured with a place on the column in the Place de la Bastille.

Of the sons, the eldest one, an exceedingly gifted young man, was surpassingly successful in Spain, and was at the time private secretary to King Ferdinand. After the king's death, he removed to a villa in the neighbourhood of Valencia, where, as is believed, he fell a prey to the dagger of an assassin.

The second son, who had joined himself to the ministers of the church, was an especial favourite of Pope Gregory. He died, also, soon after that event.

The third son, yet very young, remained with his mother, who found an asylum in Switzerland, whither she carried the remnants of her ruined fortune. In his sixteenth year, he left his mother and came to America. In New Orleans, he soon found employment, and earned much money. Bad associates, and his own inclination to dissipation, caused him to deviate from the proper path; and some five years ago, he grasped at the last and most contemptible means to save his credit—he persuaded his old mother to cross the ocean. She could not refuse the prayer of her only son, and arrived. She succeeded in bringing with her 6000 dollars, which sum was spent by her son in a short time. About a year ago, he ended his career in New Orleans; being employed as deputy-sheriff, he killed a Creole by stabbing him. He escaped to California, and his old mother, to whom New Orleans naturally became a place extremely distasteful, turned her steps towards St. Louis.

One day last week, early in the morning, the miserable city hearse conveyed the remains of Rosa Neschemi to the last unwept-for resting-place. Such is life!

THE MAINE LAW.

The following is an abstract of the rise

and progress of the Maine Law up to the present time:—

1851—Passed by the Legislature of Maine.

1852—Passed by the Legislature of Minnesota.

1852—Passed by the Legislature of Rhode Island.

1852—Passed by the Legislature of Massachusetts.

1852—Ratified by the people of Minnesota.

1852—Passed by the Legislature of Vermont.

1853—Passed by the Legislature of Michigan.

1853—Ratified by the people of Vermont.

1853—Ratified by the people of Michigan.

1853—Its submission to the people pronounced unconstitutional by the Supreme Court in Minnesota.

1853—Pronounced unconstitutional by the United States Supreme Court in Rhode Island.

1853—State Supreme Court equally divided in Michigan.

1854—Pronounced unconstitutional in Massachusetts.

1854—Passed the Legislature of New York.

1854—Vetoed by the Governor of New York.

1854—Passed by one branch of the Legislature of New Hampshire.

1854—Passed by one branch of the Legislature of Maryland.

1854—Passed by the Legislature of Ohio.

1854—Voted for by the people of Wisconsin.

1854—Pronounced unconstitutional in Ohio.

1854—Passed in a modified form by the Legislature of Rhode Island.

1854—Passed by the Legislature of Connecticut.

1855—Passed by the Legislature of Indiana.

1855—Passed by the Legislature of Illinois, to be submitted to the people in June.

1855—Passed by the Legislature of Iowa, and ratified by a vote of the people in April.

1855—Pronounced constitutional in Ohio.

1855—Passed by the Legislature of Delaware.

1855—Passed by the Legislat. of N. York.

1855—Passed twice by the Legislature of Wisconsin, and twice vetoed.

THE SABBATH AND THE SPIRIT TRAFFIC.

THERE is no antagonism to the due observance of the Sabbath more sinful in its issues, or more shameful in its aspect, than that of the spirit traffic. Spirit selling and spirit drinking form the withering curse of our country, and the ensnaring vice of our community. Since 1833, and not until then, by the 3d William IV., the good old 'Sabbath Act' of William III. was practically set aside, and the spirit trade exempted from the operation of that law, which prohibited other branches of business on the Lord's-day. By that Act the law of Britain opened every public-house from two o'clock on the Sabbath, and thus impiously infringed upon the law of God, substituting a Sabbath of fourteen hours for a Sabbath of twenty-four, as originally instituted and still commanded.

The monstrous inconsistency and flagrant injustice of placing the spirit trade in a position so different from all other branches of business on the Sabbath-day will be at once apparent to all. To license the sale of intoxicating drink on the Sabbath, and, at the same time, to forbid, under pain of punishment, the sale of bread, or beef, or clothing, cannot be justified or defended on any plea of necessity or mercy, of principle or expediency. Of all branches of business to be tolerated at all, and, still more, to be encouraged on the Sabbath, the spirit traffic should have been the last; and this legalised desecra-

tion of the Lord's-day can only be accounted for by the inordinate desire for gain by which the publican is driven on—selfishness subordinating all else, and sacrificing every interest of God and man to the promotion of its own.

The operation of such a system could not but be most injurious to all classes in the community, and its baneful effects are but too painfully and generally obvious. The working classes are tempted into habits of intemperance—the Sabbath's debauch unfits them for work—their families are robbed of the comforts and the very necessities of life—their employers are injured by the neglect of duty and sacrifice of property: besides the sin against God, there is the loss of money, character, comfort, time, labour, and life; and whilst the christianity of our country is scandalised by the unblushing desecration of the Sabbath by the spirit drinkers and the spirit sellers, the sober are taxed to punish the drunkard while he lives, and to support his widow and orphans when he dies. The existence and the increase of these evils demand immediate attention and vigorous exertion; and some remedial measures must be devised and adopted for the protection of property, the preservation of life, and the defence of the Sabbath-day from utter annihilation, by this ensnaring traffic in strong drink and its degrading issues of intemperance.—*Address of the Committees of the Presbyterian Church in Ireland, on the Sabbath and on Intemperance, to the Ministers, Elders, and Members of that Church.*

Odds and Ends.

DRINKING IN THE OLDEN TIMES.—Formerly (a contemporary observes) drinking hard was high in the rank of manly virtues: different towns and cities claimed pre-eminence in it. To drink *more Palatino*, was to get very drunk. The collections of antiquarians are full of drinking cups and horns made not to stand. The last Count of Gortz used to make his children drink at night, and if they wanted to go to sleep he grumbled at their degeneracy, and doubted if they were his own children. The Hohenloe deed of investiture required the claimant to drink out the great feudatory goblet, as a proof that he was a German nobleman and an able-bodied warrior. In that principality no glasses held less than half a bottle, and the *Hamburger Chronicle* records the feats

of two sisters, who drank sixteen bottles at a sitting, and then walked quietly to their home, three miles distant. We, too, had our five-bottle men; and every reader must have suffered some of that truculent hospitality which regarded sobriety as an insult to the house, and the man who shirked his bottle as a dubious friend, if not a contemptible creature. 'Now, gentlemen,' said a nobleman to his guests as the ladies left the room, 'let us understand each other; are we to drink like men or like brutes?' The guests, somewhat indignant, exclaimed, 'Like men, of course.' 'Then,' replied he, 'we are going to get jolly drunk, for brutes never drink more than they want.'

MIGHTY TO DRINK.—Dr Hutchison mentions that several of the patients

in the Glasgow Lunatic Asylum confessed that they had taken a bottle or more of whisky daily, for weeks at a time. Dr Most gives the case of a man in his seventieth year, who, for twenty years preceding his death, had drank daily upwards of a quart of rum, or nearly forty hogsheads in all. Böttcher mentions an inmate of the workhouse of Hanover, who had been in the habit of taking from half a gallon to nearly a gallon of spirits almost every day. Professor Chomel cites the instance of a patient, thirty-four years of age, who had consulted M. Cullerier, and who had been in the daily custom of gorging himself with the enormous quantity of fifteen bottles of wine and four of brandy. M. Esquirol, in his well-known work upon Insanity, narrates the case of an advocate, forty-one years old, who had been known to swallow 171 small glasses (*petits verres*) of brandy in a day. Bruhl-Cramer, one of the most esteemed authorities on the habits and diseases of drunkards, whose sphere of observation lay in Russia, saw a patient who, in a fit of drinking, demanded a glass of brandy every five minutes, although each produced the most intense sensation of burning in the stomach, requiring copious draughts of cold water; and so persisted, till nature sunk, and he died on the twenty-first day.

—Charles Wilson, M.D.

WHO IS TO BLAME?—The following startling declaration is made in a report from a deputation to the Continent, from the United Presbyterian Church, consisting of Dr. W. Johnston, Dr. W. Peddie, and W. Duncan, Esq.:—Any one who walks of an evening along the Canongate and High Street of Edinburgh, or along the High Street and Saltmarket of Glasgow, will, in the course of a single hour, have forced upon him more painful and disgusting manifestations of intemperance and prostitution, and of the squalid poverty to which those courses lead, than he will encounter in the course of a month in the streets of Paris. Indeed, during our fortnight's residence we saw only one person in a state of intoxication, and were only once or twice disturbed in the early morning, by shouts such as are uttered by the sons of Belial when they issue from their haunts 'flown with insolence and wine.'

A WORD FROM THE 'CELESTIALS.'—The Chinese moralists have always inveighed against the use of spirits, and I-l-ih, the name of the discoverer of the deleterious drink, more than two thousand

years before Christ, has been handed down with opprobrium, as he was himself banished by the great Yu for his discovery. . . . The wine announcement of Wu Wang, dated B.C. 1120, is the oldest temperance address on record. He thus spoke to his brother Fung, 'Your venerable predecessor, Wan Wang, founded a kingdom in the western land, and warned and cautioned all the states, all the officers, together with the assistants and managers, morning and evening, saying, "In sacrifices use this wine." Heaven only sent down the decree at first for our people [to make wine] on account of the great sacrifices. Heaven's sending down inflections on our people, and causing formidable rebellions, and the destruction of virtue, is invariably on account of wine. Wan Wang instructed the youth, the office-holders, and men of business thus:—'Don't be constantly guzzling wine; let the occasion of a national drinking be when sacrifices are offered, and then use it moderately, so as not to become drunk.'—From Williams' 'Middle Kingdom,' vol. 2, pp. 75-6.

SAVAGERY.—On Sept. 15, 1835, two men of the coast-guard, Lecerf and Dauvin, on duty near Constance, had drink brought to them by a boy; and, becoming intoxicated, they proceeded from words to blows of the fist. At last, they resorted to their bayonets, and such was their fury and obstinacy, that their struggle lasted for three hours, and ended by the death of Dauvin, while Lecerf was found to have received nearly sixty wounds. A hawker had a quarrel in a tavern with his wife, who reproached him with his gross addictedness to drinking; upon this, he seized his infant by the legs, swung it round, and dashed out its brains on the counter. Repentance followed instantly upon the crime. He took up the corpse, clasped it to his breast, and cried out in despair—'Poor, dear, child, and I have done this!' I recollect, fortunately a milder, yet still an inexpressibly painful, instance of this drunken ferocity, in the case of a father, who habitually, on returning home intoxicated, beat his hungry children for crying for that food of which he had deprived them by his lavish excesses at the ale-house.—Charles Wilson, M.D.

'SOMETHING STRONGER!'—At an annual soiree of the Barony Church, the Rev. Norman M'Leod, pastor of the church, in reviewing their efforts during the past year, said:—'A refreshment

room had been opened for the working classes, where ale and porter were sold; but as soon as it did not pay, it was given up, with a loss of about £20. Working men must have something in addition to steaks and coffee—such as beer, ale, or porter—or they will go where they can get something stronger.' We cannot help thinking, that though the excellent minister of the Barony and his aids were to erect other twenty such refreshment rooms, they will all fail, for a very obvious reason. Everybody knows, that while he frequently and with much earnestness pleads for temperance, which, in his vocabulary, means *moderation*, he cannot plead for total abstinence, because he refuses to exemplify it. Hence 'the working classes' conclude, that if ale and porter, and 'something stronger,' be good for the toiled minister, they must be good for the toiled artizan.

BOSWELL'S DISSIPATION.—It was about this time (1790 or 1791) that he had the honour of assisting to carry the biographer of Johnson, in a state of great intoxication, to bed. For this he was rewarded next morning by Mr Boswell, who had learned who his bearers had been, clapping his head, and telling him that he was a very promising lad, and that 'if you go on as you've begun, you may live to be a Bozzy yourself yet.'—*Jeffrey's Life*, vol. 1, p. 33.

FRIGHTENED INTO SOBRIETY.—A man was picked up in the street, in New York, by the watchmen one morning, to all appearance lifeless, and it being taken almost as a matter of course that he had died from an attack of the prevailing epidemic, cholera, they conveyed him to the hospital, and he was thrown into the dead room. He had not been there long, before two honest sons of Erin, whose business it was to box up and bury the dead, supposing that he had passed through 'a regular course of medicine,' and come from

under the M.D.'s hands, proceeded to put him in a pine coffin, which the city fathers very generously supplied at the public expense to those whose friends could not supply them. By this time, the effects of the liquor had been pretty much slept off, and being very roughly handled—which was of course all right—the dead man began to bestir himself, and was not a little surprised, on opening his eyes, to find himself snugly stowed away in a box, six feet three, by two, with two men standing over him, making active preparations for putting the lid on.

'What are you about, here!' he exclaimed, rasing up in the coffin and staring with no affected amazement at Patrick and Phelim.

'And what are we doing, is it ye ask?' replied Pat. 'And sure we're about to bury ye.'

'About to bury me! Why, don't you see I ain't dead, you fools?'

'Ain't dead! and isn't that a pretty story for ye to tell. Didn't we find ye in the dead room?'

'And what if you did find me there—can't you see that I am alive? Take me out of this.'

'No, indade! What faith can we have put in the doctor's word, if ye ain't dead? 'Twould be a *label* on the Institution to suppose ye alive. So, Phelim, do ye jist hould the babbling ghost down, while I nail the lid on; it isn't every man can get a decent burial in these times.'

Suiting the action to the word, he seized his hammer to make the lid as fast as nails could make it, while Phelim advanced to 'hould him down.' Seeing that things were getting quite desperate, and that it was a matter of life or death with him, the toper made an herculean effort, and sprang from the straightened circumstances in which he had been placed by his new acquaintances, and is said to have been a firm teetotaler ever since.—*New England Diadem*.

Operations of the Scottish Temperance League.

ILLUSTRATED MONTHLY TRACTS.

The following circular has been issued, by the Directors, in reference to the Illustrated Monthly Tract Scheme:—

DEAR FRIENDS,—The Directors of the League respectfully request your attention

to the following Resolution, which was adopted by the Members and Delegates at the last Annual Meeting:—

RESOLUTION.

'That this meeting, believing that the Temperance cause would be greatly advanced by a regular distribution of Tracts,

respectfully request the Directors to correspond with the Societies to ascertain whether a sufficiently large circulation could be obtained for illustrated monthly tracts.*

This Resolution having been unanimously and cordially adopted, the Directors might consider it unnecessary to do more than simply solicit from the Societies information as to the quantities of Tracts which they would require for distribution; but they believe you will bear with them as they submit a few reasons why the Societies and individual Abstainers should, at once and heartily, take up and work out this proposed scheme.

The value of Tract distribution in connection with any movement which depends for its success upon the enlightenment of the masses, is universally admitted; but it is also very evident, that unless the distribution is regular and sustained, no good, comparatively speaking, can be looked for. In such a work, progress made is 'little by little,' and to continuance of interest, there requires high character, and also variety in the Tracts circulated. The regular Monthly Tract supplies the variety; and the large sale which a general adoption of the League scheme would secure, would enable the Directors of the League to enlist in the preparation of the Tracts and in their illustration the very highest talent.

Such a regular and systematic distribution would also be easier than any more disjointed efforts. It would supply work for the Members of our Associations, confirming them in their principles; it would gradually train them to the best manner of working, and would aid them in other plans, giving them an opportunity in their regular visits of announcing their meetings, overlooking new members, and increasing the circulation of temperance periodicals; it would secure for their society a local influence, and would, under proper management, not only be self-supporting, but to a large extent supplementary of the general funds of the society; and further, it would be found to be one of the most trustworthy and efficient means of obtaining a candid hearing for our principles, and, as we believe, their general adoption.

The Tracts proposed to be issued will be of the same size as the enclosed,* and the Directors are determined that the character of the matter and illustration, shall be such as will deserve the universal

approbation of their constituents. The price per 100 will be 1s 6d, and where 500 Tracts are ordered, the name of the society will be printed on the Tract, thus:

'PERTH TOTAL ABSTINENCE SOCIETY'S
MONTHLY PICTORIAL TRACT;'

and, when it can be done without interfering with the Plates, announcements of meetings, as well as a line, intimating that subscriptions are received by the distributors, will be added, if desired. The Secretary will be happy to afford any further information in regard to this scheme; and suggestions may, from time to time, be given in the 'Abstainer's Journal' as to the best plans of carrying it out; but the Directors trust you will, as soon as possible, intimate to them how many Tracts you can regularly take, and at the same time intimate the conveyance by which they are to be forwarded.

I am,

DEAR FRIENDS,

Yours faithfully,

JOHN S. MARR, *Secretary.*

NEW PUBLICATIONS.

Two very valuable publications have just been issued by the League: one, a Reply by the Rev. William Arnot to the pamphlet-speech of Mr Gibson; and the other, 'One Year's Experience of the New Public-House Act in Edinburgh,' by Duncan McLaren, Esq. Both these publications ought to, and certainly will be, extensively circulated and read. The former is a crushing reply, in Mr Arnot's best style; and the latter is a defence of the New Public-House Act, which, in spite of all cavillers, will be acknowledged by impartial readers as triumphant. It is fitted also, as indicating the points of importance, to be of great use to those who may be engaged in collecting the Statistics of the Act, for the approaching Conference.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

MR GEORGE EASTON.—Hawick, Ancrum, Selkirk, Ashkirk, Ettrick, Bellshill, Juniper Green, Balerno, Cramond, Corstorphine, Ratho, Kirkcaldy, Kirkliston, Linlithgow, Abercorn, Grangemouth, Falkirk.

MR JOHN ANDERSON.—Newcastle, Galewood, Ford-Forge, Ford, Wooler,

* 'The New Year's Tract,' by Rev. W. Arnot.

Portobello, Edinburgh, Glasgow, Dumbarton, Saltcoats, Kirkcaldy, Burntisland, Leith, Dalkeith, Paisley, Bridge of Weir, Elderslie, Lochwinnoch, Johnstone, Caldwell.

MR MALCOLM M'FARLANE.—Bervie, Laurencekirk, Luthermuir, Forfar, Newtyle, Shettleston, Torrance, Dnnotocher, Glasgow, Paisley, Drumlithie, Stonehaven, Aberdeen, Kintore, Isle of Alford, Lumsden.

MR THOMAS REID.—Stitchell, Kelso, Smailholm, Earlston, Lauder, Glasgow, Fountainhall, Stow, Galashiels, Morebattle,

Yetholm, Coldstream, Berwick, Eyemouth, North-Berwick.

MR ROBERT LOWERY.—Kennoway, Lundin Mill, Elie, Glasgow, Greenock, Rothesay, Bowling, Renfrew.

MR GEORGE GREER.—Partick, Govan, Springburn, Barrowfield.

MR WILSON.—Wishaw, Crocketford, Kirkmahoe, Carlaverock, Irongray, Cumnock, Dunfermline, Kirkcaldy, Leslie, Cupar-Fife, Dundee, Kirriemuir, Broughty-Ferry, Monifeith, Panmurefield, Carnoustie, Arbroath, Airlie, Forfar, Montrose.

Temperance News.

SCOTLAND.

EDINBURGH.

Total Abstinence Society.—Mr Gough's Farewell Meetings, &c.

On Saturday, 21st April, Mr Gough delivered an address to ladies, in Queen Street Hall, every part of which was filled, large numbers being obliged to retire for want of room. In the unavoidable absence of the Rev. Dr Henry Grey, from indisposition, the Rev. William Reid kindly consented to preside. The address was listened to with the deepest attention, and it appeared very evident that a strong impression had been made. On Monday evening, 7th May, Mr Gough delivered his concluding lecture in Edinburgh, in the Music Hall, and a more respectable or enthusiastic audience never assembled within its walls on any occasion. The Rev. William Reid occupied the chair, and was accompanied to the platform by a large number of influential citizens, and numerous friends from different parts of the country. After a few introductory remarks by the chairman, Mr Gough gave one of his eloquent orations, which occupied nearly two hours in delivery, during which he was loudly cheered, and at the close of the meeting a great many were enrolled as members of the society. The Committee made arrangements for a Farewell Soiree in honour of Mr Gough, which took place on Thursday evening, 24th May—Mr Eben. Murray, President of the Society, occupied the chair. The first speaker was the Rev. Dr Robertson of Glasgow, who delivered an able address on the influence of ministers in behalf of the temperance cause. The Rev. Mr Wallace, in the course of a warm tribute to the talents, eloquence, and personal worth of Mr Gough, stated as a fact in connection with the success which had attended his labours in this country, that since his arrival in England, he had delivered 260 addresses in that part of the island, and about 180 in Scotland, the aggregate of his audiences being about 800,000 individuals. Mr Gough,

who had been suffering from hoarseness, and whose voice had not sufficiently returned to enable him to extend his observations as he expressed a desire to do, then spoke very shortly, but feelingly, in taking an affectionate farewell of the friends in Edinburgh. The warm sympathy and regard for his welfare, which the audience so unequivocally expressed, seemed to affect him deeply. He stated, that his present intention was to return to America, for the purpose of obtaining relaxation and repose, and to make arrangements for returning again, should he be spared health and strength, and devoting perhaps three or five years of labour to the promotion of the temperance movement in this country. Duncan M'Laren, Esq., in a few remarks, moved a vote of thanks to Mr Gough for his very arduous labours, which was enthusiastically given; and Maurice Lothian, Esq., Procurator-Fiscal for the county of Edinburgh, in seconding the motion, expressed a hope that Mr Gough would study the working of the Maine Law in America, with the view of bringing to this country, when he returned, the truth regarding its operation. Mr Gough, in returning thanks, promised to make this a special object of investigation. During the evening, a number of musical pieces were ably executed by the Edinburgh Abstinners' Musical Association, and several Scottish songs were sung in excellent style, by Mr George Wilson of Jedburgh. On the following morning, about ten o'clock, Mr and Mrs Gough left Edinburgh for London; they were met at the railway station by numerous friends who had come to bid them farewell. Mr Gough was occupied filling up pledge-cards till the moment of departure, one gentleman getting his done on the crown of a hat just as the train was starting.

For some time back there had been a considerable falling-off in the attendance at the weekly meeting, in Richmond Place Chapel, to remedy which the Committee have found it necessary to introduce singing to a much larger extent than previously. In this, they have received the cheerful aid

of the Edinburgh Abstainers' Musical Association, and several other gentlemen belonging to the city, and it is gratifying to state that the change has had the desired effect. Since last notice, nine meetings have been held, at which addresses were delivered by the Rev. Dr Joseph Brown, Dalkeith; Rev. William Reid, Rev. James Wilson, Rev. Andrew Arthur; Messrs Jas. Turnbull, Robert Lowery, H. Mackay, J. D. Grant, T. H. Milner, J. W. Jackson, W. F. Cuthbertson, John Anderson, James Palmer, and Thomas Menzies. Several of these meetings have been crowded by respectable and attentive audiences, and the enrolment of members has also been correspondingly increased.

Free Church Temperance Society.

At the annual meeting recently held, it was stated, that during the past year, seventeen names have been added to the list of ordained ministers and missionaries of the Free Church who are members—the whole number of them being now 124; besides thirty-eight preachers, half of the whole divinity students in the Free Church Colleges of Edinburgh and Aberdeen, a great majority of the students and pupil teachers in the Normal Seminaries, both in Edinburgh and Glasgow, and a large number of teachers, office-bearers, Sabbath-school teachers, and others, who are able to exert much influence. The meeting resolved that more extended operations should be undertaken for the ensuing year, and an active travelling agent secured. The Rev. H. Bonar of Kelso, Rev. W. Arnot of Glasgow, Rev. Islay Burns of Dundee, and Thomas Morrison, Esq., Rector of the Glasgow Free Church Normal Seminary, were added to the Committee.

GLASGOW.

New Dining and Coffee Rooms.

Dining and Coffee Rooms, fitted up in a neat and comfortable style, were opened on Monday, 11th ult., at 21 Maxwell Street, by Mrs William Logan. The undertaking was inaugurated by a social meeting held in the premises on Monday evening. John M'Gavin, Esq., occupied the chair. The company included a large proportion of the principal friends of temperance in the city, with several from a distance. After an excellent tea, the chairman made some appropriate remarks. He was certain that all present would join with him in wishing that this undertaking might flourish. Mr Logan, in name of Mrs Logan and himself, thanked the company for their good wishes. Three proprietors of Temperance Hotels, Messrs Graham, Smith, and Buchanan, briefly addressed the meeting, and short conversational speeches were afterwards delivered by the Rev. Alexander Wallace of Edinburgh, Mr James Stirling of Milngavie, Messrs Mitchell,

Melvin, Campbell, Rae, Walker, and others.

Pleasure Trip.

The Glasgow North Quarter Anti-Alcoholic Association and Juvenile Abstinence Society, enjoyed their sixth annual pleasure excursion on Saturday, 16th ult., to Innellan. Assembling in their Hall, Mason Street, and headed by the flute band, they marched to the Broomielaw, and embarked on board the Craignish Castle, and steamed to their destination. Again being formed, they marched up the slopes to Mr Currie's farm, where they were plentifully regaled with temperate fare, and then enjoyed themselves on the mountain height, the shores of the frith, etc. Finally, they were favoured to assemble in the school-room, and after all arrangements were completed, they got on board the Invincible, and reached home shortly after nine o'clock, having spent a happy day.

Cowcaddens Working Men's Society.

An extraordinary meeting of this society, on the occasion of changing their place of meeting to the Mission House, Milton Lane, was held on Tuesday evening, 5th June. Mr James Fulton presided, and a number of addresses were delivered. A vocal party from the Milton Band of Hope was in attendance.

GOVAN.

A public meeting was held in the Free Church School-room, on 6th June, when temperance addresses were delivered by Mr Duncan, agent of the Scottish Temperance League, and Mr R. Drummond. A conference of abstainers residing in Govan was afterwards held, to devise means for resuscitating the temperance movement. An interim-committee was appointed to make the necessary arrangements. Another public meeting was held on Tuesday evening 12th, when the temperance principle was ably advocated by Mr Peter Ferguson, Glasgow, and Mr Duncan, of the League. A new organization was formed, under the name of the 'Govan Temperance Union,' and upwards of thirty gave in their adherence. The Trades' School was inconveniently crowded.

A third meeting took place on the 19th, which was addressed by Mr George Greer, of the Scottish Temperance League, and Mr Archd. Bow, Glasgow. A considerable addition was made to the list of members. A suitable and comfortable place of meeting is much wanted, and the committee are making efforts to have a place secured.

AYRSHIRE.

Temperance Union—Employment of a Lecturer.

A meeting of delegates from the various Temperance societies composing the Ayrshire Union, was held on Wednesday,

the 6th ultimo, in the session-house of Clerk's Lane Chapel, Kilmarnock.

There was a numerous attendance of delegates. John H. Watt, Esq., Irvine, President of the Union, was in the chair. It was resolved, after deliberation, that a lecturer should be employed permanently in the county to disseminate the principles of temperance, and that candidates for the office should be advertised for.

DUNBAR.

On the evening of Tuesday, May 29th, being the Fair day, a soiree was held here to enable the fishermen and others to spend the evening in a rational manner. There was a pretty numerous attendance. Addresses were given by the Rev. Joseph Boyle of Leith, Rev. W. Ulsworth, and Messrs Murray and Hutton.

FORFAR.

A meeting of the Total Abstinence Society was held here on Thursday, the 14th ult., for the purpose of hearing a lecture from the Rev. James Wilson, of the Scottish Temperance League. The meeting took place in the East Free Church, and the Rev. William Chalmers, minister of the congregation, presided. The audience was large and respectable, and listened with deep interest to the reverend gentleman, during the whole of his long address. Mr Pullar, the secretary, afterwards made a few most energetic remarks, which were loudly applauded. About thirty new names were added to the list of total abstiners; and, altogether, this renowned burgh is likely to become as famous for sobriety as it was formerly for *something else*.

MONTROSE.

The Rev. James Wilson, of the Scottish Temperance League, preached a discourse in the U.P. Church, John Street, to a very numerous audience, on the evening of Sabbath, 17th ult. There could not have been fewer than 1000 people present—the areas and passages being all filled. The reverend gentleman took up the religious aspect of the temperance question, and showed how the practice of total abstinence was required both for Home and Foreign Mission work. He then combated various objections, and concluded with a most powerful appeal to his hearers to join the good cause on Christian grounds, if not for their own sakes, at least as an example to their erring brethren. On Monday evening, Mr Wilson again addressed a very crowded meeting in the Guild Hall—Dr Gilchrist in the chair. At the conclusion, Mr Donnan, of the *Montrose Review*, moved a vote of thanks to the lecturer, which was most cordially responded to.

ENGLAND.

LONDON.

(From our own Correspondent.)

The great Babylon has been well dosed with temperance and prohibition during the month. Mr E. Grubb has been holding some very large and effective meetings. Mr Jabez Inwards has also been attracting large audiences. The United Kingdom Alliance have held two meetings for the legal suppression of the liquor traffic—the first in St Martin's Hall, 21st May, Alderman Sir R. Carden presided; some small amount of opposition was displayed by some persons in the assembly, but their amendment was negatived when put to the meeting. A large meeting was also held in Exeter Hall, May 30, Sir W. Trevelyan in the chair. S. Bowley, Esq., Earl of Harrington, Mr Card, Alderman Sir R. Carden, and D. Burns, spoke to the resolutions. Mr Forster, a publican, and Baron Nicholson, of the Coal Hole Tavern, moved an amendment, but the original resolution was carried by an immense majority.

The annual meeting of the National Temperance Society was held in Exeter Hall, May 29, Rev. Dr Marsh presided. Rev. Newman Hall, B.A., preached the annual sermon in Surrey Chapel. Mr Hall has also delivered a lecture to the Band of Hope formed in Surrey Chapel. The London League have had some brilliant meetings for Mr Gough; on Whit-Monday, Exeter Hall was full, and on Thursday, May 31, notwithstanding the rain poured in torrents, the hall was again full. Mr G. has also lectured at Richmond to the very élite of the place. The great candle factory of Price & Co., Vauxhall, have fitted up a large building for the use of the workpeople, where Mr Gough, who seems to have entirely recovered from his late indisposition, delivered one of his most powerful addresses and 100 persons signed. Several of the district clergy in Lambeth have lately signed the pledge, and are actively engaged in the work. Saddlers' Wells Theatre, Greenwich, and Bethnal Green, have also been the scene of Mr Gough's labours during the latter part of the month.

MANCHESTER.

Annual Procession.

The twenty-third annual procession of the Manchester teetotallers took place on Saturday, June 2d. The weather was unfavourable. The following summary is taken from the *Manchester Examiner and Times*:—The head of the procession passed the *Examiner* Buildings at 12.51; the last of the procession passed the same point at 12.59; thus occupying eight minutes in passing one point. The number of vehicles and persons composing the procession at the above point were as follows:—Carts and

waggons, 24, containing 290 persons; coaches, 7, 72 persons; cabs, etc., 3, 44 persons; cars, 2, 14 persons; vans, 3, 44 persons; walking and on horseback, 92 persons; bands of music in cars and on foot, 94 persons; total, 650 persons.

AMERICA—UNITED STATES.

NEW YORK.

Anniversary of the American Temperance Union.

The nineteenth anniversary of this Union, was held in the Broadway Tabernacle, on the evening of the tenth of May. After the great meeting at the Metropolitan Theatre, and, amid the exciting scenes of the Maine Law movement, it was anticipated as one of unusual interest; and, at an early hour, and before the service was commenced, the building was entirely filled. The aisles were crowded, and great numbers could gain no entrance. The meeting being called to order, prayer was offered by the Rev. Miles Squier, professor in Beloit College, Wisconsin. A letter was received from Chancellor Walworth deeply regretting the necessity of his absence, as he had designed mingling with us in our congratulations. The Rev. Dr Tyng, one of the vice-presidents, was called to preside. Upon taking the chair, he, in a brief, but very impressive speech, congratulated the American Temperance Union upon meeting under such auspicious circumstances, and could not but anticipate the most triumphant success to our cause. He then called upon Dr Marsh for an abstract of the Annual Report, which gave a interesting and very encouraging history of the triumphs of the past year. The Report concludes with the following stirring words:—

Our country stands on a pinnacle which the generation that now is, did not expect to behold. Thirteen, ay, fifteen States, and one of these the great commercial State of the Union, have resolved, in defiance of the calls of luxury and vast pecuniary gains to individuals, that a traffic which fills the land with pauperism, madness, and crime—'a traffic in the souls and bodies of men,' shall cease; securing results to all the great interests of humanity which no mind can estimate. In reaching this high elevation, great struggles have been demanded. And great will be the struggle to hold the ground we have taken. No law will enforce itself. No effort will be spared for repeal. But He that is for us, is greater than they that are against us. And with humility, faith, prayer, kindness, and uncompromising devotedness to the great object we have in view, it is believed that this curse of curses, whose name is Legion, and which for centuries has rioted in tears and blood, will be broken up, that the world may be subjected to Him in whom all nations shall be blessed.

Several clergymen and other influential

parties then addressed the meeting, which was a thoroughly enthusiastic one.

MAINE—PORTLAND.

Hon. Neal Dow.

This gentleman, whose name will go down to posterity as one of the benefactors of his race, is deporting himself well in his new position. The citizens of Portland find that he is not a man of one idea; but that he is wide awake to all the great interests of the city; roads, schools, sanitary measures—ready at all points touching its good order and prosperity. His remarks, in his inaugural, show that, for the liquor trade, there are no prospects but of utter extermination. We quote a part:—

'In 1846, the licensing system was abolished by our legislature, and the traffic in strong drinks forbidden; and in 1851, the legislature followed up the policy already commenced, by a bill of pains and penalties. The result of this measure, is, that open rum-selling is generally abandoned throughout the State; decent people are no longer engaged in it; but where it exists at all, it is carried on by unscrupulous men, with secrecy and caution. The last legislature, in giving expression to the will of the people, that drinking houses and tipping shops shall be suppressed in Maine, passed an act for that purpose with increased pains and penalties for its violation, and made it the particular duty of selectmen of towns and Mayors and aldermen of cities, to see that the act is properly enforced within their several jurisdictions.

'I consider the object of that law, viz: the annihilation of the rum traffic, as one of very great importance to the prosperity of the city in all its various interests, and to the welfare and happiness of our people. I shall not fail, therefore, to employ all the power which the law has put into my hands, and all which you may intrust to me, for the accomplishment of the purpose contemplated by the legislature.

'I was induced to permit my name to be used in the recent municipal canvass, in connection with the office to which my fellow-citizens have done me the honour to elect me, by circumstances over which I had no control, and of which I did not foresee the recurrence. And if in retiring from the responsible position which I now occupy, at the end of my term of office, I shall be able to say that the city is no longer cursed with the traffic in strong drinks, and that prosperity and happiness reign in all her borders, I shall consider it the happiest moment of my life.'

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THE
ABSTAINER'S JOURNAL.

AUGUST, 1855.

Miscellaneous Contributions.

LETTERS TO THE REV. JAMES GIBSON, A.M.

LETTER II.

REVEREND SIR,—Mr Arnot's reply to your pamphlet has appeared since I wrote my former letter. That reply has taken off my hands a large portion of the work which I had marked out for myself. I am thankful, for the truth's sake, that it is so; as Mr Arnot has done the work in a style of authority and power which, with my less accustomed hand, I could not have hoped to reach. There are some points, however, which I should wish to discuss more fully than Mr Arnot has felt himself called upon to do, and these I proceed to notice.

In this letter I confine myself to the point which your title-page raises, namely, 'The Principles of Bible Temperance.' It is desirable, to begin with, that we understand what this phrase means, especially as you seem to have had a very dim perception of its meaning when you pressed it into your service. I do not know that you are singular in this. A good deal has been said, on both sides, about 'temperance principles,' when there was nothing more meant than total abstinence and the system of pledging, or the opposite; but, though this language may be tolerated in popular declamation, it is not exact enough for the purpose of argument. By the *principles* of Bible Temperance, if we are to use words in their ordinary sense, there must be meant something deeper

than any *form* of temperance referred to in the Bible—such as the abstinence of Samson, or the moderate-drinking of Nehemiah. The principles of any given line of conduct are the moral reasons which determine it. Neither abstinence nor moderate-drinking is a principle of temperance; the moral conviction from which the one or the other springs alone deserves that name. It follows that your references to the practice of good men, mentioned in the Bible, in the matter of using certain beverages, of which your argument on the principles of Bible Temperance consists, have no relevancy to the subject which you undertook to discuss. They may illustrate the forms of the temperance which prevailed in ancient times, but they throw no light upon the principles of it. Your title-page is a misnomer. But that is not the worst of it. Taken in connection with the substance of your pamphlet, it has all the effect of a sophism, as it will lead your less reflecting readers to conclude, when they find you quoting instances of the moderate use of wine from the scriptures in such an argument, that the principles of Bible Temperance are, like your quotations, on the side of moderate-drinking—a conclusion which, I humbly think, your quotations do not sustain, nor, indeed, in any way bear upon.

You have raised the question, What are

the principles of Bible Temperance? and have not answered it. I am not disposed, however, to satisfy myself with merely pointing out your failure in this matter. It is eminently desirable that this controversy should be carried into that region of principles, towards which, with random finger, you have pointed on your title-page, but which you have declined to enter. For one thing, the Bible is characteristically a book of principles, rather than of minute details. Its method is not to map out every duty in a form universally and permanently obligatory. It does give definite expression to certain great comprehensive duties; but its characteristic method is to propound principles, to exhibit moral truths, and to leave it to their plastic operation to shape the lives of those who receive them into such forms of virtue and godliness as circumstances may suggest. It does not propose to give to man the hand to lead him blindfolded through the universe; it rather proposes to restore vision to him that he may find his own way. Every christian man has moral questions to solve almost daily, in the solution of which he has no help from express scriptural precepts. I know of no better illustrations of this than the stock one about slavery, which I need not expand, and that which is afforded by the matter now under discussion—the legitimate use, namely, of alcoholic stimulants. Further, if the controversy about the use of intoxicating drinks, which temperance societies have raised, is ever to be settled by an appeal to the Bible—and the Bible is the Cæsar to whose judgment-seat all our controversies about moral questions should be carried—then it must be by an honest appeal to its principles, and not by a loose and illusory appeal to its examples. Why? Because, in the first place, it has been shown that we use drinks, which were unknown in the times of the scriptural writers—a fact which puts all your examples out of court. And, because, in

the second place, putting out of view (for the sake of argument), the difference between our drinks and those of the ancients, the Bible does no more than *permit* either abstinence or moderate-drinking; so that, if the one party or the other in this controversy is to plead a scriptural reason for their practice, that reason must comprehend some scriptural principle. For it will surely be admitted that no man ever abstained or drank moderately merely because the Bible permitted him to do so. There must have been something positive to determine his choice; and *that* the Bible could afford only from among its principles. I must insist, therefore, upon the appeal to the Bible, upon the present temperance question, being made, not, in your manner, to the fluctuating and uncertain example of the ancients—in such a land of shadows we shall see nothing clearly—but to the fixed and unalterable moral principles which THE BOOK propounds for the guidance of man's life in all ages.

In what form, then, shall this appeal be made? There are two parties—the total abstainers and the moderate-drinkers. The question is, which of these two parties maintains the more scriptural practice with regard to intoxicating drinks? *I maintain that the practice of that party is the more scriptural who, in the absence of express precepts inculcating their practice, can plead in justification of it the greater number of unquestionable scripture principles.* Or, to put the point in another way—*that form of temperance is the more scriptural which is actuated in the larger degree by scriptural considerations.* Even you, I think, sir, must see, that if the scriptures do not decide between your form of temperance (supposing this to be admitted) and mine, when exhibited among the ancients, we cannot ascertain which they regard with the greater complacency, when exhibited in our times, except by bringing to the test of their standards, the principles or moral reasons by which we are respectively

actuated. This, then, will be the scope of all wise inquiry on the subject. It gives definiteness and distinctness to the issue. The parties have to plead, assigning the positive reasons of their respective practice. Where will you find pleas, my brother—scriptural ones—positive ones, remember? The case is a hard one for you, I fear. But if you find it too hard, you know your way out of it.

I plead for the total abstainers. I hold you to have pleaded for the moderate-drinkers. I hope it will not be long before the reading public is informed that you wish to amend your pleas.

First. The great principle of Bible morality, namely, *the keeping under of the passions, appetites, and tastes, in order to the soul's growth in goodness, justifies total abstinence from the intoxicating drinks of this country.* I need not burden my page with quotations to prove the principle. You will not call it in question. I only refer to Paul's declaration, 'I keep under my body, and bring it into subjection, etc.' Reason homologates what the scriptures inculcate on this matter. It sees that our sin lies very much in this, that our passions and appetites have become ruling forces in our nature, whereas they ought to be menial; and it points to the conquest and control of them as necessary to progressive goodness. But the intoxicating drinks in common use among us, inflame and stimulate the passions and appetites. This is their proper destination and peculiar work. Nor is this true of intoxicating drinks merely when used in large quantities; it applies to almost all degrees of indulgence. A small quantity raises a spark, a large quantity kindles a conflagration. Many men who never suffered the disgrace of personal intoxication, have themselves suffered and made others suffer incalculable injury from the undue stimulation of their passions by the use of intoxicating drinks. I do not know of any scriptural reason for moderate-

drinking so strong as this one for abstinence. If you do, bring it forth. The scriptures enjoin the duty of bringing our appetites—somewhat turbulent and refractory subjects, ambitious to rule and not unaccustomed to it—under the sway of conscience and reason: here are certain drinks whose proved tendency is to give energy and imperiousness to those appetites; is it not in the spirit of the scriptural injunction, to abstain from them? The man who abstains from intoxicating drinks may not be so good a man as his moderate-drinking neighbour in many other respects; but I must hold that on this point he pursues a wiser and more scriptural course. He at least does nothing by the use of intoxicating drinks to stimulate the passions which God's Book requires him to reduce and control.

Secondly. *The avoidance of temptation as a precaution necessary for securing the soul's health,* is another principle of Bible morality which justifies, and, as it seems to me, demands total abstinence from intoxicating drinks in our times. The Saviour puts into the lips of his disciples the prayer, 'Lead us not into temptation.' He exhorts them to watch and pray that they enter not into temptation. The wise man counsels not to look upon the wine when it moveth itself aright. And the whole scope of scriptural warning on this subject is, that if we would become wise and good, we must not dally with temptation. Now, I affirm, that the intoxicating drinks of this country, used as they are in our popular drinking customs, constitute one of the subtlest agencies of temptation which the devil wields in the world. Their power lies, in the first place, in the invidious falsehood of their pretensions. They pretend to be ministers of pleasure, and good to us. They come, bright with the hues of holy friendship, radiant with the glories of holier religion. They are associated with all that is pathetic, and with all that is jubilant in

life. They ask, in tones of simulated kindness, to be permitted to be helpers of our joy, to enhance the pleasure, and heighten the activity of life. Received, with however much caution, they injure, rather than benefit; received incautiously, they bring ruin in their train. And, secondly, their fatal influence as an agency of temptation lies in their power to generate an artificial appetite, in that extraordinary power of fascination by which they lead a man to love them, and even when he feels that they are ruining him, to love them still, and to love them all the more. Yes, sir, intoxicating drinks are the devil's most powerful agent of temptation in this country. I appeal to the state of British society in proof of the assertion. What means that melancholy roll of drunkards which darkens the census of the empire? Were those men fated from early life to drunkenness from some feebleness of intellect, or from an innate taste for intoxicating drinks? No, no. Many of them were virtuously educated and virtuously inclined; many of them are scholars, and some of them men of genius; but their fine strong powers are paralyzed, and the buds of their early virtue blasted for ever by the use of intoxicating drinks. They listened to the popularly credited pretensions of strong drinks; they were taught to believe that they were efficient ministers of all that is best and most joyous in life; they tasted, and were charmed with them, and with the works which they wrought in them; they tasted again and again, and gradually an appetite was formed, which at first they could control, but which at last became uncontrollable. They began by taking these drinks as ministers of their pleasure, and ended by becoming their slaves.

Does not the scriptural principle, which enjoins an avoidance of temptation, virtually command us to keep at as great a distance as we can from temptation so subtle and powerful as this? What scrip-

tural reason for moderate drinking can you produce, so strong as that which this principle affords for abstinence? You will probably object—if a man is to avoid temptation, he must go out of the world. True. Temptation cannot be entirely avoided; a man will meet with it in the path of duty; and it is unscriptural to flee from duty because of the temptations to which its discharge may expose us. Every man should stand in his place in the world, and lend his hand and his voice to the world's work, and if temptation come upon him there, pray to God for deliverance from it. But he acts a reckless and unscriptural part who stands in the way of temptation, where duty is out of the question. And even you, sir, will not say that it is any man's duty to expose himself to the temptations which lurk in our drinking usages.

'It is but a weak and sickly virtue which flees from temptation.' I do not put this language into your mouth, but the tone of your references to abstainers is in the spirit of it. 'Weak and sickly!' Be it so. Are we not morally weak and sickly? We cannot walk the earth like the unfallen. We have sinned, and the scars and the enfeeblement of sin are our inheritance. Ay, and is it not in gracious consideration of our weakness that the Bible exhorts us to watch and pray that we enter not into temptation?

'All to whom intoxicating drinks are a temptation should avoid them.' You have not forgotten your words, 'Let the drunkard by all means abstain.' Well, that is something. It admits the principle that, in so far as intoxicating drinks prove a temptation, it is scriptural to abstain from them. But, let me ask, who is to be the judge? Is each one to be judge in his own case? If so, the rule is worthless; for the persons to whom those drinks are most dangerous are the least sensible of their danger; and perhaps there is not one in a hundred who would feel that intoxi-

cating drinks exert a dangerous power over him, until the temptation is too strong to be resisted. It seems to me that it becomes us all to be modest, and to ask whether there is not danger to ourselves. That man surely thinks of himself more highly than he ought to think, who, after seeing thousands of his fellowmen, many of them projected in a much nobler style of manhood than himself, falling victims to the drinking usages of the country, continues to patronise those usages, and complacently says to himself, 'There is no danger to me.' I cannot see in such confidence the spirit of Bible virtue. It is a meeting of the tempter with a reckless bravado, and a despising of the precautions which God has taught us to use to shield us from his machinations. You have taken on yourself, sir, a fearful responsibility. The whole tendency of your pamphlet is to throw men off their guard, with regard to the mightiest, subtlest, most prevailing temptation to evil known in these lands. By what Bible principle do you justify your procedure? In all earnestness, I ask whether, as a minister of the gospel, you would not have acted more in the spirit of your office if you had warned your countrymen against this temptation, and set them the example of avoiding it?

Thirdly. The sacrificing of our own tastes and rights, when we can thereby promote the interests of others, is a principle of Bible morality which justifies, and, as it seems to me, demands total abstinence from intoxicating drinks in our times. You will not, I venture to think, question the principle, though you have quibbled over Paul's statement and illustration of it. I really cannot apply to your interpretation of the passages in Rom. xiv. and 1 Cor. viii. any more dignified or complimentary epithet. Both you and Dr Gordon—if the venerable man ever used the words attributed to him in your note—get entangled in the form, and miss the spirit

of Paul's magnanimous and most christian declarations. What was the spirit of them? Clearly this, that he was prepared to sacrifice his tastes, as a man, and his rights, so far as they were not necessary to him as a christian man, if thereby he might promote the good of others. It was the spirit of Him who was rich, yet for our sakes became poor. And let it be observed that this spirit is obligatory on all Christ's followers. There is much confused talk of christian expediency in this connection, as though what is found to be expedient were not therefore obligatory, but merely optional. I am not sure that I understand much that is currently said on this subject, but this is beyond dispute, that to give up our rights and tastes for the good of others—to do all we lawfully can, in the way of denying ourselves, for their good, is a christian excellence; and that all christian excellence is obligatory upon the christian. Nor is it for the good of the 'christian brother' alone that these self-denying efforts should be made: 'the drunken blackguard in the Cowgate' is recognised by the catholic love of christianity as a fitting object of them. Now, this principle dictates total abstinence to me, on these grounds:—1. The drinking usages of this country are, incontestably, the means of producing drunkenness to a fearful extent. A certain proportion of those, in every generation, who actively support them become drunkards. They have not strength of character to resist the temptations with which they ply them. It would be an unspeakable good to all such that our drinking usages should be swept away. Whatever they might be otherwise, they would at least be sober men. The christian abstainer feels himself called upon, for the sake of this class, to discountenance our drinking usages, and every use of intoxicating drinks as beverages. He might use them safely for himself, and perhaps enjoy the use of wine in very moderate quantities; but he regards

himself as under law to Christ, to sacrifice his own tastes and rights for the good of his weaker fellowmen. How, sir, do you evade this obligation? What Bible reason can you quote to justify your continuing to countenance the drinking usages of society, from which so much drunkenness flows, to set over against the reason which this principle involves for denouncing and opposing them? 2. It is my duty to seek the recovery of the drunkard. It is admitted on all sides that there is no safety for him but in abstinence. It is my duty, therefore, to persuade him to abstain. But if I am to do this with any hope of success, I must abstain myself. All experience proves this. There is this alternative, therefore, open to me, either to abandon my own moderate-drinking, that I may fit myself for persuading the drunkard to abstain; or to persist in my moderate-drinking, and abandon the hope of recovering the drunkard. The Bible principle, which I here plead, dictates the former course. What Bible principle can you plead for pursuing the latter? There are other grounds, but I forbear. I cannot but think that a candid consideration of the principles to which I have referred, and of the whole subject as a matter of principles, will lead you to reconsider your words, and, in the face of the world, to withdraw them—your words, namely—‘I will not take the pledge from a drunkard; neither will I take a pledge for his sake; neither am I bound in the law of God, and I know no other rule of duty, to be a total abstainer.’ Or if a scruple about pledging should remain—and such a scruple I would respect—let us hope that you will do something, by your personal example and advocacy, to counteract the disastrous operation of your present unfortunate and mischievous deliverance. Another letter, and then I shall have said my say.—I am, Rev. Sir, yours, &c.,

ALEX. HANNAY.

Dundee, 11th July, 1855.

CHEAP TRIPS.

CHEAP TRIPS and Excursions are the order of the day. Every steam and railway company has its cheap excursions to some fair town or city, or some romantic section of nature. Tourists' books are written, printed, and sold by thousands; bills advertising the trips contain frequently the most flattering notices of the great sights that are to be seen, and the money required for all this is so very trifling, and the time is so very short, that a very strong temptation to go is presented. Nor are we surprised, judging from our own tastes and feelings, that there should at times be a readiness to yield to such temptations. To be able to visit the fairest scenes in nature and the finest works of art in one's country for a comparatively small sum of money, and in a comparatively short time, is no small privilege. One can then form his own opinions of these works and judge intelligently of the opinions of others. But while these excursions have very obvious advantages, at least one very obvious advantage connected with them—the advantage of cheapness—they are not without their disadvantages and dangers. The very fact that they are designed to draw large numbers together, yea, got up on the principle that large numbers must be combined together, this fact of itself involves several very manifest disadvantages and dangers. Those whose means and pursuits permit them to visit distant scenes of beauty and interest at any time they choose, without being dependent on the excursion trips by railway and navigation companies, would never prefer these opportunities as the most favourable for gaining their ends. No one who is desirous of admiring any work of nature or art narrowly, would wish to be always in the crowd. He must either be alone, or in the company of a select few. If you are led through the interior of some ancient chapel or ruined abbey, or magnificent museum in the midst of one or two

hundred people, with a guide at their head, delivering as he proceeds his oft-repeated and crude descriptive sketches, you feel the position to be anything but favourable for the satisfactory survey of the object. A superficial, hasty, unsatisfactory gaze is all that is possible. To go away a long trip is to many of those who make up these excursion parties quite a phenomenon in their history. They have never been much abroad—never seen much of society—never been far from home. Their minds are not cultivated by reading and study; they have little appreciation of the beautiful in nature or in art. It is for no very definite object of seeing such works of beauty that they go. They get into the crowd, and they move with the crowd; and in the day's excursion there is far more of the nature of unsatisfying excitement and exhausting fatigue than of corporeal invigoration and rational enjoyment. We do not mean to say that this applies to all; nothing of the kind. Many, very many, who are found in all these parties are highly intelligent, able, and disposed to make the best of a day's excursion, both intellectually and physically, and who do make the best of it, turning it to as good and satisfactory an account as any in the circumstances could be expected to do. But we must exercise a charity which close observation forbids, or shut our eyes to facts which none but the wilfully blind can fail to perceive—if we refuse to admit that many, very many, do not make the best of these excursions, but, on the contrary, convert them into the means of injurious exhaustion, unhallowed excitement, of positive suffering and degradation, returning in the evening to their homes, with bodies worn out, minds jaded, purses drained, feelings and affections fearfully damaged; in one word, much the worse, very much the worse, of the excursion scene. As corroborative of this remark, we may state that we have of late been very much

grieved at the scenes that have passed under our eye on several Saturday evenings in our fair and far-famed city of Edinburgh, on the part of excursionists. We have seen crowds gathering round the railway station preparing for their return home, while the appearance and conduct of many of them were most distressing. The spectacle was a painful one, and it naturally suggested to the mind the scenes that might probably be witnessed on the way home. Think of the coaches being filled after the light of day had well nigh fled, by such numbers of both sexes, many of whom were but too certainly in a state of positive intoxication. And then the families to which they belonged, and the houses from which they had come! Back to these families and houses they returned with their minds and bodies jaded and injured. They had been visiting what a foreigner, who had travelled over a large portion of the world, declared to us the other day to be, in his estimation, the fairest, loveliest city he had ever seen—Edinburgh—the city which nature and art have combined to render the fairest city in the world. But is it not to be deplored that many prefer the tavern to the artistic beauties of the city, or the natural attractions with which it is environed, and return home only to show their friends that the Saturday half-holiday was to them no boon; and that, instead of coming home with their minds expanded and improved by the magnificent sights to which they had been conducted, the excursion had been to them the occasion of serious damage. Nor should the fact be overlooked, that it is of Saturday evenings we have been speaking. What about those homes (to which such parties belong) on the following Sabbaths? These homes would, we fear, tell a sad tale, were they explored, in reference to the bearing of those excursions on the sanctity of the Sabbath—the inestimable boon of heaven to man, without which Scotland would never have been

the Scotland it is—the home of liberty and of peace.

We have already stated that in seeing the facilities of travel increased in our land, we greatly rejoice. It is but duty, however, to record our belief that these excursions are, to very many, pregnant with most serious danger. They are new things in our land. Our fathers knew them not. There has hardly been time, perhaps, as yet, to judge of their positive influence on society. That they are fitted to do good, if parties enjoy them with moderation, and in a right state of mind, we doubt not. But that to very many they prove only the occasions of deep injury cannot be denied. The same thing may become a blessing or a curse, according to the state of mind in which we enjoy it, and the objects which we seek to gain

thereby. There is such a measure of stir, and excitement, and exposure, inseparable from almost all the cheap excursions, that a large measure of caution is needed on the part of those who mingle in them, if the danger unavoidably connected with them is to be avoided. Let parents, guardians, and friends do their best to protect those under them from the exposures associated with those scenes of excitement with which they mingle, lest, while visiting the wonders of art in our country, or going abroad amid its streams, and lakes, and vales, and mountains, for the purpose of drinking refreshment and joy, they should also drink in, by contact on the way with evil companions, or evil places, the influences and elements of moral contagion.

JOTTINGS FROM THE JOURNAL OF A MEDICAL STUDENT.

No. IV.

DELIRIUM TREMENS' WARD, [FEMALE.]

WHILE scrutinising the impassive and unconcerned appearance of the hospital officials, and regarding, with a cold shudder, the various appliances of restraint, which the fury of the poor victims of intemperance rendered necessary, my attention was suddenly attracted by a continuous, loud, and peculiar buzzing, or singing noise in an adjacent ward, which I found, on inquiry, was the corresponding ward for female patients. I was about to ask the doctor what this betokened; he anticipated my query by a mournful nod, and whispered: 'I know full well the import of that signal; some poor wretch, probably in a paroxysm of alcoholic delirium, has attempted suicide by swallowing laudanum, and the power of galvanism is being applied, with a view to rouse her from the deepest and most dangerous torpor, perchance from the "sleep that knows no waking." Let us see whether my suspicion is correct.'

We entered the Female Delirium Tremens' Ward, amidst a great running to and fro of nurses, and a confusion of tongues; and I shall never forget the spectacle that met my gaze. On a bed in the centre of the room was supported, in a half sitting position,

by nurses and pillows, a woman, apparently about 25 years of age, who bore evident traces of having once been, what might have been designated, for her sphere of life, beautiful. She was well formed, and in the full bloom of womanhood; a great part of her chest was exposed, the remainder was covered by a dirty, torn chemise—her hair was wet and dishevelled, and fell in wild tangled masses over the face and neck—the head dropped passively on the chest—the eyelids were closed as if by death—the face had a dismal, dingy, purple tinge, and the features a most inanimate character—the lips were livid—the arms hung, as if lifeless, by her side, and her naked feet and legs protruded from below the bed-clothing, which bore evident marks of a recent severe struggle. On and around the bed were scattered, in a perfect chaos, pails of water, birch rods, whips, towels having knotted ends, stomach pumps, bottles and cups of medicine, and other medical appliances; while several young men, the resident medical officers of the hospital, (surgeons or M.D.'s newly fledged, or just escaped from the tender cares of their *alma mater*), and nurses were intent, as it on first sight appeared to me, on tor-

turing the poor victim. With whips, rods, towels, they were inflicting, apparently savage, blows on the naked feet and legs—blows which were speedily followed by livid mottlings; an occasional drawing up of a limb or a groan gave evidence that these wounds were, however, barely felt. Now and then a nurse, standing on either side of the bed, shook her lustily by the arms to such an extent as to fatigue herself, while the operation produced no appreciable result on the patient; one of the medical staff bawled at the top of his voice into her ear, while others tickled her ears or the soles of the feet with feathers; all seemed unavailing. One of the doctors now desired all whom it might concern to leave the side of the bed, and a painful of cold water was suddenly dashed on her neck and chest; a convulsive sob and a groan followed, but no other symptom of life was exhibited. A council of war was now held among the medicos, and, as a result, all hands were called to the management of an electro-magnetic machine, which stood ready with all its appliances on a side table; from this the buzzing noise proceeded, caused by the alternate flowings and breakings of the galvanic current from the electro-magnet to its keeper, as was afterwards explained to me. The coast being cleared for action, the galvanic current, by means of the handles of the conducting wires, was passed through the patient's chest; an instantaneous and deep convulsive shudder was the result. This seemed encouraging, for the current was passed most perseveringly through all parts of the body, with, to me, the most novel and extraordinary results. The application of the handles to the neck, caused a sudden and startling yell of agony, and a full opening of the eyelids, as if the dormant faculties of the mind were suddenly aroused, and became alive to the humiliating condition of the body; to the face, and a series of contortions of its muscles ensued, of a most diabolical and hideous nature; to the limbs, and a sudden kick or blow, or an attempt wildly to get out of bed, gave evidence that muscular irritability was, at least, comparatively intact.—But these phenomena were fallacious; the system was evidently becoming habituated to the galvanic power, and a continuation of the application of the current soon ceased to produce any, or, at least, marked effects. Another consultation was now held; the physiognomies of the medicos sufficiently expressed their doubts

and fears, but some new suggestions as to treatment appeared to have been made, for a renewed bustle among the chief actors in the scene, showed that the victim was not yet to be quietly ceded to the rapacious and relentless destroyer. The patient was raised out of bed, enveloped in blankets, and placed in an upright position on the floor, supported between two sturdy nurses; she was then walked, or more really carried, quickly and repeatedly round the room, the others following, like the furies of old, scourging her naked and dragging feet with the appliances already described. But it was too evidently in vain; the face and limbs were becoming more livid, death-like, and cold, the destroyer was hovering over her. These proceedings struck me as the most gratuitously cruel I had ever witnessed, and I did not scruple to express my surprise and disgust; asking the doctor, somewhat tauntingly and bitterly, I confess, whether *this* mode of treatment were one of the triumphs of modern medicine.

'I admit, that such a mode of procedure as we have just witnessed, cannot fail to create, in the mind of a novice, a most unfavourable impression; but my experience warrants me in assuring you, that, however apparently painful or cruel, it is not only the most merciful plan that can be adopted under the circumstances, but frequently the only efficient one. No treatment, we might say, is too active; no physical irritation or stimulation too severe, in a case of laudanum poisoning. I have myself seen several recoveries follow this treatment, which otherwise would inevitably have been deaths; the covering the limbs with ugly patches of ecchymosis, or the production of an excruciating pain, or stiffness for a few days, are not to be balanced against the life of a patient. All treatment will, I fear, be vain in the present case; but the medical officers will experience the satisfaction of having left no stone unturned in the discharge of their duty, of having applied all usual or recognised means for the rescue of the patient. In the last case which occurred here, the patient, a strong young man, who had swallowed a large quantity of laudanum, was taken to an airing court, and the water engines made to play upon him, from a short distance, with considerable force. As a result of this rather unusual and unpleasant douche, the man made a speedy and good recovery. Several people residing in the neighbouring houses, the windows of which command a view of the

hospital grounds, believing the operation was either for amusement or punishment, and, like yourself, regarding it as brutal and disgraceful to such an establishment, lodged a complaint on the subject with the directors, who, of course, gave immediate orders that there should be no further public exhibitions of such a class.'

Meanwhile, several nurses, carrying the patient in a blanket, brushed hastily past us on their way to the bath room, where, as a *dernier resort*, a hot bath, containing, intermixed among the water, turpentine and mustard, was to be tried. The stomach pump, every kind of stimulants, galvanism, friction and irritation of the skin, the revulsion caused by the sudden application of cold, and rapid and forced exercise; all, and many more medicines or remedies had been administered or applied, in vain; and the last faint hope lay in the bath. Here, of course, we could not follow, but it was subsequently ascertained, that she died shortly after we last saw her.

Hers was a common, though a sad, story. Young, confiding, and guileless, at the early age of 17 or 18 she was married to a man much her senior in years, whom she found, when too late, to be a drunkard. A young family had rapidly sprung up, without adequate means to provide for them. The whole of her husband's wages went to the beer-shop; not content with this, he had pawned everything in his house convertible into money, scarce leaving his wife and family rags to cover their nakedness. He left his house for days together, spending his time and substance in houses of the most degraded character; when he did visit his wife, it was chiefly to ascertain whether she could supply him with farther means of procuring drink, that 'distilled damnation,' which sows the seeds of misery and ruin in so many happy family circles. The patient, loving, forgiving wife, endeavoured to support her feeble infants by binding shoes; but this work was very precarious, and far from remunerative; moreover, she was frequently in such a condition of health, physically and mentally, from her husband's maltreatment, as to be quite incapable even of this amount of exertion or application. Goaded and maddened by constant ill-usage, having borne his curses and blows for years uncomplaining, her youthful spirit crushed and broken, rifled of her all, with starvation and misery to her children staring her in the face, in a fit of despair and agony, she went to a

druggist's shop, requested an ounce of laudanum, which was incautiously supplied by a young and inexperienced apprentice, swallowed it at the counter, and rushed out without payment, not having the wherewithal. The lad naturally informed his master, who was fortunately in a back shop, of the circumstance; the latter at once started in pursuit, armed with a stomach pump and the necessary antidotes, calling a couple of policemen to his assistance; and he arrived just in time, as there was every reason to believe from the woman's own avowal and preparations, to prevent the murder of several young children, and a suicide by the knife.

'As a contrast to the last frightful picture, look at that modest, comely girl sitting at the window, engaged in embroidery.'

I turned my eyes in the direction indicated, and beheld a neatly-dressed, good-looking girl of 21 or 22, sitting on a low stool in a corner, with a book and some needlework on her knee; she dropped her head timorously under my gaze, and when spoken to, answered hesitatingly in an under tone, and with somewhat of sadness. She had evidently been weeping, and was desirous of concealing this feminine and natural weakness. She seemed a country girl, who had been but lately a fresh blooming flower, which grief had suddenly blanched.

'She is surely out of place,' I remarked, 'in this horrid ward; I should think this tainted atmosphere, the scene of so much moral pollution and human degradation, would soon corrupt such an apparently unsophisticated specimen of her sex, poison such a frail, sensitive, retiring nature.' In fact, I set her down, in my own mind, as belonging to a rank superior to that of the majority of hospital nurses, and I pictured family feuds or misfortunes, obliging an independent generous girl to seek her fortunes in the wards of a city hospital. But again I found myself mistaken.

'That is a recovered case of laudanum poisoning: recovered, moreover, be it remarked, friend, by having undergone much the same treatment as we have lately witnessed. It was her second attempt at self-destruction by the same means, in consequence of seduction and desertion by a young man to whom she had been fondly attached, and who had become a tippler. He had, at one time, made the most honourable proposals of marriage, and was then a well-conducted

and respectable member of society; but he had suddenly gone abroad, taking with him all the little savings which she had confided to his keeping, and leaving no trace of his whereabouts. She now supports herself by needlework, supplied to her from one of the largest clothing and outfit establishments in town, and you well know how inadequate is the miserable pittance which these establishments allow their needle-women to support life with any degree of comfort. The shade of pensive and

settled melancholy which speaks from out her dark lustrous eyes, shows how completely, here, also, the spirit has been crushed by affliction. I have little hesitation in expressing my conviction, that, when a proper opportunity occurs, that girl will make a third and successful, because more deliberate and experienced, attempt on her life, and thus add another to the list of innocent victims of intemperance.'

The Abstinence Journal.

GLASGOW, AUGUST, 1855.

PUBLIC-HOUSE ACT CONFERENCE AND HOUSE OF COMMONS COMMITTEE.

It can hardly be necessary to remind our readers of the announcement made in last *Journal*, in reference to the conference on the operation in Scotland of the Public-House Act. They are, doubtless, so far interested as to have already commenced the work of collecting statistics for the occasion; and we refer now to the matter, simply for the purpose of requesting attention to the circular, a copy of which will be found in our advertising pages, and of urging the vast importance of securing a full meeting, and an abundant supply of reliable facts. The upholders of the traffic are bestirring themselves, and, in England, seem determined to employ, for their own ends, the parliamentary committee recently appointed to inquire into the operation of the Sunday Beer Act. A number of the London magistracy, together with a few directors of Sunday-running railways, have been examined on their interest, and have deluged the committee with *opinions*, to the effect that the Sunday Beer Act is unpopular and hurtful, and ought to be repealed or modified. It is noticeable, that, so far as appears from the newspaper reports, these witnesses do not testify to facts, in regard to the operation of the Act, but deal in opinions and recommendations, in support of which they do not venture to produce any tangible statistics. It does not appear that, as yet, the temperance leaders in England have taken any steps to have themselves represented before the committee; but, it is to be hoped, that their force is only in reserve, and that when the committee present their report, it will be found that the beer-shop and publican interest have not had it all their own way.

These worthies have been 'laying their heads together' for some time, and a very interesting correspondence between the secretaries of the English and Scottish associations has found its way into the newspapers. In order to show our readers what is doing, and thus put them on their metal, we give an extract from a letter to Quintin Dick, secretary to the West of Scotland Licensed Victuallers' Association, from J.

F. Simes, secretary to the Metropolitan and Provincial Licensed Victuallers' Mutual Defence Association. Mr Simes writes as follows :—

'To explain to you the course we have pursued will not be a very lengthy task. In the first place, we had (what I trust you are spared) to establish ourselves as a society, against the opposition of trade societies long in existence. Having accomplished this, we prepared a general petition, and also others applicable to the circumstances of particular classes, trades, and professions, and got them as numerous and respectably subscribed with genuine signatures as we could. We sought every opportunity of communicating with provincial societies, and endeavoured to promote their establishment in such places as they did not then exist. We brought all the influence we could command to bear upon members of parliament, and have taken every opportunity of obtaining interviews with, and impressing upon them, our views. We have on all occasions made it a special point to obtain the support of the press, which, by reports of our meetings and by articles, kept the subject well before the public. A similar course pursued by you cannot, I think, fail to procure a relaxation of the Act you complain of with so much justice. You must petition, which you don't seem to have done ; but, above all things, bring all the local influence you can to bear upon your representatives. Our petitions have more than 400,000 signatures attached ; they all tell in your favour ; and if your petitions are numerous, they will greatly strengthen our hand.

'Speaking from the best opportunities of judging, it is my firm belief we shall have our Act relaxed ; and I cannot understand the possibility of the House of Commons not assimilating the law in Scotland to that in England ; indeed, I regard it as a natural and inevitable consequence. The times are fortunate ; the people here, as you will see by the papers, are resolved to submit to no more restriction, and it is to be hoped that the tide is turned, and that the country will pronounce against these unnecessary interferences which have of late been so strangely and tamely submitted to.

'J. F. SIMES, Sec.

'Q. Dick, Esq.'

From this extract we can gather, that an attempt will be made to involve our Sabbath Act in the condemnation, which the southern publicans seem confident they will be able to fix upon the Beer Act—an Act, by the way, which has caused them considerable annoyance, and which, from that very circumstance, may safely be deemed by temperance men a valuable measure so far as it goes—and, having been thus forewarned, it will be our own fault if we are not fully prepared, whenever such an attempt may be made, to pour in upon the committee (which, our only fear is, the West of Scotland folks won't seek), such a flood of testimony, in defence, as shall sweep away for ever all the senseless, unfounded, and interested, clamour about the Act's being a failure, or hurtful in any sense, or to any extent, to the interests of the community.

WHOSE REPRESENTATIVE IS HE?

IN the 'Parliamentary Proceedings' of one of our penny papers, we find the following :—

'Whilst the hon. Baronet (Sir John Walsh) was speaking, an incident

occurred which convulsed the House with laughter. An hon. member, who had evidently been dining, entered the House, and crossing between the chair and the hon. Baronet, he was loudly called to order. As he appeared to be unconscious that he had committed a breach of order, whilst he was passing along the opposition gangway, another hon. member attempted to stop him, by pulling him back by the coat; this operation brought the hon. gentleman rather suddenly down upon one of the steps, from which he was not in a hurry to rise again, and when he did he was again called to order amidst loud laughter.'

Some may perhaps conclude that the appearance of such a statement is an evidence of the hurtful tendency of the liberty of the press, and may see in it the operation of that American leaven, which, now that the penny stamp is not compulsory, has got vent, and which, with treasonable intentions, seeks to bring our glorious British Constitution into disrepute. A very plausible theory this; for we can hardly conceive anything more disreputable than that our legislators should show that they had been 'dining' by staggering across, or lying on, the floor of the House, unless it be that such a painful exhibition should 'convulse the House with laughter.' Admitting the plausibility of the theory, we are yet painfully conscious that it must be unsound, since we find the publicans, north and south, boasting of their influence in the House of Commons, and we see a committee of that House patiently receiving evidence which certainly carries with it a very suspicious odour.

In the belief, then, that the facts are as our penny contemporary has stated them, we would not recommend as the cure the re-imposition of the red stamp, or the prosecution of the reporter; but, rather, that, among other pledges sought from aspirants to a seat in the House of Commons, there be, without fail, demanded, the TEETOTAL PLEDGE.

MR ARNOT'S PAMPHLET—A VALUABLE SUGGESTION.

UNDER this heading, the *Commonwealth* of July 5, says:—

'An active and influential office-bearer of the Free Church, Dr Richmond of Paisley, has favoured us with a communication respecting the controversy between the Rev. Messrs Arnot and Gibson, on the subject of Bible Temperance. Dr Richmond fears that Mr Gibson's widely circulated pamphlet may fall into the hands of strangers, who may suppose that Mr Arnot is responsible for the extravagant things alluded to by Mr Gibson. To counteract this, as well as to show their appreciation of Mr Arnot's services, our correspondent suggests that the members of the Scottish Temperance League should send a copy of Mr Arnot's pamphlet, with a copy of his speech on drinking toasts at ordination dinners, to every minister of the gospel in Scotland. We trust the suggestion will at once be acted upon.'

This hint has, to some extent, we are glad to learn, been acted upon; but there is still a considerable portion of the ground not overtaken, and we know no better or easier way of completing the good work, than that recommended in a subsequent letter, in the same paper, viz.:—That the several committees, in the first instance, attend to the ministers in their own locality, and then help those districts not thus over-

taken. As, however, some of the districts are already supplied, from the subscriptions received for the general distribution, it would possibly prevent unequal distribution, were the committees rather to consider *how much* it would require to meet the wants of the clergymen in their locality, and remit the amount, with the names, to the office of the League, whence copies could be forwarded direct to the parties named, or, if these were already supplied, the sum received could be added to the fund for general distribution.

This controversy bids fair to excite considerable attention amongst the clergy and the church-going portion of the community, and it remains with abstainers to make a good use of the opportunity to disseminate their views. Let them then provide the means of putting a copy of Mr Arnot's pamphlet into every minister's study in Scotland, assured that thereby they will not only influence the pulpit, but, to a greater degree than is possible otherwise, the pew.

THE WINE (JERUPIGA ?) QUESTION.

ABSTAINERS have often been charged, we now see how unjustly, with gross exaggeration when they have spoken of the impure character of the wine generally consumed in this country. From quite an unexpected quarter, confirmation of the very strongest statements ever made by them on the subject has recently been furnished—first and mainly, on a remarkable trial, in which a wine-dealer was the pursuer, and the London Dock Company the defenders; and secondly and authoritatively, by a Parliamentary paper (No. 314, Sess. 1855) on the importation, etc., of ‘a compound, called Jerupiga, made with Elder-berries, Brown Sugar, Grape Juice, and Brandy, and used for the Adulteration of Port Wine.’

A full account of this remarkable trial will be found in the *Economist* (*no teetotaler*), and, in commenting thereon, the Editor of the *Medical Times and Gazette*, who also shows that he is no rabid abstainer plotting mischief to the trade, says:—

‘Very little has hitherto been accomplished in the detection of adulterations of some of our most common beverages, although it is matter of notoriety that the grossest frauds are daily practised in their composition. It is true that strychnia might be detected in beer, if it existed in that fluid, and chalk might be traced in milk, if such an adulteration were attempted; but as to the innumerable tricks practised upon wine and beer, by mixing together samples of different qualities, and by adding various flavouring and colouring ingredients, no chemical test has hitherto been devised by which an inferior article can be detected, and the goodness or badness of the liquid must depend upon the probity’ (not a very determinate quantity), ‘or dishonesty of the dealer.’ . . . ‘In the whole process of fermentation, the microscope fails to reveal any distinctive phenomena which can be defined as marking the various species or the qualities of alcoholic drinks.’ . . . ‘There are no means, except those derived from the experience of the palate, of determining the difference between the Port Wine which shall refresh and strengthen (!?) the system, and that which shall cause the head to ache and the tongue to be furred; or between the beer which shall allay thirst and assist digestion, and that which shall

stupify the senses and derange the stomach.' . . . 'As the researches of science have hitherto failed in fixing the limits which separate the genuine from the spurious, we are constrained to substitute, for the present, the revelations of the wine merchants for the revelations of the microscope, and to study as well as we can the "preparation" of the wine doctors, instead of the theory of organic radicals.'

The editor then gives some very strange revelations from the trial; and we submit a few of these to the consideration of our readers:—

'The wine-dealer, who is the plaintiff, bought several pipes of wine at a sale in the Docks, at a price averaging about £4 or £5 a pipe, and, according to his own account, after the addition of brandy and a "preparation," the wine was so much improved as to be worth from £26 to £36 a pipe, at which price he was, in fact, selling it to his customers. The metamorphosis, however, was so striking as to attract the attention of the Dock Company, who prematurely brought to a termination the lucrative trade carried on by the plaintiff, by refusing to let him have the whole of the wine which he declared he had purchased. In fact, we believe that the impression upon the Company was, that the wine had been changed, and that the plaintiff was aware of the change.*' . . .

'The plaintiff, in his examination in chief, stated, that he was in the habit of attending what are called "rummage" sales at the Docks, these sales consisting of wines of an inferior quality, sold after three years, for rent. He stated, that on one occasion, he bought some Italian "Reds," paying the moderate sum of £28 for upwards of 14 pipes. Some of these wines were sold as vinegar, but as to others, an order was given by the plaintiff to "vat" them, a process which consists in mixing all the pipes together in one large vat, and "fortifying" them with French brandy.' . . . 'Nothing but brandy was put into the wines at the London Docks, but to the St Katherine's Docks, a "preparation" was sent which found its way into the wines.' . . . 'Each pipe (of these wines) for which the plaintiff had paid about 27s, was sold by him for prices varying from £26 to £36.' . . . 'All descriptions of "Reds," *when they get into a merchant's cellar*, and are blended, are sold as "Ports."

To these startling statements we shall add a few on the Geropiga adulteration, from the Parliamentary return above referred to.

Her Majesty's Consul at Oporto writes:—

'Every pipe of Geropiga contains, at least, 35 imperial gallons of brandy, which is commonly upwards of 25 degrees above proof by Syke's hydrometer, the other ingredients being colouring and sweetening matters, and unfermented grape juice.'

'Geropiga is used in Portugal to give to wines the appearance of possessing qualities which in reality they have not, or to conceal the bad qualities which they have. In England, I believe, it is mixed with the harsher kinds of Spanish and Pontac wines, and with compositions made to imitate wine. I am told that tavern-keepers employ it also (with great profit to themselves) instead of spirits and sugar, in different beverages, and that the demand for it for this purpose is increasing; and I think this is likely, as the liquor is probably often as strong as the spirits commonly used by such persons, and is always sweet. I believe

* If the wine was changed, who got the adulterated stuff? Clearly those who purchased from the honest dealers, from whose pipes the good (?) wine must have been withdrawn. In what a queer predicament does this leave our wine-drinkers!

that nearly the whole of the Geropiga consumed in the United States is used in the way just mentioned.'

'The average quantity of brandy mixed with the wine exported to places in Europe (of which wine about four-fifths go to Great Britain and Ireland) is 20 imperial gallons a pipe, and its average strength that above mentioned' (25 degrees above proof).

In another despatch, he says:—'I beg leave to enclose an extract of a statement of the result of an analysis made by Mr John Atlee, of No. 27 Crutched Friars, London, of 117 lots of port wine, from which it appears that the strongest of those lots contained 80 per cent., and the weakest 58 per cent. of proof brandy.' . . . 'The best' (*i. e.* strongest) 'Douro wine of the best vintage would not, upon being distilled, yield more than 16 gallons of spirit 26 degrees above proof by Syke's hydrometer.'

A minute of the commissioners of customs, dated 29th June, 1853, approves of Geropiga being allowed to be blended with the wines in bond, in the same proportions, and under the same regulations as brandy.

These testimonies we commend to the careful consideration of all who quote Scripture to justify the use of wine, and shall wait to see whether they will now try to construct a 'scriptural' argument for brandy and Geropiga, or will follow the more reasonable, safe, and christian, course of eschewing all those brandied and elder-berried abominations.

Correspondence.

SUGGESTIONS ON THE MONTHLY TRACT SCHEME.

(To the Editor of the Abstinence Journal.)

DEAR SIR,—I rejoice to find that such a response has been made to the query issued from the League office, regarding the quantity of the proposed monthly Tract required by the various societies, as will justify the Directors in at once proceeding with the scheme. I am neither aware what societies have ordered, nor the total quantity subscribed for, but I fear there are some societies whose names are not on the list, which might and should be on it. To encourage such to engage in this work of tract distribution, I am desirous of saying a word or two.

Temperance organisations have a two-fold object—the safety of the individual members and aggressive enterprise. To the latter only, I now refer. In nearly every place of any importance throughout Scotland either the pulpit or the platform, if not both, has been employed for the advancement of the temperance movement. There can be no doubt, however, that at least one-half of both sexes, and all ages and conditions in life, have never

availed themselves of these opportunities of hearing the principle expounded and enforced; hence the most crude and inaccurate notions regarding total abstinence prevail.

In prosecuting the aggressive part of our work, means ought to be adopted to reach those who will not, or cannot come to hear. It is vain to expect such to subscribe for temperance periodicals, or purchase the standard publications. What then is to be done? The proposed monthly temperance tracts at once meet the necessities of the case. The smallness of the cost makes it a comparatively easy matter to circulate it in almost every dwelling in the land.

A serial is in many respects more advantageous than the best selected tract out of an immense variety. In the distribution of the latter, people are very apt to misunderstand the motive and object, assume something personal to be intended, and so the end is frequently frustrated. In the other case this is entirely avoided.

In those localities where the labours of a permanent local agent have been secured, there is no better way of obtaining for him admittance into the houses of those he intends visiting than the distribution of the proposed tract.

But no true friend of the movement will dispute either the necessity or importance of the proposal, and its many advantages. Two difficulties, may, however, be supposed to prevent the adoption of the scheme by some societies—money and distributors. Of the first, the amount necessary is but small; 500 is only seven shillings and sixpence a month, or less than two shillings weekly. This number would leave a copy in every dwelling of a town of nearly 3000 inhabitants. In many localities, one halfpenny per month from each abstainer would provide funds to send the tract into every home. In other places it might require a penny a month. But farther, except in very poor localities, the plan would be found to be self-sustaining, whenever the distribution was regular and systematic.

In a district with which I was once connected, inhabited chiefly by working people, the supply of tracts had at one time been deficient and irregular, and the contributions were consequently small.

The system was reversed, and a full supply and regular distribution in *every house* once a month rendered the scheme self-supporting and something more. In no case were subscriptions solicited beyond the usual notice at the end of the tract, that such would be thankfully received.

The other thing needed is agency. The following hints may be useful:—Let the committee in a liberal spirit fix upon the quantity of tracts they will commence with. If the number agreed upon be smaller than would be sufficient to embrace the whole town or neighbourhood, let a locality for operations be fixed upon, where the number of families will not exceed the quantity of tracts provided, but by all means, if possible, let the whole district be overtaken. This should then be divided into small districts of from

twenty to sixty families, as circumstances may require. These should be well defined and numbered, and one or two distributors appointed for each. This staff should be organised *immediately*, so that no time may be lost after the first number is issued. If committees but look around them and make known their wishes, they will be astonished at the number who will be found ready to engage in this kind of work. Many of the gentler sex, precluded as they are from the public advocacy of the cause, but estimating aright its importance, are anxiously longing for an opportunity of giving their services in this manner, and are generally found the most persevering and conscientious distributors.

A member of committee should be appointed to act as tract distributor superintendent, whose duties would consist in seeing that the proper number of tracts for each distributor were in hands as early in the month as possible. A day in the month should be fixed for the distributors to meet, when the superintendent might receive reports and money. When a vacancy occurred in a district, it would further devolve upon the superintendent to see that it was immediately filled up. A general report of proceedings should be made by him to the committee, and all cash received during the month handed over to the treasurer. Very much will depend upon the person chosen for superintendent whether the scheme will succeed or not. He must be one, feeling a decided interest in the matter, prepared to speak a word of encouragement to distributors, and ready to give a helping hand at the work, especially in assisting new beginners. He should, moreover, be one likely to gain the esteem and respect of his staff. Get such a superintendent for every society, and I fear not that before 1st January, 1856, the monthly tract will have reached a circulation of at least 200,000.

With your leave, Mr Editor, I may have some farther remarks on the subject for the September *Journal*.

AN OLD TRACT DISTRIBUTOR.

Poetry.

THERE'S NO MORE RUM.

WHILE promenading t'other day,
To while a leisure hour away,
Not far from home,

I caught, borne by the breeze along,
The first lines of a mournful song—
'There's no more rum.'

I pass along and give no heed
To what I hear, not I indeed—
But hark! that hum,
A fierce sound from another point,
Like old hand-organs out of joint,
'There's no more rum.'

Louder and fiercer swells the sound,
I hardly dare to look around,
I'm very mum.

'What's to pay?' I speak at last;
Quoth one, 'The liquor bill has passed,
There's no more rum.'

'The liquor bill? Egad!' cries I,
'Speaking of liquor makes me dry,
I'm wanting some.'

'Keep wanting, friend, 'twill do you good;
But think, when in your wanting mood,
There's no more rum.'

I seek my humble home again,
But can't escape that old refrain,
That doleful hum;
Still rings it out with sharper click,
That empty glass and toddy-stick,
'There's no more rum.'

And so 'twill be when I am gone,
That 'spirit' sound will still ring on
While I lay mum.

Some bless, some rave, some even swear;
But in one chorus all declare,
'There's no more rum.'

—*American Temperance Journal.*

Selections.

ADULTERATION.

WE may with propriety here revert to another point in the natural history of drunkenness, namely, the dangerous adulteration of spirits and intoxicating liquors. Poisonous ingredients may be added either wilfully or accidentally. In England, common malt liquors are rendered stronger, that is, more intoxicating, by the addition of *cocculus Indicus*. In countries where spirits are distilled from potatoes and the cereals indiscriminately, it is probable that they are adulterated with some of the nervine-irritants and acro-narcotic poisons common to a large number of *fungi*. Dr Huss is of opinion that the brandy distilled from diseased potatoes contains some new principle, termed by the Swedish distillers 'brännsnyta,' which is not to be met with in spirit distilled from fresh potatoes or sound grain, and the operation of which is similar to that of alcohol. In Germany, a somewhat similar principle is obtained from distilled spirits, termed 'fusel oil.' The common *Lolium* and the *Raphania raphanistrum* (a weed growing in the corn-fields in Sweden and most parts of northern Europe), are both poisons. Linnæus, believing the latter to produce the kind of phenomena known as Ergotism, (that is, the results of poisoning by ergotted or spurred rye,) termed the disease *Raphania*. Amongst these phenomena are enumerated epilepsy, delirium, insanity, and idiocy. Although the police in Germany interfere to prevent the sale of spurred rye for food, they do not prevent its use in distilling, nor the

use of the poisonous cereals we have noticed. In fact, any vegetable matter capable of the saccharine fermentation, is used by distillers in Germany and the north of Europe—spurred rye, mildewed grain, bad potatoes, husks of grapes, etc. Now, all these have a very close connexion with microscopic *fungi*; and hence the probability, that the known poisonous principles of these minute mushroom growths are held in solution in these foreign kinds of spirits, and may be the true source of the acrid stupifying properties which they especially possess. Further, the fusel-oil itself is not pure, but contains metallic oxides of known virulent action on the nervous system. One specimen of the concrete oil, when examined, was found to contain 32.3 per cent. of these oxides, namely, 22.5 oxide of copper, 6.3 oxide of tin, and 3.5 oxide of lead! How much of the poisonous principle derived from the *lolium*, or from the ergot, or from the poisonous fungi that constitute the deadly vegetation of the distillers' refuse, enters into the hideous compounds which the drunkard swallows hourly, it is not practicable to determine, nor is it of importance to our subject. Certain it is, that poisons of this kind are taken with the inferior spirits.—*Winslow's Journal of Psychological Medicine.*

AN ORGANIC LAW.

It is a law of the organism, that after a period of action there shall be a period of rest; after excitement comes repose. If

the latter fail to be induced, pain and morbid action result. The excitement and increased action induced by vinous or narcotic stimulants, is not an exception to the law. On the contrary, the need for repose is strongly expressed by the organism in the general feeling of languor and depression which succeeds to the excitement, so soon as the stimulant effects of the agent have passed off. This feeling does not, however, precede the tranquil rest and refreshing slumber that commonly follow upon labour honestly and temperately pursued; nor is the rest sweet, as in the latter case nature provides it shall be.

The depression which is felt, treacher-

ously points the sufferer to the cause as the remedy for the feeling, and since it effectually answers the purpose—at least temporarily—the thoughtless and imprudent do not hesitate to take it. They have now, indeed, a double inducement to drink,—firstly, to dispel 'the blues,' secondly, to secure pleasurable excitement. In this way, a poison is taken from day to day, and the man becomes at last the subject of the *maniacal* vice of continuous drunkenness. He has, finally, induced cerebral disease, from the consequence of which he can hardly escape, with all appliances and means in his favour that art can afford.—*Ibid.*

Ⓞdds and Ends.

THE BITTERS OF REPENTANCE.—These bitters are taken generally the first thing in the morning, when a fast young gent (leman) wakes up with a bitter headache, and before he can eat his breakfast has to fly to gentian, quinine, absinthe, and such like bitters, or else rushes frantically into bitter beer. An 'embittered existence' means the life that is eventually led by one who, for any length of time, has been in the habit of taking the above 'bitters.'—*Punch.*

A VICTIM OF CONFIDENCE.—A fellow on the race-course was staggering about with more liquor than he could carry. 'Hallo! what's the matter now?' said a chap whom the inebriated individual had just run against. 'Why—hic—why, the fact is, a lot of my friends have been betting liquor on the race to-day, and they have got me to hold the stakes.'

GETTING DRUNK 'TO KEEP UP THE CREDIT OF THE FIRM.'—The case of 'Stevenson v. Long' was heard in the Rolls Court lately. The plaintiff and defendant were in partnership as silk-manufacturers at Manchester. It was alleged that the defendant had acquired intemperate and improper habits, by means of which the plaintiff feared the business would suffer seriously, unless the defendant quitted it. The defendant at first promised to amend, and, in order to do so, took the pledge of total abstinence; but not being able to adhere to it, receded into irregular habits, and subsequently defended his conduct on the plea that it was incumbent upon him to get drunk to keep up the credit of the firm, and to make the weavers entertain a proper respect for the same. The plaintiff, being of a different opinion, on the 5th of this month served the defendant with notice of dissolution of partnership, and now filed his bill,

praying that an account might be taken of the partnership assets, the affairs might be wound up, a receiver appointed, and the defendant restrained by injunction from interfering further in the concern. The Master of the Rolls refused to interfere by injunction until the case came on for hearing.—*Bradford Observer*, July 16, 1855.

GRATIFYING FACTS.—Had the population of the United Kingdom in 1854 (taking it at 27,600,000) drunk coffee, tea, and cocoa in the same proportion as the population of 1835-36 (the latter being about 24,350,000), the increase in the consumption of these articles ought to have been only 8,125,000 lbs., whereas it has actually been 42,918,215 lbs. And had they drunk in 1853-4 of spirits and wine in the same proportion as in 1835-6, the increase in the quantities consumed would have been 83,875,000 gallons, whereas there is an actual decrease of 631,468 gallons. In 1835-6, the average consumption of tea, coffee, and cocoa per head of the population was $2\frac{1}{2}$ lbs., and in 1853-4 it had risen to $3\frac{1}{2}$ lbs.; whereas the average consumption of wine, spirits, and beer had fallen in 1853-4 to 22 5-13 gallons per head, from 25 5-12 gallons, which it was in 1835-6.—*Sir James Emerson Tennent.*

A DECIDED HIT.—A member of the North Carolina Legislature made a decidedly good 'hit' a short time ago. A bill was pending which imposed a fine for selling liquor to free Negroes, to which he objected, on the ground that 'such a law would make them more decent than the Whites.'

A TRAVELLER'S TESTIMONY.—Baron Von Schonberg sailed up the Ganges, visited the lower Himalayas, returned

from Kasmir by another route to Bombay, and took nearly two years to his journey, in addition to the time he had spent in other parts of India.

'The nearer,' he says, 'we approached the city (Bombay) the more wretched an appearance did the inhabitants present. When I beheld these miserable creatures, the victims of drunkenness and other vices, with scarcely a rag to cover them, some with only a scanty cloth wrapped round the middle of the body. I was more inclined to believe myself in the interior of Africa than in the immediate vicinity of the capital city of the English possessions in that part of India.' A little farther on, he says 'that we became quickly accustomed to things which but a short time before seemed very strange, and that we are easily weaned from them is well known. My long absence from Europe, and desuetude of European customs were perhaps the cause of my indignation when I beheld these drinking houses—the stalls of bestiality. I felt an inclination to spit in the faces of the "inn-keepers," so despicable did their occupation seem to me. The trade is followed only by Portuguese and half-caste men. A Hindoo who has any trace of goodness will not practise it. These houses are generally found at a distance from the city; and the Europeans who keep them are, for the most part, men who have lost all chance of advancing their social position.'

TEMPERANCE COMBINATIONS.—It is not a little amusing to see how the sensibilities of our liquor dealers are shocked at temperance combinations for the enforcement of the law. Why! is there not a large class of officials whose special business it is to do this? Is it not an insult to them to suppose they are not sufficient for their business, and able to do it, and determined to do it? And how vexatious to have these meddlers about—a thousand eyes watching the officers of the law, and seeing whether they do their duty! Truly it is abominable! Well, we are sorry their sensibilities should be so touched. But rest assured those officers may, that, if they are faithful in the discharge of their duty, no one will interfere

with them, or do them harm. They will not only be let alone, but be applauded. But who, it may be asked, are to make complaints of violations of the law in the first instance? Who, but citizens? And if officers neglect to do their duty (such a thing is supposable), who are to complain of them? The complaint savours a little too much, we must confess, of a determination to be faithless, and an unwillingness to have any lookers on. We shall stand fast by the officers, and at the same time deprive them of none of their lawful fees.

GLASGOW MAGISTRATESSENT TO PRISON.—The following paragraph is extracted from an old 'Historical Grammar':—June 24, 1725,—A tumult happened at Glasgow on account of the malt-tax; and the rioters being encouraged by the Magistrates, they were apprehended and sent prisoners to Edinburgh by General Wade; where the Magistrates were met by the citizens of Edinburgh, and caressed as so many patriots; and the Government thought fit to release them after a short confinement.'

THE OPIUM-EATER.—'The habitual opium-eater,' says Dr Oppenheim, 'is instantly recognised by his appearance. A total attenuation of body, a withered, yellow countenance, a lame gait, a bending of the spine, frequently to such a degree as to assume a circular form, and glassy cheeks, sunken eyes, betray him at the first glance. The digestive powers are in the highest degree disturbed; the sufferer eats scarcely anything, and has hardly one evacuation in a week; his mental and bodily powers are destroyed; he is impotent. . . . After long indulgence the opium-eater becomes subject to nervous or neuralgic pains, to which opium itself brings no relief. These people seldom attain the age of forty, if they have begun to use opium at an early age. . . . When this baneful habit has been confirmed, it is almost impossible to break it off; the torments of the opium-eater, when deprived of this stimulant, are as dreadful as his bliss is complete when he has taken it; to him night brings the torments of hell, day the bliss of Paradise.'

Operations of the Scottish Temperance League.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

Mr GEORGE EASTON.—Carron, Falkirk, Grangemouth, Stenhousemuir, Balerio, Alva, St Ninians, Lanark, Barrhead, Govan, Alloa, Bannockburn, Tillicoultry,

Dollar, Dunblane, Dunc, Thornhill (Perth), Ruskie, Bucklyvie, Balfroun, Motherwell.

Mr ANDERSON.—Beith, Kilwinning, Stevenston, Lamlash, Saltcoats, Hurlford, Newmilns, Darvel, Mauchline, Catrine, Muirkirk, Auchinleck, Ochiltree, Cumnock, Ardrossan, Glasgow, Stewarton, Irvine, Ayr.

Mr M'FARLANE.—Lumsden, Rhynie, Essie, Inch, West-Hall, Old Rain, Kinmuck, Old Meldrum, Stewartfield, Peterhead, Fraserburgh, Rosehearty, Turriff, Banff, Portsoy, Aberchirder.

Mr REID.—Lerwick, Wester Skailles, Reawick, Sandsting, Walls, Treston.

Mr WILSON.—Logierait, Laurencekirk, Bervie, Drumlithie, Aberdeen, Stonehaven, Banchory, Forres, Rhynie, Forfar, Coupar-Angus, Newtyle, Blairgowrie.

Temperance News.

SCOTLAND.

EDINBURGH.

Total Abstinence Society.

Since last notice five meetings have been held by the society, in Richmond Place Chapel, at all of which Mr. Eben. Murray, president, occupied the chair, and notwithstanding the strong temptation for enjoyment and recreation in the open air at this season of the year, these meetings have been attended by large and respectable audiences, to whom interesting and instructive lectures and addresses were delivered by the Rev. George Cron, Rev. Joseph Boyle, Rev. George Kidd; Mr William Logan, and Mr John Duncan, Glasgow; Mr James Allan, Paisley; Mr George Easton, agent of the League; and Mr Thomas Knox, Edinburgh. The musical part of the proceedings, conducted by the Edinburgh Abstinists' Musical Association, and other friends in the city, continues to keep up considerable interest, and has no doubt been a source of much attraction. A large distribution of tracts has also been made to the parties attending, which tends very much to advance the cause. During the month, about four hundred persons have been enrolled as members of the society.

The Public-Houses Act.

At a recent meeting of the Police Commission, returns were presented, showing that, on the week days during the year ending 15th May, 1854, the number of intoxicated persons taken to the police office was 8526; in the corresponding period from 1854 to 1855, the number was 7750—being a decrease of 506. On the Sundays, for the same period, ending the 15th May, 1854, the number taken to the police office in a state of intoxication was 1243; in the corresponding period from 1854 to 1855, the number was 795—showing a decrease of 448. The number of breaches of certificate by licensed parties during the week days of the year ending 15th May last was 99, and on Sabbath, 51—total 150. Of parties selling without certificate, 43 had been convicted for week-day, and 112 for Sabbath offences—making a total of 155 convictions. Since 1850, the total number of annual committals to the police office for intoxication had been—in 1851, 9491; in 1852,

9767; in 1853, 9731; in 1854, 8746,—while in the year just ended, as already noticed, the number has diminished to 7750.

GLASGOW.

Temperance Meetings in a Penny Theatre.

The wooden booth at the foot of Saltmarket Street, Glasgow, for many years occupied as a penny theatre, was recently opened for public worship on Sabbaths; and a temperance meeting is now held in the place every Wednesday evening, under the auspices of the Glasgow United Total Abstinence Association. A meeting was also held every night during the Fair. The attendance was highly encouraging, and a number signed the pledge. Several thousand tracts were distributed, and addresses were given by Messrs James Mitchell, William Logan, James Torrens, George Roy, George Easton, John Duncan, and others.

Abstainers' Union.

The weekly meeting under the auspices of this union has for some time been held in the Trades' Hall, and continues to be well-attended. The 'Gibson' controversy has thrown into it a fair share of interest—Messrs Buchanan, and Clerihew, and Dr F. R. Lees having, at three of the recent meetings, given the aid of their powerful logic to the refutation of the fallacies of the Kingston belligerent.

The sermons and concerts, which are now abandoned for the season, have also been encouragingly attended, and we are glad to learn that an arrangement has been entered into with the City Council, by which the union are to have the use of the City Hall throughout next year, for the Sabbath and Saturday evenings.

GOVAN.

During the past month Mr George Easton has addressed three meetings in the open air. Two others have been held in the Free Church School-Room, and one in the U. P. Church, which were addressed by Mr Wm. Logan, and Mr Ebenezer Anderson, Glasgow; and Mr John Duncan, Govan. The meetings have generally been well attended, and upwards of thirty names have been added to the roll. A juvenile society is about to be organised.

WEST-HALL, BY OLD RAIN.

The members of the total abstinence society, who now amount to about 120 strong, assembled at the West-hall village, on Friday, the 29th ult., for the purpose of holding their first demonstration. The company marched first to the mansion-house of West-Hall, to view the grounds and garden, and afterwards proceeded to Benachie, where they had a 'pic-nic' on the hill, and afterwards a ramble among the mountain scenery. The proceedings were highly satisfactory; the procession was an imposing one, numbering upwards of 100, forming a sight such as we believe was never seen in the parish of Oyne before.

PETERHEAD.

On the 21st June, a successful effort was made at a public meeting in the U. P. Church, to reconstruct the 'Peterhead Total Abstinence Society,' which has been all but extinct for several years. The constitution was revised and adopted, office-bearers were elected, and a number of names were enrolled. May it prosper. There exists, besides, the Peterhead Band of Hope, presided over by Mr Henry of the Academy; and a society for the young in the E. U. Church, Rev. Mr Somerville's. The Rev. James Frame of the U. P. Church occupied the chair at the above meeting.

On Monday evening, 2d ult., the first lecture in connection with the newly-reconstructed Total Abstinence Society was delivered by Mr M'Farlane, agent of the Scottish Temperance League, in the U. P. Church. It was a plain, earnest, and telling address full of stirring facts, and kept the attention of the audience rivetted for little less than two hours. At the close, a number joined the Society, and others are joining daily since.

ALLOA.

In the U. P. Church, Rev. P. M'Dowall's, Mr George Easton, of the Scottish Temperance League, delivered a lecture on Abstinence, on the evening of Monday, 2d July. He showed that universal drunkenness was admitted to be a bad thing. But there was a question on which men differed greatly. What is intemperance? There is another. How shall we put it down? On these and kindred points the lecturer was very happy.

ST ABB'S HEAD.

On Wednesday, the 4th ultimo, the Coldingham, Eyemouth, and other Abstinence Societies in their neighbourhood, joined together in a pleasure excursion to St Abb's Head. They reached that place in beautiful order, where the day was spent in a most agreeable and happy manner. A large number of spectators accompanied the procession, and numerous parties joined the

throng at St Abb's who had gone round the Head in boats. Tea was served at 2 o'clock, and addresses were delivered by the following gentlemen, viz.—Rev. Messrs. Kerr of Chirnside, and Mearns of Coldstream; Mr Baxter, preacher; and Messrs Johnston and Cockburn of Dunse. The day was fine, and the scene was altogether lovely.

RHYNIE (ABERDEEN).

The society here is in a very flourishing state, and exerting a most beneficial influence over the habits and customs of the surrounding district. The Rev. James Wilson of the Scottish Temperance League, lectured here on Thursday and Friday, 5th and 6th ult., and preached to a very large audience on Sabbath evening, 8th ult., in the Independent Chapel.

MAUCHLINE.

Mr John Anderson, one of the agents of the Scottish Temperance League, delivered lectures at Mauchline, upon the evenings of Friday and Sunday, 6th and 8th ultimo. The attendance upon Friday evening was miserably small; but upon Sabbath it was respectable, though not so large as it would have been had the meeting been intimated from all the pulpits in the village. Mr Anderson's discourse upon Sabbath evening gave great satisfaction.

FERRYDEN.

From the *Brechin Advertiser* we learn that during the second week of July the whole of the fishermen of Ferryden, with the exception of a few old men, left for the herring-fishing in the north. It was customary at such a time that every boat's crew provided themselves with a supply of ardent spirits, and all and sundry had to repair to the boat's side and drink good luck to her. This season they have all, with one exception, adopted the temperance principle, and on the evening of Monday, 9th ult., an enthusiastic soiree, attended by about 300 persons, was held to encourage them to adhere to their resolution. Mr William Mearns occupied the chair, and the meeting was addressed by the Rev. Mr Mitchell of the Free Church, Rev. Mr Hutchison of Moutrose, Mr Donnan, editor of the *Montrose Review*, and others. The society now numbers 276 adults and about 200 juveniles; the funds in the savings' bank for twenty-one weeks amount to £185 13s 6d; and the juveniles have collected £3 in three months to their Bible fund. The funds of the society itself, after paying all accounts, amount to about £5.

LESLIE.

Numerous accessions have been made to the strength of the society in this place dur-

the past three months. Mr Gough's lecture on the 23d April, appears to have given an impetus to the movement, seventy-three individuals having joined the society since the date of his visit. Nearly four hundred individuals attended the lecture, who came from a considerable distance, and it is possible that the neighbouring societies have also reaped benefit from his labours.

The society's annual excursion came off on Saturday, 16th June, when nine hundred and twenty-five individuals, adults and juveniles, nearly all of whom were abstainers, availed themselves of the opportunity to visit the mansion-house and grounds of Inchdairnie, the property of Roger Sinclair Aytoun, Esq., who kindly threw open his beautiful mansion and conservatory for the entertainment of the large assembly.

A teetotal refreshment room has been opened by Mr William Speed, a worthy member of the society, and a party of abstainers met at supper in his house on the 10th July, to countenance him in his undertaking. The party spent a very happy evening. On the evening of Sabbath, 15th July, the Rev. Mr Robbie, of Kirkcaldy, preached in the East U. P. Church, by request of the committee of the total abstinence society. Mr Robbie treated the subject in his usual able manner, and it is hoped his address will be productive of much fruit.

ENGLAND.

BRADFORD.

British Temperance League.

The twenty-first annual conference of this body was held on Tuesday and Wednesday, 10th and 11th ult., at Bradford. Delegates were present from all parts of Lancashire and Yorkshire. The Scottish Temperance League was represented by Mr Marr, secretary, and Mr Melvin, one of the directors. The annual report, which was read by the secretary, Mr Cunliffe, stated that the agency department had been kept in full operation during the year, that the circulation of the *Advocate* was 4000 monthly, and that the financial and other affairs of the institution were in a highly satisfactory condition. Numerous appropriate resolutions were passed by the conference, and many encouraging facts were reported by the delegates. Open-air meetings were held in different parts of the town, and Mr Gough delivered two of his orations in St George's Hall, to audiences of upwards of 2000. A public breakfast party assembled on Wednesday morning, at which an interesting discussion took place on the subject of providing rational recreation for the masses. The ultimate result of the debate was, that the conference recommended the friends of temperance to provide rational means for the recreation of the public, by the opening of public parks, museums, free libraries,

and reading-rooms, apart from the seductive influence of the public-house. The next conference is to be held at Manchester.

SHEFFIELD.

The foundation-stone of a temperance hall, the site of which occupies 817 yards of freehold land, was laid here last month.

ELVASTON.

United Kingdom Alliance Fete.

Wednesday, the 4th of July—the day fixed for the commencement of the operation of the law prohibiting the sale of intoxicating liquors in the city and state of New York—was celebrated in the gardens of Elvaston Castle, near Derby, by a very large concourse of persons, gathered together from all parts of the midland counties for that purpose. The gardens, which were thus made the scene of festival, surrounded the seat of the Earl of Harrington, and were by him kindly opened for this celebration at the request of the council of the United Kingdom Alliance for the Suppression of the Liquor Traffic. The admission fee for the funds of the Alliance was one shilling. Eight thousand were present from Manchester, Macclesfield, etc. Alderman Harvey, of Manchester, occupied the chair; Mr Samuel Pope, Dr M'Kerrow, Dr F. R. Lees, Jeremiah Barratt, Esq., and E. Grubb, Esq., delivered addresses. A vote of thanks to Lord Harrington was gratefully and enthusiastically passed; and an address to the citizens of New York was unanimously carried, as the prohibitory law was that day to take effect in their city and state. The whole passed off admirably; no accident occurred, and the behaviour was excellent throughout.

IRELAND

BELFAST.

The General Assembly of the Irish Presbyterian Church met last month. The report of the Committee on Temperance was read by the Rev. Wm. Johnston of Belfast. It alluded to the efforts that had been made to get the law now in force in Scotland, in reference to the sale of intoxicating liquors on the Sabbath-day, extended to Ireland:—‘Public meetings have been held in the principal towns—the temperance cause has been most warmly espoused by both ministers and people—societies have been formed—tracts have been circulated largely—the young have been specially addressed and enlisted—considerable interest has been enkindled in most important localities, and great good has been thus already done.’ The report concluded by urging every individual to do what he can, by personal example, prayerful self-denial, social influence, official exertion, and combined effort, to put down this prevailing sin, and remove this great evil from the land.

AMERICA—UNITED STATES.

NEW YORK.

The semi-annual meeting of the State Temperance Society was held at Albany on the 21st ultimo. A large number of the tried friends of the cause were present. The President, Mr Delavan, read an address, in which he urged temperance men to support the law. 'We must,' he said, 'no more tolerate the thought of the repeal of this law, than the repeal of this Union, and a return to a foreign yoke.' He also showed the importance of striving against the drinking usages of society in private families. 'For,' said he, 'the miserable drunkards are not all made so in the public liquor-bars, by any means, but oftener than is supposed we can trace the origin of the disgrace and downfall of our young men to the table and sideboard of their own parents.' A series of resolutions were then adopted, which gratefully acknowledged the passage of the Maine Law, and expressed a determination to enforce it.

NEW JERSEY.

A Convention of the New Jersey State Temperance Society was held at New Brunswick on the 14th ultimo, at Grier's Hall. Delegates were present from nearly all the counties in the State. The Convention resolved to raise 5000 dollars, to be placed at the disposal of the State Temperance Committee, to be used in the coming Fall Temperance campaign.

INDIANA.

'The Indiana Prohibitory Law,' writes a correspondent of the *American Temperance Journal*, dating from Rockport, 'took effect this day, June 12. The citizens assembled in large numbers in the morning, and at about noon marched to a grove near by, where they were entertained by addresses, and music from the band, the presentation of a banner, etc. In the evening, a splendid party was given by the Sisters of the Social Degree of the Temple of Honour, which was decidedly the most brilliant affair ever witnessed in our town. Everything passed off quietly. Two or three toppers were on the side walks, but one of them chanced to find himself suddenly in jail, and the others, thinking discretion the better part of valour, suddenly left. It was the happiest day ever witnessed in this vicinity. *The law will be sustained and enforced.*'

PORTLAND.

In this city, the enemies of the Maine law have recently endeavoured to enlist the power of a mob against that measure, but with singular and gratifying want of success. The *Journal of the American Temperance Union* gives the following summary of the facts of the case :—

'By vote of the Board of Aldermen on the 3d of May, a committee was appointed, consisting of the Mayor and two members of the Board, to make the necessary arrangements and open the agency for the sale of liquors in accordance with law. The committee accordingly made the arrangements, and purchased the liquors to the value of 1,600 dols. On the day of the riot, two of the morning papers intimated that the Mayor, Mr Dow, had purchased these liquors without any authority, and that the police ought to seize and destroy them. The inflammatory appeals of those two papers excited the mob, which, set on by those papers and the remarks of some men of influence, rallied to destroy, as they said, Neal Dow's rum. Meantime the liquors were seized by an officer of the city, he having received a warrant from the Court for that purpose. The liquors were in the custody of the officer; but that did not satisfy the mob; and they accordingly assembled and assaulted the building, broke the windows, and attempted to force open the door. They were repeatedly warned to desist for the space of two hours or more. The Riot Act was read, and every effort made to dissuade them from their course. The military were called out, and the mob assaulted them with stones and brickbats. It was found impossible to quell the tumult, and the order was given to fire. One man was killed, and several were wounded.'

Concerning the whole affair, the Hon. Anson P. Morrill, Governor of the State (Maine), says :—'The whole affair has proved a pitiable failure on the part of those who wickedly instigated it. The cause of temperance will not be injured by it; and Mayor Dow, and those true men who aided him in quelling the mob on that trying occasion, merit, and will receive, the support and approbation of all good citizens.'

FRANCE.

LYONS.

The *Salut Public* of Lyons announces that a temperance society, on the plan of those existing in England, is in course of organization in that city. The Society proposes, if its plans meet with the sanction of the authorities, to build on some ground which would be purchased for the purpose on the Plain du Lac, a kind of lazaretto specially intended for the conversion of drunkards, and the correction of children already addicted to that vice. Wine and spirits would be completely interdicted, but the inmates would be well fed with meat, rice, and vegetables.

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Miscellaneous Contributions.

AN APPEAL TO YOUTH.

BY REV. AUSTIN DICKINSON.

To arrest a great moral evil, and elevate the general standard of character in a community, the influence of the young is all-important. *They* can, if they please, put an end to the most demoralising scourge that has ever invaded our country, and introduce a state of society far more pure and elevated than the world has yet seen.

Consider then, beloved youth, some of the numerous motives for abstaining from intoxicating liquor and other hurtful indulgences, and employing your time and faculties with a view to the highest improvement and usefulness.

The use of such liquor, as a beverage, *will do you no good*. It will not increase your property or credit: no merchant would deem a relish for it any recommendation for a clerk or partner in business. It will not invigorate your body or mind; for chemistry shows, that alcohol contains no more nutriment than fire or lightning. It will not increase the number of your respectable friends: no one, in his right mind, would esteem a brother or neighbour the more, or think his prospects the better, on account of his occasional use of intoxicating liquor. Nor will it in the least purify or elevate your affections, or help to fit you for the endearments of domestic life, or social intercourse; but on the contrary, scripture

and observation alike testify, that wine and its kindred indulgences '*take away the heart*.' Why, then, should a rational being, capable of the purest happiness, and capable of blessing others by an example of temperance, indulge in a beverage in no respect useful to those in health, but the occasion of countless miseries!

But strict temperance has a direct influence on *the health and vigour of both mind and body*. The most eminent physicians bear uniform testimony to its propitious effect. And the Spirit of inspiration has recorded, *He that striveth for the mastery, is temperate in all things*. Many striking examples might be adduced. The mother of Samson, that prodigy of human strength, was instructed by an angel of God to preserve him from the slightest touch of 'wine, or strong drink, or any unclean thing.' And Luther, who burst the chains of half Europe, was as remarkable for temperance, as for great bodily and intellectual vigour. Sir Isaac Newton, also, while composing his Treatise on Light, a work requiring the greatest clearness of intellect, it is said, very scrupulously abstained from all stimulants. The immortal Edwards, too, repeatedly records his conviction and experience of the happy effect of strict temperance, both on mind and body. And recent reformations from moderate drinking have

revealed numerous examples of renovated health and spirits in consequence of the change.

But not to multiply instances, let any youth, oppressed with heaviness of brain or dulness of intellect, judiciously try the experiment of *temperance in all things*, united with habitual activity, and he will be surprised at the happy effect.

Consider, again, that *in the purest state of morals, and the most elevated and refined circles, the use of intoxicating drink is now discountenanced, and regarded as unseemly*. Inspiration has declared, 'It is not for kings to drink wine, nor for princes strong drink.' And who would not regard any of the truly noble, as lowering themselves by disparaging this sentiment? What Clerical Association, or what Convention of Philanthropists, would now be found 'mingling strong drink?' What select band of students, hoping soon to officiate honourably at the altar of God, before the bench of justice, or in the chamber of affliction, would now call for brandy or wine? What circle of refined females would not feel themselves about as much degraded by familiarity with such indulgences, as by smoking, or profane language? Or what parent, inquiring for an eligible boarding-school, would think of asking, whether his son or daughter might there have the aid of such stimulus, or the example of its use? If, then, intoxicating liquor is thus disparaged in the most moral and intelligent circles, why should it not be universally abjured by individuals? Why should not the young especially, of both sexes, keep themselves unspotted, and worthy of the most elevated society?

Consider, moreover, that if the habit of drinking be indulged, *it may be difficult, if not impossible, should you live, to break off in more advanced life*. Thus, even in this day of reform, there are individuals, calling themselves respectable, so accustoming to drink, or traffic in the poison,

that all the remonstrances of philanthropists and friends, the wailings of the lost, the authority of heaven, and the anathema of public sentiment combined, cannot now restrain them. Let the youth, then, who turns with shame from such examples of inconsistency, beware of a habit so hardening to the conscience, so deadening to the soul.

But, to increase your contempt for the habit of drinking, think how it especially prevails among the *most degraded portions of the community*. Inquire through the city, or village, for those who are so polluted as to be shut out from all decent society—so inured to vice that they cannot be looked upon but with utter disgust; learn their history, and you invariably find that the insidious glass has been their companion, their solace, and their counsellor. And should not dark suspicion and decided reprobation be stamped upon that which is thus associated with the lowest debasement and crime?

Such drink, in its very nature, has a perverting and debasing tendency—leading to foul speeches, foolish contracts, and every sensual indulgence. Those under its influence will say and do, what, in other circumstances, they would abhor: they will slander, reveal secrets, throw away property, offend modesty, profane sacred things, indulge the vilest passions, and cover themselves and friends with infamy. Hence the solemn caution, 'Look not thou on the wine, when it giveth its colour in the cup: at the last it biteth like a serpent, and stingeth like an adder: thine eyes shall behold strange women, and thy heart utter perverse things.' Those who, by gaming or intrigue, rob others of their property, and those who allure 'the simple' to ruin, it is said, fully understand its perverting influence. 'Is it not a little one?' say they; and so the unwise are 'caused to fall, by little and little.'

'She urged him still to *fill another cup*;
 * * * and in the dark still night,
 When God's unsleeping eye alone can see,
 He went to her adulterous bed. At morn
 I looked and saw him not among the
 youths;
 I heard his father mourn, his mother weep;
 For none returned that went with her.
 The dead
 Were in her house; her guests in ^{acres} of
 hell:
 She wove the winding-sheet of souls, and
 laid
 Them in the urn of everlasting death.'

Such is ever the tendency of the insidious cup. For the unerring word declares, 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby *is not wise*.' 'They are out of the way through strong drink; they err in vision, they stumble in judgment.'

Indeed, the *whole spirit of the Bible*, as well as uncorrupted taste, is in direct hostility to this indulgence. Its language in regard to all such stimulants to evil is, *Touch not, taste not, handle not*. And to such as glory in being above danger, it says, with emphasis, 'We, then, that are strong, ought to bear the infirmities of the weak, and *not to please ourselves*.'

He who hath declared, *Drunkards shall not inherit the kingdom of God*, cannot, surely, be expected to adopt, as heirs of his glory, any who, under all the light that has been shed on this subject, perseveringly resolve to sip the exhilarating glass for mere selfish pleasure, when they know that their example may probably lead others to endless ruin. Common sense, as well as humanity, revolts at the thought.

On the other hand, strict temperance is pleasing to the Most High. Hence, it is said of him who was honoured to announce the Saviour's advent, 'He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.'

Moreover, the habit of strict temperance, being allied to other virtues, will secure for you the *respect and confidence of the best portions of the community*, as well as the approbation of God, and thus lead to your more extensive usefulness.

The youth who promptly comes up to the pledge and practice of total abstinence, and persuades others to do so, gives evidence of decision and moral courage—gives evidence of an intellect predominating over selfish indulgence, and superior to the laugh of fools; and such is the man whom an intelligent community will delight to honour.

But you are to live, not merely for self-advancement, or happiness. Consider, then, that *true patriotism and philanthropy rightly demand* your cordial support of the temperance cause. A thick, fiery vapour, coming up from the pit, has been overspreading our whole land and blighting half its glory. Thousands, through the noxious influence of this vapour, have yearly sunk to that pit, to weep and lament for ever. Thousands more are groping their miserable way thither, who, but for this pestilence, might be among our happiest citizens. Still greater numbers, of near connections, are, in consequence, covered with shame. Ah, who can say, he has had no relative infected by this plague? But Providence, in great mercy, has revealed the only effectual course for exterminating the plague—*total abstinence from all that can intoxicate*. And the adoption of this course, instead of involving any real sacrifice, might be an annual saving to the nation of *many millions of dollars*. What youth, then, who loves his country, will not cheerfully co-operate with the most respected of every profession in encouraging this course? Who does not see its certain efficacy, and the grandeur of the result?

Were a foreign despot, with his armies, now invading our country, every youthful bosom would swell with indignation. And will you not combine to arrest the more cruel despot, Intemperance, whose vessels are daily entering our ports, whose magazines of death are planted at the corners of our streets, and whose manu-

factories are like 'the worm that dieth not, and the fire that is not quenched?'

Were all who have, in the compass of a year, been found drunk in the land, assembled in one place, they would make a greater army than ever Bonaparte commanded. And yet, unless patriot hearts and hands interpose, myriads more, from generation to generation, coming on in the same track, will go down like these to the drunkard's grave.

Were all the thousands that annually descend to the drunkard's grave, cast out at once into an open field, their loathsome carcases would cover many acres of ground. And yet the *source* of all this pollution and death is moderate drinking.

Were the thousands of distilleries and breweries, still at work day and night in the land, placed in one city or county, they would blacken all the surrounding heavens with their smoke. And could all the oaths, obscenities, and blasphemies they occasion every hour, be uttered in one voice, it would be more terrific than 'seven thunders.'

And are those armies of drunkards, that liquid fire, those carcases of the slain, those ever-burning manufactories, and those blasphemies in the ear of heaven, less appalling, less stirring to patriotism, because scattered throughout the land? Shall there be no burst of indignation against this monster of despotism and wickedness, because he has *insidiously* entered the country, instead of coming in by bold invasion? Shall he still deceive the nation, and pursue his ravages? Or shall he not, at once, be arrested, when it can be done without cost, and with infinite gain?

It is not a vain thing, then, that patriots have waked up to this subject. Their trumpet should now thrill through the land, and urge all the young to enlist, at once, on the side of virtue. These can, if they will, cause the river of abominations to be dried up.

But the subject of temperance has still another aspect far more serious. It must be a solemn consideration to such as realise, in any measure, the worth of the soul and the necessity of its regeneration, that indulgence in the use of intoxicating drink, in this day of light, *may grieve the Holy Spirit*, whose presence alone can insure salvation. Indeed, to say nothing of the deadening influence of such liquor on the conscience, unless heaven and hell can mingle together, we cannot, surely, expect God to send *his Spirit* to co-operate *with that* which is peculiarly offensive to the most devoted and self-denying of his friends, and which Satan employs, more than any other agent, in fitting men for his service. For, 'what communion hath light with darkness?'—'what concord hath Christ with Belial?' Beware, then, of the arch-deceiver in this matter. 'It is not a vain thing for you, because it is your life.'

It is obvious that if such stimulants were wholly done away, *the Gospel would have far mightier sway*, and human nature generally assume a higher character. Pure moral stimulus would take the place of what is low, sensual, and selfish. Better health, better temper, higher intellect, and more generous benevolence would everywhere appear.

It is obvious, likewise, that Providence has great designs to be accomplished by the younger portions of this generation. Unto us are committed those oracles which declare, 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.' And already do I see, in the silent kindling of unnumbered minds, in our Sabbath schools and other institutions, the presage of unexampled good to the nations. Who, then, of the rising race, is so dead to generous feeling, so deaf to the voice of Providence, so blind to the beauty of moral excellence, that he will not now aspire to some course of worthy action?

Let this motto, then, stand out like the sun in the firmament: **HE THAT STRIVETH FOR THE MASTERY, IS TEMPERATE IN ALL THINGS.**

One word in reference to making and observing a *pledge* for abstinence. As it respects yourself, it will show a resolute, independent mind, and be deciding the question once for all, and thus supersede the necessity of deciding it a thousand times, when the temptation is offered. It will, moreover, supersede the inconvenience of perpetual warfare with appetite and temptation. And as it respects others, of feebler minds, or stronger appetites, your *example* may be immeasurably important. Multitudes may thus be secured to a life of sobriety, who, but for this pledge, would never have had the requisite firmness. Your influence may thus extend on the right hand and on the left, and down to future ages; and by such united pledges and efforts, countless multitudes may be saved from a life of wretchedness, a death of infamy, and an eternity of woe.

But does any one still say, 'I will unite in no pledge, because in no danger?' Suppose *you are safe*; have you then no *benevolence*? Are you utterly *selfish*? Think of the bosom now wrung with agony and shame over a drunken husband, or father, or brother. And have you no *pity*? Think of the millions of hopes, for both worlds, suspended on the success of the temperance cause. And will you do nothing to speed its triumph?

Do you say, your influence is of no account? It was one 'poor man' that saved a 'little city,' when a great king besieged it.' Another saved a 'great

city,' when the anger of Jehovah was provoked against it. Small as your influence may be, you are accountable to God and your country; and your finger may touch some string that shall vibrate through the nation.

But are you conscious of possessing talent? Then rally the circle of your acquaintance, and enlist them in the sacred cause. And do you save a little by abstinence? Then *give* a little to extend the benign influence. What youth cannot, at least, circulate a few Tracts, and perhaps enlist as many individuals? And who can estimate the endless influence of those individuals, or their capacity for rising with you in celestial splendour?

But have you wealth, or power with the pen? Then speak by ten thousand tongues: send winged messengers through the city, the country, the town, the village, the harbour; and thus may you enjoy *now* the highest of all luxuries—the luxury of *doing good*. And, at the same time, trusting in HIM who came from the abodes of light, 'to seek and save the lost,' you may secure *durable riches* in that world, where, saith the Scripture, neither *covetous*, nor *drunkards*, nor extortioners, nor revilers, nor the *slothful*, nor mere *lovers of pleasure*, nor *anything that defileth*, shall ever enter; but where **THEY THAT BE WISE** shall shine forth as the brightness of the firmament for ever and ever.

When these opposite characters and their changeless destinies are *seriously* weighed, none, surely, can hesitate which to prefer. But, 'what thou doest, do quickly.'

JOTTINGS FROM THE JOURNAL OF A MEDICAL STUDENT.

No. V.

DELIRIUM TREMENS' WARD, [FEMALE.]

IN another part of the ward lay a girl, also about 25, whose physiognomy almost of itself denoted the degraded and lost class

to which she belonged. She was unnaturally corpulent for her age; her face was bloated and very red, and she bore the

retrocedent marks of a black eye. She was firmly strapped to bed, and was watched by two nurses, who seemed in immediate expectation of some crisis or catastrophe. She lay apparently in deep sleep; but I was told a fit was immediately expected. Presently one of the nurses gave a call to the doctor, who was immediately at the bedside, with his fingers on her pulse. A quivering of the facial muscles, a slight agitation of the bed-clothes by the upper and lower limbs, a dreadful yell, and a sudden burst of physical force, as if she were endeavouring, by one great effort, to break through all her thongs and bindings, and the fit was on. The face became turgid with blood—there were frothing at the mouth—a furious grinding of the teeth, sufficiently strong to be audible at a little distance—a frightful rolling of the eyeballs and upturning of the 'whites of the eyes'—an occasional protusion of the tongue, which seemed to run a strong risk of being bitten—a dashing about of the head on the pillow, and violent convulsions of the legs. I must confess I was considerably alarmed and horrified. I anticipated another death. But not to exhibit my alarm and mental cowardice (for I was now beginning to fear myself unequal to the task with which I had charged myself), I cautiously, and as if unconcernedly, asked if the case was dangerous.

'Oh no, no; it will be over presently. She frequently has several such fits in a night, and will be perfectly well to-morrow morning.' It was as he stated; the fit continued only about five minutes, terminating gradually in a condition resembling deep sleep.

Her history was the following:—'She was one of the most abandoned and notorious wretches in town, and had long been subject to fits, which the doctor designated epileptiform hysterical convulsions, induced generally, and aggravated always, by whisky drinking and debauchery. She was usually to be found in certain public

streets at midnight, or in certain of the lowest taverns of a part of the city inhabited by the most degraded classes of society. Sallying forth with a drunken rabble—inflamed by spirits, she was not unfrequently seized with a fit on the street; there her companions left her, to be picked up by the police, and consigned by them to the police cell, the infirmary, house of refuge, or workhouse, as the case might be. Here she is well known as an intolerable nuisance; she has sometimes been brought here as a patient, in the middle of the night, several times in the same week. Her admission at such an hour gives rise to great inconvenience and annoyance,—medical officers, attendants, and nurses are all roused to receive this infatuated wretch. Every remedy has been tried to cure the evil;—threats of punishment, and the severest punishment itself—frequent confinement in jail and workhouse for days, weeks, or months—have failed to produce any amelioration. Under the influence of restraint, she behaves with considerable prudence and policy, and makes herself useful and agreeable; but immediately on dismissal or escape (for she has more than once scaled the walls of the workhouse), she reverts to her old habits. She is a perfect epitome of vice and degradation; her conversation is often the most polluted that could flow from human lips. She is utterly regardless of decency or decorum, and is often profuse in her threats of vengeance against all who participate in causing her confinement or punishment.'

'One would fancy that the bare idea of landing in an infirmary, jail, or workhouse, would operate powerfully in preserving moral rectitude in such cases. I have often heard persons in the humbler ranks of life express the utmost horror at a proposal to send them to an infirmary: a strong prejudice exists against public hospitals in country districts, and this seems founded on the belief that they are the scenes of

experiments by the doctors, to whom their bodies will be sold for the purposes of dissection, in the event of their death; which event, they therefore fancy, is probably more desirable to the faculty than their cure.'

'True; such prejudices do still exist, though they are fast being banished the country: but then, *per contra*, it is notorious to hospital physicians and surgeons that patients are constantly producing—voluntarily and deliberately producing—artificial injuries or diseases with a view solely to admission and residence in some public hospital. I have myself known some most extraordinary impostures of this kind, both in males and females—in the latter, probably, more ingenious and novel. Among *simulated* or *feigned* diseases, as they are called, fits are far from infrequent; insanity, cholera, blindness, deafness, and dumbness are among the number. That girl is delighted to find herself, on recovering from a fit, in safe keeping in this hospital for a few days or weeks: the excellent board, accommodation, and attention afforded, are strong inducements to the indolent and unprincipled.'

Here was a new nucleus for reflection and investigation—persons maiming, or producing disease in themselves for the purpose of becoming the recipients of a public bounty, under the guise of an infirmary bed!

'That woman who has just got out of bed, and nearly escaped from the ward before the nurses noticed her, is a delirium tremens' case; mild, however, compared with those you saw among the males. She has a most intelligent, sober, and industrious husband and a young family; his wages are sufficient to enable the family to live in comparative comfort; the only obstacle is the demon of intemperance. What was given by her husband to provide for her household, immediately went over to the spirit-dealer to gratify her morbid craving. The poor

husband has always been most devoted to his wife, willing and anxious to conceal and forgive her many shortcomings; but her conduct has at last reluctantly compelled him to resolve upon a separation; and he proposes, after her recovery from her present illness, to board her at a distance from home with a stranger, who is empowered to exercise all necessary restraint—moral or physical. Now the nurses have succeeded in getting her into bed, and strapping her down there; she is now, you will hear, breaking out into invectives against her innocent husband for allowing her to be treated like a brute, using the most horrid oaths—denouncing him as a most unnatural husband, and the vilest criminal, and vowing instantaneous and summary vengeance for all his misdeeds.'

A bustle was suddenly heard in an adjoining passage, and the heavy, confused tramp of many feet betokened something unusual: presently some six policemen entered the outer lobby, bearing on a stretcher the body of a woman apparently about 30 or 35. A rapid glance at the hair and dress convinced me that it was a case of drowning. It was stated by one of the policemen that he had observed her, in a state of inebriation, walking carelessly up the bank of a neighbouring canal—that, fearing some accident from her frequent stumbles, he followed, with a view to having her removed from the source of danger—the water—that, before he had time to overtake her she suddenly disappeared at a bend of the canal, upon which she had come unexpectedly—that, on running to the spot, he found her struggling in the water—that, being unable to swim, (and, probably, rather timorous naturally,) he was powerless to save, but immediately went for assistance—that some time elapsed before this could be procured and the body recovered—and that it was at length removed to the nearest police station, and thence sent on to the infirmary

without delay. The body was at once plunged in a hot bath; the stomach-pump was applied; artificial respiration was had recourse to; external and internal stimuli were applied or given; but it was too late. It was subsequently removed to the dead-house, and information sent to the various police stations, to give a clue to her friends, and enable them to identify the body. In how many forms does intemperance sacrifice its victims! With thousands of similar cases before their eyes, is it not surprising, and matter for deep humiliation and regret, that voluntary victims continue to immolate themselves, recklessly of all results to themselves and others?

'There sits a woman, whose copper nose and fiery complexion too plainly bespeak her habits. She was at one time a nurse in one of the best wards of this hospital, and was respected as a most excellent and intelligent servant; but all at once she gave way to dissipated habits. This led her to neglect her patients, and commit sundry acts of insubordination and disobedience, which necessitated her dismissal, much to the regret of all. She felt the disgrace most acutely:—turned adrift in a large town, to which she was a comparative stranger—afraid to return to her country-home disgraced and degraded—knowing her inability to procure a good situation without satisfactory references and guarantees of conduct—and doubtful how to steer her future course, she unfortunately met with some old associates, allowed herself to be persuaded by them to join in a carouse, in which she squandered the slender balance of her wages, and, within a week after leaving her situation, she was received as a patient in the delirium tremens' ward. She has now recovered, and is permitted, by the kindness of the superintendent, in consideration of former services, to make this her home for a few days, till she procure some suitable or sufficient means of livelihood.

HOSPITAL NURSES.

We entered one of the medical wards on our way out of the hospital. My attention was at once attracted by the nurse—an old shrivelled woman, apparently about 60 years of age—who was following the visiting physician and his assistants and staff of pupils round the ward, with a prescription or medicine book in one hand, and an ink-bottle and pen in the other. Whenever these functionaries came to a stand, while examining a patient, she stood at a respectful distance; but immediately her eyelids began to droop, and finally closed, and her head dropped passively on her chest, as if in sleep. 'The natural effect of some fatiguing night-watching,' I at once concluded. She was generally speedily aroused from her reverie or torpor by the bustle consequent upon the physician and his suite moving from bed to bed; but on one occasion, when the examination of the patient was unusually careful and prolonged, and a dead silence reigned, she so far lost her consciousness that, first the book and next the bottle fell from her hands to the ground. A severe reprimand followed from the physician, who angrily requested her to go to bed if she required to sleep, and not to sleep on her feet. She made many protestations, in a confused voice, that the occurrence was accidental, and in consequence of some of the students knocking against her; but she had sense enough to take the hint, retire to her own apartment, and send a more wakeful and attentive substitute. It did not appear a case of intoxication, for she maintained the upright posture with wonderful firmness; but she seemed fast asleep. I was curious to know the cause, especially as it seemed quite familiar to the students, whose smiles and whispers appeared to indicate that the circumstance was of ordinary occurrence. I turned to my mentor. He, too, joined in the general smile, and remarked:—

'That, now, is an *opium-eater*, or rather a *morphia-drinker*. She has spent nearly twenty years in the service of this hospital, and, during the last few years, having felt the infirmities of age gradually incapacitating her for her duties, she has become addicted to swallowing the solution of the muriate of morphia. In its purchase she spends a great proportion of her wages annually, and her system has now become so habituated to its use that she is perfectly miserable without a certain daily allowance, which, to the uninitiated, must appear a large and dangerous quantity—she thinks nothing of two or three drachms daily.'

'And the ordinary or medium dose, as marked on the labels supplied by druggists, is 30 drops. Is there no danger of ultimate, if not immediate poisoning?'

'The habitual use of opium in any of its forms, tends to produce a miserable condition of physical health, and ultimately to shorten life. But what I have mentioned is a very moderate allowance to a habitual opium-eater. I use the term—though somewhat paradoxically, I allow—to include those who smoke or chew opium, drink laudanum or morphia, or consume opium in any other forms. You have no idea of the extent to which this habit prevails among all classes of the community. When apprentice to a druggist in town, I remember several persons in the humblest ranks of life—artizans, washer-women, etc.—swallowing daily at the counter several drachms of laudanum. These persons had a sallow complexion, and emaciated, cachectic appearance, but this could not be fairly attributed to opium-eating; it was more probably due to causes which led at the same time to this fearful habit. They came with the utmost regularity to the druggist's for their glass of laudanum, just as the tippler does to the spirit-dealer for his glass of whisky. It may be a question for your investigation, whether the one traffic is not as

reprehensible as the other—certainly the habit is equally dangerous and objectionable.'

'Druggists have undoubtedly much in their power to encourage or repress such a certain means of moral and physical deterioration and degradation of the industrial classes. It strikes me that it would be advisable in government to limit and restrict the sale of certain articles by apothecaries.'

'I quite agree with you. *Chloroform-tipping* again is becoming fashionable among the higher classes in certain cities, and especially among the ladies. If this potent anæsthetic be used freely at their own hands, without medical advice, and subject to no medical supervision, it is impossible to foresee the fatal accidents that may occur. You are aware it has already been employed to stupify and narcotise, in cases of burglary, robbery, and assaults. But, apropos of laudanum-drinking, the quantities which I have just mentioned are small and insignificant, in comparison with those swallowed in several cases which have come under my notice among the higher classes. I know of at least one gentleman—highly connected—a man of science, having a British, and, perhaps, a European reputation, who, for months together, drinks several ounces of laudanum daily, and without appreciable bad effects. He usually retires, or is sent by his friends, to some quiet or remote corner of the country, where he indulges his dangerous propensity for variable periods. His appetite for the drug is insatiable, and demands gratification at all hazards. There is nothing, while in this condition, that he will not sacrifice to gain the one great end—*laudanum*. After a while, he is content with smaller and smaller doses, and gradually resumes his place in society, and his usual avocations, at which he labours with great acumen and affection until another fit of *mania* approach—for it can be called

nothing else. You will observe how exactly this resembles the periodical fits of dissipation common in a certain class of drunkards; indeed, intemperance in spirituous liquors, and in opium and other drugs, has many features in common. Of this you will be more convinced when we come to visit the lunatic asylum, where the class called *Dipsomaniacs* will form a fit subject for study.'

'But I fear I interrupted, somewhat unceremoniously, your very interesting history of our sleepy friend here—pray go on.'

'When she ails in any way, the doctors know full well how to cure old Nell by her favourite recipe—a bumper draught of morphia, followed by a glass of toddy. She is quite unfit for the active and onerous duties of an hospital-ward, and we are all glad that she will speedily be relieved therefrom. She is about to retire from the bustle of a long life of arduous duties, to enjoy her *otium cum dignitate* for the remainder of her days, by becoming the recipient of a pension provided to superannuated servants for long and faithful services.'

'I sincerely hope the two nurses we have just seen are not to be considered favourable or average specimens of the class of persons to whom you entrust the lives of so many of the sick and maimed of our community. For the sake of suffering humanity I trust not.'

'The majority are certainly of a very different stamp: but, while many are far superior in all the qualities which constitute good nurseship, I am bound, with sorrow, to confess that many are infinitely worse. A good nurse is an exceedingly rare commodity—that is, one who is free from all faults of intemperance and cognate vices, and who is, at the same time, honest, sober, active, kind, and conscientious. A good nurse requires to possess a rare combination of qualifications, not the least essential or important of which is an

interest in the patients committed to her charge. Unless this is possessed or produced, either from a sense of duty or from a genial sympathy for suffering fellow-creatures, no great good can be expected from her ministrations—no great confidence or trust can be reposed in her attention. The superintendent is in a constant worry about nurses: appointments and dismissals are of almost daily occurrence. From the small amount of wages offered (£8 to £10 or £12 per annum), only a certain class of persons can be obtained: they are chiefly widows, whom the loss of husbands or other family misfortunes compel to look for a home of any kind. The chief faults of hospital-nurses are those both of commission and omission—the former usually arising from intemperance—the latter generally a result of the former. It has often occurred to me, by the way, that a great benefit would accrue to the public from the establishment of trained bands of nurses in such public establishments as Workhouses and Houses of Refuge. These contain thousands of women, both able and willing to devote themselves to labour of this kind, whose industrial capacities are at present not turned to any valuable practical use. In periods of epidemic visitations the want of such nurses is painfully felt. During the last epidemic of cholera, for instance, I remember many inspectors of the poor, and other authorities, scampering over the country from town to town, at a great expense of time and money, in the vain endeavour to procure experienced nurses to superintend cholera patients, from whom all relatives and friends fled, and whom nobody could be induced to approach. But to return to our hospital-nurses: each is allowed a few hours' holiday weekly or fortnightly, and these occasions are rarely let slip by many for procuring supplies of spirits, which must be smuggled into the hospital, inasmuch as their introduction is strictly prohibited in the regulations, and

the porter is instructed to search, for contraband goods, all the subordinate officers on coming within the walls. Notwithstanding a rigorous espionage and strict examination, liquor is unquestionably admitted in some way: as a result, carouses follow, quarrels and brawls arise, petty thefts are committed, and lies are told for their concealment, the most sacred duties are neglected, and dismissal is the ultimate issue. But, prepare for what is to follow. When any difficulty is experienced in obtaining a supply of stimulants for the gratification of a degraded taste, the poor patients are frequently made the sufferers, by having their allowances of wine and

cordials appropriated. None of the officers have sufficient time personally to see the wine and stimulants administered: this must be intrusted, to a great extent, to nurses. Every artifice has been tried to stop this infamous species of theft—to break this fatal habit. The wine has been given by the hands of the doctors themselves; it has been drugged with powerful emetics, and placed in the way of temptation to several of the suspected, but in vain. Constant and personal supervision is effectual, *pro tem.*, or *in terrorem*, but gradually it is removed, and the vices recur. The only safe remedy is here, again, dismissal.'

Narrative.

THE BOTTLE-IMP.

A 'RUM' STORY.

It was a comfortable little room, with a bright fire, the flames of which chuckled a sort of defiance to the wind that came every few minutes to grumble down the chimney. Mr Potswill felt that the room was comfortable, as he sat in his easy chair, with his left arm on the table, and half a yard of clay in his right hand. The glass of the little pictures on the walls was ruddy with the reflection of the fire-light, and even the old malogany chest of drawers and cabinet looked more rubicund than their wont. The wind was spitefully importunate, shaking, every little while, the window-frames, and giving always the other growl down the chimney, as if, forsooth, Mr Potswill was not entitled to enjoy the comfort of his own apartment. It was very hard, Mr P. thought, perhaps, that when he had just got as much as made him feel cheerful and content, that he could not be allowed to sit at his own fireside, and smoke his own pipe without having the sensation of an interruption to his reverie every time the shaking and the grumbling came. Still it was a small matter after all. He felt really very snug. He had been drinking—no, not drinking—a single glass with a friend—could not be called drinking. He had no fear of a headache in the morning. There was no chance of the roof of his mouth having that dryness over it which suggested the

idea of its having been arched with brick. Mr Potswill would defy any man to say that, at the present moment, he could not sum up the longest column of figures in his ledger. Would any one presume to say that because he had taken a single glass of rum-punch with an old schoolfellow, he was given to intemperate habits? He had taken a glass—a single glass for some nights past, and really he felt the better for it; not to say that he intended to habituate himself to it—that might be dangerous; but after a hard day's work, it was refreshing to have a quiet glass with a friend who could enter into your sentiments. He was astonished that some men never knew when they had got enough. He never had any difficulty, and he had none to-night. Thus musing and reasoning with himself, as he sat looking into the fire, Mr Potswill made a slight movement, as a man will do when he winds up an argument and confutes an opponent, even although it be one whom he has himself raised up. And it so chanced that this movement on Mr Potswill's part moved the table also, which produced a gingling of the toddy-ladles in the empty tumblers. He would put away the bottle, and ring to have the glasses removed. Dear me, the cork of that bottle had an odd sort of shape! Why, it was like one of those curious faces which

form part of a letter or word at the beginning of an article in *Punch*! Dear me, how very odd! Mr P. had heard of, and had perhaps seen faces in the fire, for he was rather of a meditative turn, but anything so plain as this he had never seen—and on a cork too! He would turn it round, and see whether it was the effect of the light upon it. Why, there it is, plainer than ever. Could it really be the cork? and Mr Potswill laid down his pipe and put forward his hand again. Cork! to be sure it was—how preposterous to suppose it could be anything else! He would have it taken out and kept, for the fun of the thing, and would see whether any one else perceived the face. That's capital rum which his old friend Smallworm had sent him—there is not a headache in a hogshead of it. The smell of it is enough; it had a fine Indian flavour too, and Mr P. poured out a thimbleful and tasted it, with a smack of his lips; and after putting in the cork again, till he could get another, he proposed to go to bed. There was the face again, more odd-looking than ever, a smirking, luring, funny face it was now. It actually winked at him. The puckers about the mouth—the short, round chin—the bare crown—and, most of all, those leering, twinkling eyes were inexpressibly comical. And there was more than mere comicality about it. The face had a look of comfort—of self-satisfaction about it which Mr Potswill liked. It reminded him, somehow, of a face he had seen attached to a corpulent body, in shirt-sleeves and white apron, at the door of a road-side inn. But it was more than a face, for, as Mr P. looked at it, the cork ceased to be a vegetable production altogether—was no longer a cork, but a little outlandish fellow who had been all along resting his chin on the neck of the bottle, and now popped out of it and into it with so many grimaces and comical contortions, that Mr P. began to think of the story of the bottle-imp, and, putting forward his hand again, he found it was only the cork after all, so, with a laugh at his strange fancies about it, he pressed it into the neck of the bottle and put that article away. And then he went to bed, and turned over on his side, with his face towards the still ruddy embers of the fire, and felt so comfortable. There was great virtue in a drop of good stuff—a little drop—just as much as did for a night-cap. His feet were warm—he felt an agreeable glow all over him, and he fell asleep.

Thou gentle spirit, Sleep! whom he

who knew all gentle things so well, apostrophised as 'Nature's sweet restorer!' Presiding spirit in the lowly cottage more than in the royal palace—close companion, fast friend of the child and the child-like, yet weaver of strange fantasies in brains that are muddled, and muffled sometimes in a garment of mysteries to us all—mysteries almost as thick and dark as those which wrap thy brother Death. How was it that thou didst shroud the visual orbs of Potswill, only to open the eyes of his mind upon scenes, than which turtle-oppressed Alderman ne'er saw stranger, though to him thou hast often opened up the long-sealed caverns of the antediluvian world—leading over his prostrate form, and under his wise nose, the Megatherium, the Glyptodon and the Mastodon? How was it that Mr P.'s own hearth-rug was made for a time a battlefield—a mimic-stage, on which terrible scenes were enacted—a very pandemonium, in fact?

Mr Potswill rose—we shall not at present say when; he had anticipated over night that he was not likely to have a headache in the morning, and it is no part of our purpose now, to say whether he had or not. One thing was plain enough, however, that night after night the same frolic spirit who had frisked about the rum-bottle, as we have attempted to describe, sought Mr P.'s society. At times, when a friend came to 'take a drop of something comfortable' with him, it became excessively merry. Mr P. never liked to speak of it to any one, in case he should be laughed at; but still the little imp paid his visits, and at length he seemed to exercise such an influence upon Mr P., that he could not help taking out the bottle just for the sake of seeing his little friend. Sometimes he would take that article from the table, however, with the intention of putting it away, but this the imp strongly resisted—so far as it could resist it—by doing its best to amuse the solitary Potswill. It insensibly began to have an influence on that gentleman—to fascinate him as it were. It was an ardent spirit, and as time passed on, it began to exercise something like compulsion. Mr P. was continually haunted by it too, for in the morning it insisted upon being taken up; after dinner it was brought out; and at night it was Mr P.'s chief source of amusement. Its odd lineaments began to fix themselves in his mind, so that he seldom met a friend but he fancied he saw the imp looking

over his shoulder, and a friend's bottle was never taken out but the imp appeared with it. Mr P. began to observe that, as he became more familiar with it, its features became changed in some degree. It began to wear a look of command—to abate its gambols, or only renew them when about to be dismissed. It had become Potswill's familiar spirit: he could do without many things, but not without it. He spent too much time with it—so much, in fact, that his business was being neglected. His very disposition was in some degree changed, for he was moody and gloomy when his impish friend did not appear. He was reckless, too, and was really beginning to be shabby in his dress. The sense of comfort, so strong in him of yore, was considerably diminished now, and it was even hinted—doubtless by malicious persons—persons of the worst motives—that he had taken to drink. Drink! why Mr P. knew as well as any man when he had had enough, but, somehow, his impish friend's presence tempted him to extend the measure, which has not yet been called an imperial one, but which is known by the term 'Enough.' Thus Mr Potswill went on until the spirit by which he was haunted became really a terrible spirit—terribly importunate, obtrusive, and domineering. Potswill's parlour, with its bright fire, and general look of comfort, had been a dissolving view long ago. The snugness had faded out of it, and it was dreary, cold, and dark. One night, which seemed to be darker than usual, our hero entered the said parlour, and sitting down on the chair which he had occupied when the bottle-imp first attracted his attention—long, ah, how long ago—attempted to light his long pipe at the dropsical candle which wasted its fatness on the chilly air of the place. Potswill put his foot out to where the fire used to be, and the wind came to the chimney with a groan and a shriek; it had nothing to grumble at or envy now. Mr P. mechanically sought the society of his familiar to keep him from thinking.

The bottle was brought out, but the imp did not accompany it. The astonished Potswill held it between him and the sputtering candle, but there was nothing in it. Nothing, did we say? What was that which seemed to rise out of it, but whose gigantic proportions soon rendered it invisible? What was it that rose before Mr P. as he stood there, shaking in every limb? It was a monster—a demon with the face and form of the bottle-imp, but the former was changed—how awfully changed! It wore an expression of fiendish triumph, and its eyes glared on its destined victim, who stood in that cold, cheerless, room with it alone. Its form dilated, and a fearful scowl passed over its features as it put forth its hand to seize the unhappy Potswill. Another moment and he was in its power; but by a terrible effort—such an one as a man may make to escape a tiger's jaws, he tore himself away and fell prostrate—prostrate on the floor of the snug little room on which his eyes had closed only a few hours before, for Mr Potswill's night-cap had proved a cap of mystery; he had seen visions and dreamed dreams. The howl of horror extorted by the imaginary escape from the fearful fiend awoke our hero to a sense of his position and of bewilderment. He gazed instinctively around the room, but all was in *statu quo*. When he had obtained courage enough, he took out the bottle and—no, he did not venture on another night-cap, but with a glance of terror, he rushed towards the window and threw it over, to the astonishment of police constable Stubbs, No. 99. We have it on Mr P.'s own authority, that from that night forward he did not try another night-cap, nor, so far as we believe, did he ever look at a cork of any kind, especially when it was in a bottle, without suspicion. When hard pressed to take 'a quiet glass,' he told his dream, and to those who pooh, poohed, and said, 'It was only a dream,' Mr Potswill, with a peculiar emphasis responded—*Only?*

The Abstinence Journal.

GLASGOW, SEPTEMBER, 1855.

POSTPONEMENT OF THE CONFERENCE.

In order to meet the wishes of a number of the friends, the Conference on the Public-Houses' Act has been postponed till Tuesday, 9th October.

This postponement will allow of more thorough collection and preparation of statistical information than could have otherwise been possible; and it is hoped, that all who desire to secure a fair trial for the Act, will at once set about obtaining the sort of information referred to in the Circular calling the Conference.

If there ever had been a doubt as to the desirableness of the proposed Conference, the conduct of Mr Berkeley's Committee, and the consequent hasty legislation by Parliament, must surely have dispelled it; and, unless abstainers mean to prove recreant to the cause they have espoused, such a host of witnesses will be precognosed in Edinburgh on the 9th of October, as will make the ears of the publicans tingle, their hairs stand on end, their lips quiver, and their cheeks blanch (they cannot blush); affix to the doings of the Berkeley Committee the infamy it merits; stimulate the zeal and justify the enterprise of our English friends, and, at the same time, secure for our own land not only a continuance of the Public-Houses' Act, but further helps against the common enemy.

THE UNKINDEST CUT.

'Can't your public spirited men get up accurate statistics of the evils and inconveniences caused by that measure,' (the Public-House Act,) 'and back them by a sufficient number of petitions, to induce the House next session to relieve the well-disposed, and well-conducted, sober people of Scotland from the strangling bonds by which your infamously-restrictive members choke all healthy and wholesome relaxation on Sunday?'—*London Correspondent of the Glasgow Sentinel.*

WE suppose that this writer is in earnest; but, very probably, not a few of his patrons have not been so charitable, and have been ready to doubt the safety of trusting themselves to such dangerous counsellors and guides. Not a few suspect the sort of quagmire into which a hunt after facts would lead them; and we venture to predict, that *they* wont so readily go a Tartar-hunting. We only wish they would, and, above all things, we trust, if they do so, they will publish the evidence they collect, and, at the same time, name the sources.

As a matter of necessity, if they would hear anything about inconveniences, they must examine their own customers; but the great difficulty with such would be to catch them sober, and, being so caught, it would generally be found, that the Balaam brought to curse Israel could only praise him. And, let them examine the families whom the obnoxious Act is said to be blighting! What delightful testimony they would obtain from such! Why, it would, to a certainty, secure the immediate conversion of all the 'Pharisees and saints' of the empire to the opinion that full swing should be allowed to the publicans to superintend the morals of the community—washing out all the foul spots with puncheons of whisky and barrels of beer!

When the publicans of Scotland determine upon their committee of inquiry, we recommend them not to forget to favour us with one of those 'cards of admission' by which they sought to pack—and to a certain extent succeeded in packing—the meeting in the Merchants' Hall, Glasgow; for, if we be denied the privilege of cross-examining one or

two of their witnesses, we know not but we may appoint a commission of our own, and, by re-examination, elicit 'facts'—a sort of 'chiefs' of whom the publicans are, we know, desperately afraid.

THE PARLIAMENTARY PANIC.

'The beneficial apprehension created in the minds of our legislators by what are termed "the Hyde Park Riots," has been strikingly manifested this week. Last Thursday (26th July), the committee appointed to inquire into the working of the Beer Bill of last session, observed that the present session was rapidly waning, and that if they delayed a report much longer no alteration could be made, suddenly resolved to close the inquiry, and to report on the evidence they had taken. . . . The saintly Pharisaical party, by whose machinations the Bill was smuggled (?) through the House at the close of last session, had collected what they called evidence in support of their measure, and thus they were prepared by means of that evidence to keep the committee sitting so long that no change or improvement could be made this year. The committee, however, cut the Gordian knot of this difficulty by the course I have stated.'—*London Cor. of Sentinel*.

'The last month of the session witnessed a contest between the legislature and the mob, in which the former were signally defeated. The withdrawal of the Sunday Trading Bill was denied to expostulation, but conceded at once to violence, and the victory was so far improved that the Bill for limiting the hours during which Public-houses may be open on Sunday afternoon was repealed in hot haste, without pausing to hear what might be said in its favour. This measure, though not in itself unjust, is full of evil augury, and tends to instil a dangerous confidence, that what is denied to remonstrance will be at once conceded to violence. We do not regret the repeal of a Bill which caused so much inconvenience to innocent persons, but the manner of its repeal, and the use that is likely to be made of it are greatly to be deprecated.'—*Times*, Aug. 14, 1855.

THE Committee to whose appointment we referred in last month's *Journal*, and concerning which we expressed the hope, that the publican was not to be the only class represented before it, brought its deliberations, if deliberations they can be called, to a very speedy termination. After having spent exactly five days in the examination of some twenty-six witnesses, the Committee determined, instead of proceeding with further evidence, to instruct the Chairman to draw up forthwith a report. This report was accordingly prepared, and presented to the House of Commons, and through that House there was hurried, in the space of one week thereafter, a Bill (now become law) by which the Wilson Patten Act has been repealed, and the hours of Sunday-drinking, in England, extended.

As might have been expected, this result of the Committee has been hailed as a triumph by the drink-selling public, and an attempt has been made to make it the starting point of an agitation in Scotland against the Public-house Act. The attempt, however, may be spared; as it may be easily seen, unless by those who may be considered judicially blinded, to be a certainly hopeless one.

The Berkeley Bill would not have been so likely to have passed had it not been for the grossly unfair and dishonest means (impossible, a second time) employed to secure its passing; and even the advocates of that measure are not satisfied of its security, but consciously tremble for the ordeal of the coming session. Hear the *Daily News*, a paper which is devoted to the publican interest:—

'We sincerely wish all success to Mr Berkeley's Relief Bill, but it is evident that the controversy cannot terminate with its being passed into a law. The amateur promoters of the class of statutes to which the Sale of Beer Act belongs, will not allow the matter to rest there. Next session they will return to the attack with new and more stringent measures.'

'Shame on them,' we say, with all our heart, 'if they don't.'

The Act which has been repealed was, it is true, hardly worth fighting for, if we consider merely the amount of good likely to result from it; but, as an assertion of the necessity of curbing the traffic, it was a step in the right direction, and the retracing of that step is to be deplored. Let the mishap, however, stimulate all who seek the regeneration of the people to make an *advance* next time, and not merely a step towards it. In this may be found one element of superior strength possessed by the Scottish over the defunct English Act. The former secured the whole day, and did not merely introduce certainly harassing limitations of hours; hence, almost the entire religious community are in its favour, and a considerable portion of the trade, even, is not opposed to it, since it secures them a holiday: but the latter was not likely to carry with it much of the sympathy of the religious public, as it certainly requires the aid of a powerful lens to discover much principle in merely cutting off a couple of hours from the hours of Sabbath labour, unless the other twenty-two had been previously guarded; neither was it likely to secure any portion of the trade, since it did not give them any *relief* at all, but imposed the additional toil of intermittent clearances, and added the risk also of their being found not sufficiently expert at this ungracious task. In addition to all this, the drinking community were certainly unnecessarily annoyed: for, if it were right and fitting that, one minute before one o'clock, they should be supplied with *refreshment* (?), why, one minute after the charmed hour, should it become a crime, in the publican, to allow them house-room for the consumption of the same? It was too much like the clumsy dentist who breaks the tooth in the jaw, instead of extracting it. For the former, you are apt to curse him; for the latter, you will not only bless, but pay him, *feeling* that you have got relief. Under the mere limitation-of-hours system, FORTY-ONE THOUSAND, SEVEN HUNDRED AND NINETY-SIX visits were paid to public-houses on one Sunday in Edinburgh; and yet we hear little talk now of inconvenience from the entire closing, which the new Act has secured. So has it been, and will be, in England. The traffic is so intensely and abominably injurious, that a lull in, one can't say a cessation of, it is a good; but not a good so palpable as to force conviction upon the prejudiced, and thereby prevent the possibility of such a repeal in '*hot haste*,' as has disgraced the British Parliament, grieved the true friends of the people, and even disquieted the slumbers of the *Times*; but let an entire closing be secured for Sabbath, and there will speedily be formed such a public sentiment in favour of the Act, as to render any thought of repeal not only absurd, but impossible. We had intended to say somewhat in regard to the Sayings and Doings of the publicans and their 'familiar' at the Merchants' Hall meeting; but,

for several reasons, we forbear: first, the space at our command this month is fully occupied; second, the leaders in that meeting have already been sufficiently extinguished, and their leadership repudiated by those of their own craft, who have very fittingly dubbed them 'the three tailors of Tooley Street;' third, there is no great possibility of bringing out of the Babel incoherency of that gathering, any, even small, measure of intelligible utterances; fourth, the most powerful and reliable reply that is now possible to that meeting is the Conference about to be held in Edinburgh, and on which we have already commented; and fifth, we are not done with the actors in that farce, but shall take the opportunity, next month, of putting one or two of them into the witness-box, when we hope to be able to make them unsay their Sayings, and condemn their Doings.

Poetry.

'GEROPIGA.'

(BACCHANALIAN SONG, No. 1.—AIR—from *Der Freischütz*.)

DRINK, drink, bumper on bumper pour;
This is wine, and something more;
That fact there's no blinking.
Grape-juice, brandy, sugar brown,
Elderberries—toss it down!
'Tis 'geropiga' we're drinking.

Wine, wine, what people call port wine,
Is the product of the vine
In a scanty measure.
Logwood gives it ruby hue,
And it smacks of catechu,
Headache will succeed our pleasure!

(BACCHANALIAN SONG, No. 2.—AIR—notorious.)

A glass of 'geropiga' fill, fill for me,
Give those who can get it port wine;
But whatever our liquor, it brandied must
be,
There is no chance of French or of
Rhine.

And here, while strong alcohol flares in the
eye,
And man's queerest feelings possess him,
Here's the health of the sage who would
claret deny,
Here's Sir Emerson Tennent—and bless
him.
Punch.

THE GOLDEN AGE.

(From TENNYSON'S *Maud*.)

WHY do they prate of the blessings of peace? we have made them a curse,
Pickpockets, each hand lusting for all that is not his own;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own hearthstone?

But these are the days of advance, the works of the men of mind,
When who but a fool would have faith in a tradesman's ware or his word?
Is it peace or war? Civil war, as I think, and that of a kind
The viler, as underhand, not openly bearing the sword.

Sooner or later I too may passively take the print
Of the golden age—why not? I have neither hope nor trust;
May make my heart as a millstone, set my face as a flint,
Cheat and be cheated, and die: who knows? we are ashes and dust.

Peace sitting under her olive, and slurring the days gone by,
When the poor are hovell'd and hustled together, each sex, like swine,
When only the ledger lives, and when only not all men lie;
Peace in her vineyard—yes!—but a company forges the wine.

*And the vitriol madness flushes up in the ruffian's head,
Till the filthy by-lane rings to the yell of the trampled wife,
While chalk, and alum, and plaster are sold to the poor for bread,
And the spirit of murder works in the very means of life.*

And sleep must lie down arm'd, for the villanous centre-bits
Grind on the wakeful ear in the hush of the moonless nights,
While another is cheating the sick of a few last gasps, as he sits
To pestle a poison'd poison behind his crimson lips.

When a Mammonite mother kills her babe for a burial fee,
And Timour-Mammon grins on a pile of children's bones,
Is it peace or war? better, war! loud war by land and by sea,
War with a thousand battles, and shaking a hundred thrones.

GOUGH'S LAST ORATION AND DEPARTURE FOR AMERICA.

If false prophets ever die of absolute shame, or publicans of sheer disappointment, what a bill of mortality the Registrar-General shall run up immediately! J. B. Gough came to England two years ago, and the false prophets and the publicans made up their minds that his career should be a failure. From very competent American authorities, temperance men knew that Gough 'would rouse England,' but these wise-acres aforesaid thought they knew better. Time has, however, shown that men may be accomplished in the black art of adulterating both truth and liquor, and yet be no judges of oratory. Gough's career has been the most remarkable of any orator who, as far as we know, ever ascended the pulpit or platform in Great Britain. He began in assemblies which, from numbers and enthusiasm, resembled ovations rather than ordinary meetings; and as he began in London, so he ended in Liverpool on Friday night in the Royal Amphitheatre crowded to the roof. Whitfield was remarkable, according to tradition and a morsel of history, for his influence over masses of men. Edward Irving was also remarkable; and the heroic Kossuth, in our own day, has done very great things in eloquence, in America and Great Britain, but Gough has outdone all these. Each of these great men had an advantage over Gough in subject. Whitfield and Irving had the terrible theme of the eternal and invisible world and the judgment to come; Kossuth had the thrilling theme of revolutions—thrones threatening to founder like ships on the wild sea of wrathful nationalities; but Gough had only the simple, repulsive theme of total abstinence, accounted by too many destitute of poetry and interest altogether. Yet he has risen superior to

every difficulty, and from the electric currents of his own soul has sent a thrill through the heart of England and Scotland which nothing can neutralize. The birth of the new era in our social life, shall be hastened much by his glorious impulses. The fetters of our national intemperance shall be quicker knocked off link by link. The time is in all respects nearer when our fatherland shall resolutely supersede the habitual use of all legalized adulterations in spirits, porters, and ales, and become in national life fairer, purer, and nobler. One great impression of his labours may be best conveyed by considering the peculiar facts which we asked from him at the supper table the night before his departure. He has addressed in Great Britain, during the two years, 460 meetings, and in round numbers, 800,000 persons. In London he has addressed 72 meetings. In Exeter Hall he spoke upwards of 40 times, a place in extent like a seated field. He has travelled 19,837 miles per rail and coach. His correspondence amounts to 3500 letters. One fact we cannot withhold, for it tells of fatigue high incalculable, he has slept in upwards of 300 different beds. Talk of Hercules,—this eternal change of beds would alone have 'used him up!' Rest and sleep seem impossible to us ordinary mortals under such 'flying' circumstances. The Arab, trudging hither and thither in the deserts, with his bundled up private property in the shape of a ragged unwatertight tent, enjoys a nightly elysium compared with Gough. There is a soporific sameness in his poor canvas and poles, which make sleep and repose far more possible than all the bustling preparations of Gough's sincerest and kindest friends far from home. In spite of all the toils which

these facts too truly declare, his career has been brilliant, his success complete. His last oration was a triumph as great as any we remember of. His power over the crowded eager-eyed audience, was thorough. Never was instrument more passive in the hands of the artist than was that immense audience under Gough. He brought up from the treasure-house of the heart every varied emotion that it contains of laughter and tears, indignation and pity. When he concluded, all in the galleries and pit, and on the stage, seemed instantly drawn to their feet by the invisible cords of his eloquence, to give vent to their feelings and admiration in three rounds of inspiring British cheers. We ascertained that there were present on the platform and in the meeting some of the best men in Liverpool, both lay and clerical. The prices (6d., 1s., and 2s.,) will indicate the composition of the audience. Amongst others enumerated to us were Dr Blackburn, Rev. Messrs Towers, Barry, and Francis Bishop; Dr Raffles and Rev. Drummond Anderson; Walter Crossfield, Esq., Wm. Walker, Esq., Wm. Tweedie, Esq., Smith Harrison, Esq., Thomas Crossfield, Esq., Wm. Brown, Esq. of Clayton Square, John Cropper, Esq., (the gentleman with whom Mrs Stowe stayed on her arrival in England), Edward Cropper, Esq., and Lawrence Heyworth, Esq., M.P. for Derby and chairman of the meeting. Mr Gough moved thanks to Mr Heyworth and Mr Tweedie of London—received with the greatest applause. It was an audience well becoming a last oration, and a last oration befitting well a last great audience. A number of friends supped in the evening in the Temperance Hotel, Clayton Square, with Mr and Mrs Gough, and talked with gratitude over the past, and unshaken confidence for a still more glorious future. A large breakfast party met again in the morning, and stayed with Mr and Mrs G. till the hour of sailing. Friends from London, Manchester, Bolton, and other English towns, and from Scotland were present.

The breakfast party accompanied Mr and Mrs Gough to the quay. Whenever the company were recognised by the crowd waiting there, they were greeted by three hearty cheers and enthusiastic waving of hats. Mr Gough acknowledged this compliment by lifting his hat and bowing. When the 'tender' moved off to reach the steamer 'America,' lying in the Mersey, the cheering was repeated.

After the friends had seen Mr and Mrs Gough safely on board the gallant 'America,' for splendour and spaciousness resembling a floating palace, they all took an affectionate 'good-bye,' and moved into the 'tender' to return. They gathered once more together and stood in front of them till the 'tender' signalled to start, when the friends gave three farewell cheers, and kept waving hats and handkerchiefs while mutually recognisable. Not a few were very deeply affected at parting. Among the friends who got aboard, we noticed Messrs Brown, Bishop, and Williams of Liverpool; Messrs Tweedie, Phillips, and Campbell, of London; John Cunliffe, Bolton; Smith Harrison, London; Mr Morris, Manchester; Mr Knox, Edinburgh, etc.

In a year Mr Gough will return to resume a new engagement for three years, under the auspices of the London Temperance League, the British Temperance League, and the Scottish Temperance League. Had space permitted, we could have wished to speak definitely of the good he has done in various respects. He has made many converts, and at least silenced many enemies. He has enabled societies to enlarge their operations. He has improved our platform speaking, for he has boldly and successfully treated departments of the question which our best men, from false modesty, too often avoided. He has dealt with clergymen, medical men, and convivial men with a damaging directness. The American platform is originally freer, and the cause being more advanced also, made him assume a position of great authority at once. Being a stranger to all but his subject, he scourged all classes in turn, without incurring the suspicion of being personal. He has brought the whole question, and the method of discussing it, nearer to the advanced American standard; and, more than all, he has put the indelible 'mark of the beast' on the liquor traffic. The liquor traffic and the slave traffic are now regarded as one in cruelty, meanness, and villainess. The liquor-dealer's adulterations, vitriol-hot, are as inhuman and devilish as the slave-dealer's whip and auction-block. We are profoundly grateful for what he has done, and boundlessly hopeful for what he is yet destined to achieve. We believe that when he returns he will leave his former self far behind. Our fervent wish is, that he and his devoted, noble wife may realise true rest and

happiness, which home can alone yield, and for which a million of clapping hands can afford poor compensation. They are, however, raised up for a great work, and necessity is laid upon them that they sacrifice much of peace and happiness to

fulfil it. When they return, they shall receive, doubtless, a British welcome; they shall be greeted by thousands of extended hands and open hearts.—*Commonwealth.*

Operations of the Scottish Temperance League.

NEAL DOW.

The Secretary of the League has received the following Note and 'Reply to Address' from that gentleman:—

PORTLAND, MAINE, U.S., A.,
August 1, 1855.

DEAR SIR,—I have to-day mailed an answer to the 'Address' which I received, under date of June 8. My numerous engagements and engrossing cares have prevented an earlier reply. I thank you and my Scottish friends most heartily for your kind expressions of regard and sympathy for American temperance men.

Our friends in Scotland, I suppose, have been startled by the reports of the 'Rum Riot' in this city. The reports which went out first were studiously and shamefully false in almost every particular.

The riot was gotten up with premeditation by unscrupulous politicians; but all their plans were defeated by the prompt suppression of the mob—the furious leader thereof being shot by the police acting under my order. The conspirators (influential and wealthy men) were mad with rage at their terrible disappointment, and tried to produce the impression *abroad* that I was not authorised *by law* to resort to extreme measures.

It was a deep plot to overthrow the Maine Law by a popular tumult, but, thank God, he enabled us to defeat it. . . .—Very truly yours, (Signed) NEAL DOW.

To the Directors of the Scottish Temperance League.

GENTLEMEN,—I have the honour to acknowledge the receipt of the Address voted at the annual meeting of the Scottish Temperance League, and forwarded to me by you, under date of 22d May last. Please accept my most grateful acknowledgments for the kind and flattering terms in which you are pleased to speak of myself personally, and of my feeble efforts in the temperance cause, and in the great work of obtaining legal protection to the people of my country from the terrible evils of intemperance, by procuring the prohibition, by law, of the traffic in intoxicating drinks.

It was only by the long-continued labours and patient perseverance of many able men of America—chiefly clergymen—in the early days of the temperance reform, that public opinion in this country became so far enlightened in relation to the nature and effects of the traffic in strong drinks, that the people would listen patiently and attentively to the discussion of the question of its legal prohibition, until, at the present day, the popular voice, almost everywhere in my country is for protection by law from the frightful evils which flow always, and necessarily, from that traffic, wherever it is permitted.

Not even in England, nor in continental Europe, is that traffic permitted without restraint. Everywhere it is confined within severe rules and regulations, as a traffic dangerous to the general peace and welfare of society. It was universally acknowledged to be a great evil, and was restricted in its operations, in accordance with the public opinion of the country and the time.

But, in my native State of Maine, the majority of the people became satisfied that the traffic was productive of evil only, and that it was inconsistent with the public good; they put it, therefore, under the ban of the law. They no longer *licensed* it, as a thing useful, or indifferent, but *prohibited* it, under pains and penalties, as a thing never useful, or indifferent, but as always mischievous in its results. It is always the fruitful parent of poverty, pauperism, suffering, and crime.

The result is, that now we have no distillery nor brewery in the State. With an area of 30,000 square miles, and a population of more than 600,000 souls, we have no manufacture of, nor open traffic in, intoxicating drinks. Such drinks are secretly smuggled into the State, in comparatively small quantities, from Portsmouth, in the State of New Hampshire, from Boston, and from New York. Portsmouth lies directly on our border, separated from us only by a narrow river, and will very soon cease to be a source of annoyance to us, because the Maine Law goes into operation in New Hampshire on the 20th of this month, having been adopted by the Legislature of that State, by a vote in the popular branch

of 163 to 50, and in the Senate with only one dissenting voice.

That the people have a *right* to protect themselves from any evil which they suffer by any kind of business or traffic, by regulating, restraining, or prohibiting it according to their views of right and expediency, is with us a principle of law so well established, that it has long since become an axiom. And this has always been acted on in this country, in our legislation, ever since its first settlement, and in relation to no subject so much as to this—the traffic in strong drinks.

Under our former laws, none but persons of 'good moral character' were permitted to sell such liquors at retail, and they were forbidden to sell to intemperate persons, to minors, or to Indians; nor were they to allow persons to 'sit and tittle' upon their premises. At one time it was forbidden to all to sell a smaller quantity of such liquors than one quart; again, no one was permitted to sell them in any quantity to be drunk upon the premises; again, the law fixed fifteen gallons as the smallest quantity to be sold at any one time, until at last our legislators saw the absurdity of giving legal authority and warrant to a business which, under all circumstances, is a great evil, and productive of the most injurious results to society, they have therefore forbidden it.

Lotteries have been for many years prohibited in most of our States, as well as gambling-houses of every description, because they are inconsistent with the general good; that is the only reason for their prohibition. But now our people see that gin-palaces and beer-shops are infinitely more injurious to the general welfare than lottery offices and gambling-houses are, and they have therefore resolved to place the traffic in strong drinks in the category of prohibited occupations.

The success of this movement in America we cannot doubt. Everywhere our people seem to have adopted the idea that the rum traffic is the greatest evil known among us, and to have resolved to seek protection from it by legal enactments. So far, we have every reason to be satisfied with the experiment. Its results have been favourable beyond our most sanguine expectations, and we trust that the time is not far distant when we can announce to the world that our people no longer suffer from the curse of strong drinks.—Truly and respectfully your friend and fellow-labourer,

NEAL DOW.

Portland, Maine, U.S., A.,
August 1, 1855.

NEW PUBLICATIONS.

The first of the New Monthly Pictorial

Tracts has just been issued, and will convey to the friends throughout the country a better idea of the sort of Tract intended than any formal description. As 20 copies will be sent free by post for 5d, individuals as well as societies can easily enter on the work of distribution—a work which will be certain to bring in an abundant reward.

Ten Nights in a Bar-Room, by T. S. Arthur, (one of the most popular as well as ablest of the American temperance writers,) has just been republished in this country by the League, and will be found not only a thrilling story, but a fearfully correct picture of the effects of the traffic, and such a refutation of the stock arguments of the opponents of suppression as might have been prepared specially for the benefit of parties not far from home. We trust that this publication will have a wide circulation in this country, at once justifying the Directors in their republication of it, and doing no mean service in the noble work of ridding the land of the whole host of pestiferous distilleries, breweries, and dram-shops.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

GEORGE EASTON.—Edinburgh, Glasgow, Govan, Dunfermline, Crossgates, Lochgelly, Kinross, Milnathort, Kinnesswood, Leslie, Culross, Kincardine, Alva, Kintore, Inch, Aberdeen, Turriff, Banchory.

JOHN ANDERSON.—Lugar Iron Works, Kirkconnell, Sanquhar, Thornhill (south), Closeburn, Dunscore, Crocketford, Kirkmahoe, George Town, Tinwald, Lochmaben, Lockerbie, Carlaverock, Clarencefield, Ruthwell, Annan, Langholm.

MR WILSON.—Blairgowrie, Lethendy, Dunkeld, Auchtergaven, Logie-Almond, Comrie, Crief, Auchterarder, Dunning, Braco, Edinburgh, Leith, Abercorn, Ratho, Balerno, Broxburn and Uphall, West Calder, Whitburn, Shotts Iron Works, Bathgate, Fauldhouse, Coltness Iron Works.

MALCOLM M'FARLANE.—Banff, Keith, Findhorn, Forres, Moyness, Inverness, Fort-William, Oban, Tobermory, Morven.

THOMAS REID.—Sandwick, Balista, Haroldswick, Eyea Sound and West End, Unst, Cullivoe-Tell, Lerwick, Scalloway, Kirkwall.

MR GREER.—Flesher's Society, Great Clyde Street; Working Men's Society, Blackfriars' Street; Cabmen's Mission: Shettleston, Campbelton, Glenbrakree, Argyleshire.

Temperance News.

EDINBURGH.

Total Abstinence Society.

During the past month, four meetings have been held in Richmond Place Chapel, at which addresses were delivered by the Rev. James Wilson, late of Irongray; Rev. George T. M. Inglis of Musselburgh; Rev. Thomas Richardson of London; Messrs J. W. Jackson, John Fairgrieve, Thomas H. Milner, William Davey, James Stewart, and William McOwan. It is gratifying to notice that the meetings continue to be numerously attended, and that large accessions are being made every week to the membership of the society.

The *Free Church Temperance Society* has appointed Mr Robb, student of divinity, to act as travelling agent for the society.

GLASGOW.

Public Meeting in the Merchants' Hall.

A public meeting 'to petition Parliament for a full inquiry, by committee, commission, or otherwise, into the working of the late Acts for regulating and enforcing improvements in the habits, morals, and recreations of the people of Scotland,' called by the Lord Provost, in compliance with a requisition, was held on Tuesday, July 31, in the Merchants' Hall. 'In anticipation of a crowded meeting, we went' (says the reporter of the *Commonwealth*) 'to the hall some time before the hour advertised for commencing the proceedings, but found a guard of four men stationed at the foot of the stair, who would allow nobody to pass except those provided with a certain talismanic card, by which numbers were being admitted at the time we arrived. One of the door-keepers informed us that the general public would not be admitted till two o'clock. At the time to which we refer, about thirty persons had collected on the street, some of whom demanded admission, and insisted on it as a right. The answer of the 'Captain of the Guard' was, that he was determined to abide by his instructions, and admit only by ticket till the hour of two. Indignant at this barefaced attempt to pack the hall, a rush was made by the party assembled, and an entrance effected in spite of the 'mighty men' whom the requisitionists had employed. We entered with the others, and proceeded up stairs. At the head of the first flight our further progress was interrupted by a posse of spirit-dealers, who seemed prepared to fight. Indeed, a Stockwell Street oyster-monger did not hesitate to lift his stick and strike the foremost citizen. The liquor-

sellers soon yielded the ground, and we proceeded up stairs to the hall-door, but found it still locked. We descended to the first landing, and soon saw the stair filled. All this time the men with the cards, most of whom were spirit-dealers, were being admitted by the committee-room entrance. We requested to be admitted in the same way, but were prohibited. We pled our right, as connected with the press, and urged the necessity of our gaining possession of the reporters' seat ere the hall was crammed, but the rulers of the occasion were inexorable, and we had ultimately to obtain admission through personal influence with an official. Before the doors were opened to the public, several well-known spirit-dealers had monopolised the front seats.

About fifteen minutes before two o'clock the door was opened, and the crowd came rushing in. In two minutes the hall was densely packed in every corner—every inch of sitting and standing room being occupied.'

So soon as the spirit merchants and their friends had taken possession of the platform, and had, without heeding the opposition of the meeting, installed their own chairman, a scene of confusion worse confounded was presented. The friends of the Public-house Act, proposed an adjournment of the meeting to some more suitable time and place; but with the unfairness which characterised his whole conduct in the chair, the chairman never deigned to submit the motion to the meeting, and even interfered to hinder the seconder of the motion for adjournment from speaking on the subject. Motions and counter-motions were then proposed; but so far as the bulk of the audience was concerned, nothing was known of them. The spirituous portion of the meeting, having come with the determination to prevent any friend of temperance from obtaining a hearing, forced these, in sheer self-defence, to fight them with their own weapons, and the meeting therefore became a Babel. True, the chairman declared all the motions of his own party carried—even, in one instance, when the publicans were so chagrined at the result of the vote as to clamour for a second vote, until, by declaring contrary to truth in their favour, the chairman allayed their anxieties, and proved to them how entirely he had sold himself to their service. As an expression of the mind of Glasgow, this meeting is of no service whatever, unless it be to show to what disreputable expedients the Traffic are prepared to resort to prop up for a little a doomed system; for it cannot be denied, with any show of truth, that the

meeting was a packed one, that the only speakers who were allowed anything like a hearing were the opponents of the Act, and that the chairman in his decisions paid no attention to the votes of the meeting, but to the bellowing of THE SENTINEL'S FORTY (suggestive of another forty, not by any means more disreputable), who were found, at the opening of the doors to the public, occupying the front benches.

It is a rather significant fact in connection with this meeting, and no mean *encouragement to Temperance Reformers*, that at a meeting held on the 4th August, in the Democratic Hall, Nelson Street, Glasgow, wholly composed of working men, for the purpose of discussing the merits of Forbes M'Kenzie's Bill, the great majority of the meeting were in favour not only of the bill but of the Maine Law; and at other meetings of the same sort, held since, the same favour has been expressed for suppression.

LEITH.

The total abstinence society have been making very praiseworthy efforts, of late, to secure the condemnation, by the magistracy, of the drinking practices which have rendered Leith Races a by-word; but, so far as appears, with only partial success. They have, however, gained this much that the magistrates have sought to shift (not very successfully) the responsibility from themselves and appear ashamed of the affair.

AYRSHIRE TEMPERANCE UNION.

A meeting of the directors of this Union was held in Kilmarnock, on Wednesday, 6th August, for the purpose of appointing an agent. After the different candidates had delivered their trial addresses, Mr J. S. Balmer, Stavelly, Westmoreland, was elected agent. His labours commence in the beginning of September.

CULROSS.

Mr George Easton, agent of the Scottish Temperance League, visited this ancient burgh, on Thursday, 1st August, and delivered in the Town Hall, a most stirring lecture on total abstinence. Mr Wallace, of Dunmail Castle, presided, and the Rev. Wm. H. Goldie, of the Free Church, opened and closed the meeting with prayer. At the close of the lecture upwards of forty persons signed the pledge, and formed themselves into a society in connection with the League. The prospects of the temperance cause in Culross are exceedingly hopeful.

ABERDEEN.

Mr George Easton, agent of the Scottish Temperance League, and Mr R. Drummond of the League Office, being here spending their holidays, the various societies have taken advantage of their visits, and got them to address several meetings. On Thursday, 16th August, Mr Drummond addressed a meeting of the young, and on Saturday 18th, a similar meeting, connected with Albion Street Church Society.

Mr Easton addressed a meeting of the Bon Accord Society on the same evening, and on Sabbath delivered a discourse to a large audience, in the open air, in Castle Street. Both parties were present, and took part in the proceedings, at the quarterly soiree, on the Monday following, along with Dr Liuton and Mr Lindsay, Aberdeen.

All the meetings were tolerably well attended, but the cause is meantime in rather a languid state here.

UPPER BANCHORY.

The temperance cause has recently been revived in this place, and bids fair to go on prosperously. A soiree was held in the Independent Chapel, on Friday, the 18th August. Captain Ramsay occupied the chair, supported by Rev. Mr Reid of the Free Church. The chapel was completely filled, although only a few days had elapsed from the first intimation of it.

Mr R. Drummond, Glasgow, at the request of the chairman, gave an account of the constitution and operations of the League, and was followed, in a powerful and convincing address, by Mr Easton, on the nature and effects of intoxicating liquors. Mr Cruickshank and family from Aberdeen, were present with their accordions and concertinas, and discoursed some of the sweetest music we have ever had the pleasure of listening to. The proceedings were somewhat hurried, in order to permit the friends who took part to return that evening to Aberdeen.

KINTORE.

On Thursday, 12th August, Mr Easton, agent of the League, addressed a meeting in this place. The town hall was crowded to excess. On Tuesday 14th, two meetings were held in the Free Church school-room, one for young people, which was addressed by Mr Drummond, Glasgow; and one for adults, which Mr Easton was intended to address, but which he was unable to do at any length, being exceedingly hoarse. Messrs Drummond, Glasgow; and Lindsay and Coult, Aberdeen, supplied his place, and Mr Easton occupied the chair. The meeting was most enthusiastic.

TURRIF.

The annual juvenile excursion and soiree of the Turriff Band of Hope took place on 15th August. The youngsters, mustering upwards of 200, marched in procession to the policies of J. Spottiswood, Esq., Muir-esk, who kindly supplied the party with abundance of suitable refreshments; after partaking of which, Mr Spottiswood tendered a few most appropriate and important advices to the young people. He congratulated those engaged in the management of the gathering, and expressed a hope that he would again have the pleasure of meeting them on a similar occasion. Mr Spottiswood and his esteemed lady have ever taken the most active interest in the Band of Hope Association, in providing for its members an annual treat, and subscribing one pound annually to its funds and otherwise. After singing some of their temperance melodies, and giving three cheers to Mr and Mrs Spottiswood, they returned to town. The soiree was held in the Town Hall in the evening, when upwards of three hundred were present, including parents and friends. Mr Storar occupied the chair, and Rev. Mr Sutherland, Mr Wm. Lindsay, Aberdeen; Messrs George Easton and R. Drummond of the Scottish Temperance League, addressed the meeting. The speeches were interspersed with vocal and instrumental music. The former led by Mr Lawrence, who takes a deep interest in the cause among the young, and whose labours are highly appreciated in the locality. Two meetings were held in the same place, on the following evening, for juveniles and adults. The former was addressed by Mr Drummond, Glasgow, and the latter by Mr Easton of the League. Both meetings were well attended.

AMERICA—UNITED STATES.

NEW YORK.

So far as we can judge from the reports which come to us from all sections of the State, the prohibitory law is very generally in operation. It is true the liquor-sellers stand out in a few localities, and trample on the law, in the hope that the courts may, some time or other, pronounce it unconstitutional; but these persons are not numerous, and they generally reside in the larger cities—a majority of them being in New York. There is very little liquor retailed in the agricultural districts. In the country towns the bars have generally been closed, and the beneficial effects are already beginning to be felt. There is no difficulty in enforcing the law where there is any disposition to enforce it.—*New York Tribune.*

MAINE.

The physicians of Bangor lately met to consider their duties under the prohibitory law, and adopted the following resolution:—‘That, regarding both the welfare of the community and our own reputation, and desiring to protect ourselves from the entreaties and imposition of the inebriate, we will only give prescriptions of liquor to patients and families under our charge when, in our judgment, they are needful; and that we will, in every instance, specify the quantity to be delivered; and for our services will require the same remuneration as for ordinary prescriptions.’

The State Convention at Bangor, on the 26th of June, was a noble meeting of the friends of temperance. They issued an address to the people of the State, relative to the coming election, of great power. A bold effort is made by the democratic party to revolutionize the State, and repeal the Maine Law. The convention resolved to sustain Governor Morrill. They also passed resolutions most commendatory of the course of Mr Dow.

A large and highly respectable committee have closed their investigation into the Portland tragedy, and made their report. We acquit Mr Dow entirely of all error, mistake, rashness, and mis-judgment in the matter.

At the close of the late Maine State Conference of Congregationalists at Portland, a grand temperance meeting was held in Rev. Dr Dwight's church. Hon. Neal Dow was called to preside. After several earnest speeches by different clergymen, it was announced by the agents of the SEAMAN'S FRIEND SOCIETY and the AMERICAN TRACT SOCIETY, that Mr Dow had been constituted a LIFE MEMBER of their respective societies. The audience was agreeably entertained by the pleasant episode in the proceedings. It is cheering to observe that while Neal Dow has been malignantly assailed by venal presses and unscrupulous partisans, who have sought to destroy him, his good name has grown brighter.

N.B.—These American items are commended to the attention of any who may have thought that the editors of such hostile papers as the *London Economist* have given a correct rendering of the Portland riot, when they speak of Neal Dow as guilty of manslaughter, or something worse.

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Miscellaneous Contributions.

THREE REASONS AGAINST THE USE OF ALCOHOLIC LIQUORS.

BY JOHN GRIDLEY, M.D.

IN presenting this subject, it shall be my aim to state and illustrate such facts and principles as shall induce every man, woman, and child, capable of contemplating truth and appreciating motive, to exert the whole weight of their influence in favour of the 'TEMPERANCE REFORM.' There are *Three Reasons* which claim special attention.

The FIRST REASON we would urge, why the use of alcoholic liquors should be altogether dispensed with, is the *entire inadequacy of any property it possesses to impart the least benefit*, either nutrient, or in any other way substantially to the consumer, to say nothing just now of its never-failing injurious effects. *Alcohol* consists chemically, in a state of purity, of carbon, oxygen, and hydrogen; in the proportions of carbon about 52 parts, oxygen 34, and hydrogen 14 to the 100. The addition of water forms the various proof spirits. It can be generated in no way but by *fermentation*: no skill of art has yet been able to combine the above elements in such proportions, or relations, as to produce alcohol, except by heat and moisture inciting fermentation in vegetable substances. But it should be understood, that vegetables may undergo a certain degree of fermentation without producing alcohol; or, if suffered to produce it, another stage of fermentation will radically destroy it, and produce an acid. Thus, any of the vegetable substances, as corn

or rye, subjected to a certain degree of heat and moisture, will soon suffer a decomposition, and a development of sugar, to a greater or less degree, will take place. If removed now from circumstances favourable to its farther fermentation, as is the case with dough for bread, etc., no appreciable quantity of alcohol is created. A *further* degree of fermentation, however, is generative of alcohol, and if arrested here, the alcohol maintains its decided character; while still another stage presents the acetous state, and the alcoholic property is lost in vinegar. As, in our opinion, success to the temperance cause depends much upon a right understanding of *what alcohol is*, and the manner of its production, a more simple illustration may not be inappropriate here.

A farmer takes a quantity of apples to the mill, in order to convert them into cider. He grinds, then lays them up into a cheese, when pressure is applied, and the juice runs into a vat placed to receive it. Here, at this stage in the business, there is no alcohol in the juice. It is now put into casks, and the sweet, or sugar stage of fermentation, which is already begun, soon passes into the vinous or *alcoholic* stage, as it is called, and *alcohol* is formed. The prudent farmer, at this point, when the juice is done *working*, or fermenting, immediately bungs his casks, and does such other things as his skill and experience may suggest, to prevent his cider

becoming sour, which it will do if the third stage of fermentation is permitted to succeed. Here, then, he has *perfect alcohol*, though in small proportions, as perfect as it is in brandy, gin, rum, and whisky. The same results ensue from subjecting corn, rye, barley, etc., to such processes as are customary to prepare them for distillation, namely, to such a degree of fermentation as that alcohol is formed. And when the alcohol is formed by fermentation, then it is drawn off, by distilling, from its union with the other materials in the fermented mass. Alcohol, then, is strictly *the product of fermentation*. It is not, and cannot be produced in any other way. To distil, therefore, is only to lead it off from its union with the vegetable mass, and show it naked with all its virulence.

Having considered the manner in which alcohol is formed, let us examine some of its *properties*. It contains nothing that can afford any nourishment to the body, and consequently it can impart no strength. When taken in certain quantities, diluted with water, as it must be for common use, its effect is to arouse the energies of the system, and for a while the individual *feels* stronger; but this excitement is always followed by depression and loss of animal and mental vigour. Thus it is a mere provocative to momentary personal effort, without affording any resources to direct or execute. Hence the fallacy of that doctrine held by some, that to accomplish deeds of daring, feats of muscular strength, etc., with success, demands the drinking of spirituous liquors. Were I about to storm an enemy's battery, with no alternative before me but victory or death, I might, principle aside, infuriate my men with the maddening influence of ardent spirit, and let them loose upon the charge, as I would a wounded elephant, or an enraged tiger. But in attaining an object to which the combined energies of mind and body were requisite, I should never think of the ap-

propriateness of spirituous liquor to aid the effort.

But an objector says, 'I certainly *feel stronger* upon drinking a glass of spirit and water, and can do more work than I can without it. I can swing a scythe with more nerve, or pitch a load of hay in less time, and feel a general invigoration of my body during the heat of a summer's day, after having drank a quantity of grog. How is this?' We reply, doubtless you *feel* for the moment all that you describe; but your *feeling strength* thus suddenly excited, is far from being proof that you are *really* any stronger. The opposite is the fact; which we infer from the inadequacy of any substance, be it ever so nutritious, to impart strength so suddenly, as it would *seem* ardent spirit did when drank; for there has not been sufficient time for digestion, through which process only can any substantial nourishment be derived to the body. The *apparent* strength which an individual feels upon drinking ardent spirit, is the same in kind, though in not degree, with that which a man feels who has lain sick with a fever fifteen or twenty days, during which time he has taken little food, and been subjected to the weakening influence of medicines, but who, on a sudden, manifests great strength, striving to rise from his bed, etc., and, in his delirious efforts, must be restrained, perhaps by force. Now, no man in his senses will call this any *real* increase of strength in the sick man, who has been starving thus long; but only a rallying of the powers of life under the stimulus of disease, which is always followed by extreme languor and debility, if not by death. So it is with the individual under the influence of ardent spirit — he *feels* the powers of his body excited from the stimulus of the spirit, yet, as we think must be clear to the apprehension of any one, without any addition of *actual* strength.

Again, alcohol is not only innutritious, but is *poisonous*. Taken into the stomach

in an undiluted and *concentrated* state, in quantities of two or three teaspoonfuls, it destroys life, as clearly shown in Accum's experiments. Combined with different proportions of water, sugar, etc., it is modified in its effects. Most of the vegetable and mineral poisons may be so diluted and modified as to be capable of application to the bodies of men internally, without producing immediate fatal consequences; which, nevertheless, cannot be used any length of time, even thus disarmed, without producing pernicious effects. So it is with alcohol: like other poisons, it cannot be used any length of time, even diluted and modified, without proving pernicious to health, and if persevered in, in considerable quantities, inevitably destructive to life. This last sentiment, however, we will consider more particularly under the

SECOND REASON for the disuse of alcohol: It *destroys both body and soul*. The destructive influence of immoderate drinking upon the bodily powers of men, is painfully apparent, sometimes long before the fatal catastrophe. The face, the speech, the eyes, the walk, the sleep, the breath, all proclaim the drying up of the springs of life. And although abused nature will often struggle, and struggle, and struggle, to maintain the balance of her powers, and restore her wasted energies, she is compelled to yield at last to suicidal violence.

The effect of the habitual use of ardent spirit upon the health, is much greater than is generally supposed. An individual who is in the habit of drinking spirits daily, although he may not fall under the character of a drunkard, is undermining his constitution gradually, but certainly; as a noble building, standing by the side of a small, unnoticed rivulet, whose current steals along under its foundation, and carries away from its support sand after sand, has its security certainly though imperceptibly impaired, and finally falls

into utter ruin. A large proportion of the inmates of our mad-houses are the victims of ardent spirit. Our hospitals and poor-houses speak volumes of the ruin that awaits the bodily powers of those who indulge in even moderate tipping. It exposes the system to much greater ravages when disease attacks it. The powers of nature are weakened, and less able to resist disease; and medicines will never act so promptly and kindly upon those who are accustomed to strong drink as upon those who are not.

But where is the *soul*, the disembodied spirit of a deceased drunkard? 'No drunkard shall inherit the kingdom of God,' is the plain declaration of sacred writ; and were there no such scriptural denunciation of the wretched inebriate, the very nature of his case would render his prospect dark and dismal. In the intervals of his cups, when his animal powers are not goaded by artificial excitement, his distressed spirit partakes of the horrible collapse of its polluted tenement, and can contemplate no motive, however weighty, nor entertain any other thought, be it ever so interesting, than how to relieve its present wretchedness. When, then, can the unhappy man find peace with God amid this tumult of his unbalanced faculties, this perturbation of his unholy passions? How utterly unfitted to perform those duties which are requisite to secure a blessed immortality?

Our **THIRD REASON** for the disuse of alcoholic liquors is, *that anything short of entire abstinence exposes to all the dreadful consequences just named*. Here is the grand hope of our cause. **TOTAL ABSTINENCE** defies all danger, and mocks at consequences. With it, we are safe; without it, in peril.

No man was ever *born* a drunkard; nor are we born with a natural taste or thirst for alcoholic drinks, any more than we are born with an appetite for aloes, assafoetida, or any other drug or medicine.

And the child, when first taught to take it, is induced to do so only by sweetening it, and thus rendering it palatable, as is the case with other medicines. Neither is it, at any time, the taste or flavour of alcohol, exclusively, that presents such charms for the use of it; but in the effect upon the *stomach and nerves* lie all the magic and witchery of this destructive agent. In proof of this, watch the trembling victim of strong drink while he pours down his morning or mid-day dram, and see him retch and strangle like a sickened child at a nauseous medicine. Ask him, too, and he will confess it is not the taste for which he drinks. Intemperate drinking is ever the result of what has been misnamed *temperate drinking*. 'Taking a little' when we are too cold, or too hot, or wet, or fatigued, or low-spirited, or have a pain in the stomach, or to keep off fevers, or from politeness to a friend, or not to appear singular in company, etc. etc., or, as is sometimes churlishly said, 'when we have a mind to.'

And here I shall step aside a little from the main argument, and attempt to *explain* the effects which *temperate drinking* has upon the animal system; and how it leads to ruinous drunkenness, BY A LAW OF OUR NATURES, certain and invariable. The nervous system, as I have said, is that department of our bodies which suffers most from stimulants and narcotics. Although the circulation of the blood is increased, and all the animal spirits roused by alcoholic drinks, still, the nerves are the organs that must finally bear the brunt and evil of this undue excitement. Thus we see in the man who has been over-excited by these stimulants, a trembling hand, an infirm step, and impaired mental vigour. The *excitability* of our system—and by this term we mean that property of our natures which distinguishes all living from dead matter—is acted upon by stimuli, either external or internal; and it is by various stimuli, applied properly,

and in due proportion, that the various functions of life are kept up. Thus a proper portion of food, and drink, and heat, and exercise, serves to maintain that balance of action among all the organs, which secures health to the individual. But if an agent is applied to the system, exerting stimulant-powers exceeding those that are necessary for carrying on the vital functions steadily, an excitement ensues which is always followed by a corresponding collapse. This principle is clearly illustrated by the stimulus of alcohol. If a person unaccustomed to its use, receives into his stomach a given quantity of distilled spirits, it will soon produce symptoms of universal excitement. The pulse increases in frequency; the action of all the animal functions is quickened; and even the soul, partaking of the impulse of its fleshly tabernacle, is unduly aroused. But this is of short duration, and a sinking, or collapse, proportioned to the excitement, soon takes place, with a derangement, more or less, of all the organs of the body. The stimulus repeated, the same effect ensues. We must, however, notice that the same quantity of any unnatural stimulus, such as opium, spirit, etc., frequently repeated, fails to produce its specific effect. Hence, in order to secure the same effect, it is necessary to increase its quantity. Thus, to a person indulging in the frequent, or stated practice of drinking, before he is aware, the repetition becomes pleasant. As the accustomed hour returns for his dram, he regularly remembers it; again and again he drinks; the desire increases; he makes himself believe it is necessary, from the very fact that he desires it; the principle, or law, of which we have been speaking, develops itself; an increased quantity becomes necessary to insure a feeling of gratification; more, and still more becomes necessary, and oftener repeated, until without it he is miserable; his over-excited system is wretched, soul and body, without the

constant strain which the stimulns affords.

Here is a solution of the fact that has astonished thousands; how the unhappy drunkard, with all the certain consequences of his course staring him in the face, and amid the entreaties and arguments of distressed friends, and the solemn denunciations of holy writ sounding in his ears, and the sure prospect of an untimely grave, will still press on, and hold the destroyer still firmer to his lips. It is because nature shrieks at every pore, if I may be allowed the expression. Every nerve, every vein, every fibre pines, and groans, and aches for its accustomed stimulus. No substitute will do; no ransom can purchase relief; insatiate as the grave, every fibre cries, Give, give! The dictates of reason are drowned in the clamour of the senses. Thus the *temperate drinker, by persisting in the practice*, throws himself within the influence of a *law of his system*, of which he can no more control the development, nor resist the urgency, than he can that law which circulates the blood through his heart, or any other law peculiar to animal life. That law is the LAW OF STIMULATION, which is never unduly aroused, except by sinful indulgences; but when aroused, is dreadfully urgent. Cases, strikingly exemplifying the influence of this law, will readily enough suggest themselves to our readers.

We say, then, that all persons who drink ardent spirit habitually, bring themselves inevitably under the influence of a *law peculiar to their natures*, which leads on to ruin. Instances may indeed have occurred, in which individuals have used ardent spirit daily for a long course of years, and yet died without becoming

drunkards; but it only proves that these have been constitutions that could *resist the speedy development* of the law in question. Where one individual is found with a constitution vigorous enough to resist the development of this law through a life of habitual drinking, thousands go down to a drunkard's grave, and a drunkard's retribution, from only a few years' indulgence.

We have thus briefly shown that alcoholic liquors contain *no property that can impart substantial strength or nourishment* to the body; and that they are actually a POISON. We have shown that they *destroy both body and soul*; clouding the view of truth, and resisting the influences of the Holy Spirit. 'No drunkard shall inherit the kingdom of God.' We have shown that the *temperate use* of these liquors tends inevitably to the *intemperate use*; since those who drink them habitually, throw themselves within the influence of a *law of their natures*, which leads on directly to ruin.

In view of such considerations and such facts, who is so degraded, so enslaved to appetite, or the love of gain, that he will not lend his aid to the TEMPERANCE REFORM? Who will indulge in what he calls the temperate use, flattering himself that he can control his appetite, when thousands, who have boasted of *self-control*, have found themselves, ere they were aware, within the coil of a serpent whose touch is poison, and whose sting is death? O, who that regards his neighbour, his family, his own reputation, or his own soul, will in this day of light be found dallying with that which affords at best only *sensual* pleasure, and which *at the last biteth like a serpent, and stingeth like an adder*?

LETTERS TO THE REV. JAMES GIBSON, A.M.

LETTER III.

REV. SIR,—You decline to give up the occasional use (as beverages) of the intoxi-

cating drinks of this country, because you believe that you are not 'bound in the

law of God' to do so. Careful and repented perusals of your pamphlets, in which, with all candour, I have sought to separate your permanent convictions from the ebullitions of feeling provoked by a presbyterial controversy, have led me to the conclusion, that your ultimate and all-comprehending reason for defending, and personally supporting our moderate-drinking usages, is the belief, at which you have somehow arrived, that they have the sanction of sacred writ. But it has been shown, in former letters, that the intoxicating drinks that are in use among us have a certain virulent peculiarity which dissociates them from the drinks favourably referred to in the Scriptures, and deprives them of the positive sanction of the Inspired; and that there is no way of ascertaining from the Scriptures, how we should bear ourselves towards them, but by a consideration, in their bearing upon them, of the great general rules and principles of conduct, which the Spirit of God has laid down for our guidance. To some of these principles and rules I referred in my last letter, maintaining that that form of temperance—moderate-drinking, or total abstinence—is the more scriptural, which is actuated, in the larger degree, by scriptural considerations.

It was a matter of physical necessity that the Bible should leave man to regulate his conduct by a reasonable and conscientious application of the principles which it enunciates; for 'even the world itself could not contain the books that should be written,' if a definite precept were given for every emergency of human life. But there were moral reasons as well, for this preference of principles to specific precepts. Man could not have grown in goodness—his obedience would have been mechanical, and not spontaneous—formal, not vital, if he had had to move through life according to a set of critical and minute directions, referring to his outward conduct, instead of moving according to the impulse of certain great principles swaying his inward life—the law of God within on his heart. I repeat, therefore, my repudiation of the demand, which you virtually make, upon total abstinists to justify their attempts to put down the drinking usages of the country, by some specific command to abstain, drawn from the word of God. We are not machines, but men; and God, in his whole government of us, draws us 'with cords of a man.'

A striking instance of this is to be

found in the New Testament exhortation, 'Be not conformed to this world.' I refer to this exhortation here, in the first place, because it illustrates my position, that the Bible, instead of giving us a specific direction for every point of conduct, throws us back, in many cases, upon our judgment and conscience; and, in the second place, because I mean to inquire, in this letter, whether, all things considered, the drinking usages of this country should not be condemned and discountenanced, *for their worldliness*, by Christian men. It will, of course, be said that it is difficult to draw the line of distinction between what is worldly, in a Christian sense, and what is not. I admit the difficulty. I admit, further, that much is left to the individual conscience, and that no Christian man can, without arrogance and uncharitableness, judge another in the matter. But it must not be forgotten that, notwithstanding the difficulty in drawing this line of distinction, every man must draw it, practically, or lose his soul; and that, though we may not judge one another, we may, by charitable criticism, help to clear one another's vision, and rectify one another's decisions as to what is worldly and what is not. If I can affix the badge of worldliness to our drinking usages, I shall give a scriptural reason, which will satisfy even you, sir, for discountenancing them, by abstinence, and for calling upon my Christian brethren to do the same. I bespeak your candid consideration of the following points:—

First. It cannot be questioned, that when Christian men are exhorted to non-conformity to the world, they are required to *abstain from everything done by worldly men, which, when tried by any precept of the Scriptures, is seen to be morally wrong.* How, it may be asked, does this principle bear on our drinking usages? It bears a) on drunkenness—a result, alas! by no means rare, of our drinking usages. 'Be not drunk with wine, wherein is excess,' 'Drunkards shall not inherit the kingdom of God.' These are strong and unambiguous terms. Drunkenness is sin and ruins the soul. There is burned into it, large and deep, the broad arrow of the god of this world. I cheerfully admit that, so far as I know, your conduct personally, and as a ruler in Christ's house, is unimpeachable in this respect. But it cannot, I fear, be denied, that there are tolerated within the pale of many of the churches in the land, not a few men and women who are known to be drunkards.

It is a burning shame-spot on the church's brow, and seems to argue that there is no adequate sense of the worldliness even of drunkenness, pervading the Christian churches and the Christian ministry of Scotland. But this principle bears *b)* on those who are factors in the matter of producing drunkenness. 'Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken.' This 'woe' falls on the heads of the venders of intoxicating drinks, who, I fear, almost without exception, sell their drinks to all who are sober enough to swallow them, or to carry them from their premises. There is an accursed traffic; and I marvel much that the indignation of the churches against it has not been such as to deter publicans from applying for Christian fellowship, or, if, in their ignorance, they did apply, that the tests were not so stringent as to lead them either to withdraw their application, or to abandon their traffic. Their traffic is worldly, and as such it is under the ban of the Scriptures. But the woe falls also on those who, in private, are the factors of drunkenness. The man who deems it a sign of good fellowship to get drunk with his guests, or, sober himself, to lead them to the verge of inebriety and helplessness by his display, and his rapid, urgent, circulation of various drinks, is, whatever his position in the church, lamentably conformed to the world; and that, not merely in its earthly and sensual, but, emphatically, in its devilish element. He does the great tempter's work for him, and to him he must look for his reward. So far, I anticipate no difference of opinion between us. Drunkenness, and the factorage of drunkenness, lie under the condemnation of deep and committed worldliness, and the Scriptures require the Christian man to keep himself clear of them.

Secondly. But it will, I presume, hardly be questioned, further, that when the Christian man is exhorted to non-conformity to the world, he is required to *abstain from everything done by worldly men which would have a tendency injuriously to affect his spirituality, and to conform him in feeling, principles, and general life, to the character of the worldly man.* This principle bears, as it appears to me, not merely on drunkenness and the factorage of drunkenness, but on our whole drinking system. I do not maintain that every occasional or moderate drinker suffers in his Christian character from his drinking. If it be affirmed that many of our most

venerable Christian men are moderate drinkers, I am prepared to give the most cordial assent to the affirmation. But the fact must not blind us to the disastrous operation of our drinking system as a whole. I maintain *a)* that our drinking usages have been the highway by which many who had taken on them the Christian name, and who seemed to run well, returned to the world, and were lost to the church, to virtue, and to decency. They took their place among God's people; there appeared the first beautiful buddings of Christian excellence; mature and established Christians rejoiced over them as young, promising, soldiers of Jesus Christ; but they fell in with the drinking usages of society as they prevailed in the Christian circles in which they moved; and, gradually, those usages wove themselves about them, and shot their influences through them, and warped themselves round fibre after fibre of their moral nature, until they slowly but surely dragged them down into the dark, unclean pit of drunkenness. Methinks I see them, as many cases rise on my memory, one by one, drawn back to the world, until they lost every vestige of the Christian character which seemed to open so fair and with so rich promise. The youth of buoyant spirit, quick sensibilities, ardently responsive to the touch of friendship, changed into a sallow, slouching, battered caricature of his former self—a miserable, hopeless debauchee; and the Christian man of respectable standing for many years, the active and useful church member, overtaken by sorrow or misfortune, and, in the hour of his weakness, made the base and helpless victim of a taste for strong drinks. There are, I fear, few Christian pastors, nay, few common observers, whose memories do not supply them with affecting illustrations of this kind. But, I maintain, *b)* that the secularising influence of our drinking usages goes much further than appears, when we merely consider how many are drawn into actual drunkenness by them. It is with me no lately formed notion, but a deep, settled conviction, that many who never go beyond the most approved limits of moderate-drinking, do yet suffer in their spiritual health and Christian character from the use of intoxicating drinks. When these drinks are taken systematically, though in moderate quantities, nay, in many cases when taken only as an occasional beverage, they disturb the animal functions, and through them irritate the

temper, benumb the moral sensibilities, and enfeeble the power of contemplation, by which the unseen is brought near to the soul and made powerfully influential. If the history of many cases of backsliding could be fully read, it would appear, I apprehend, that the constant action of intoxicants taken in moderate quantities, had gradually given a preponderance to the sensual over the spiritual workings of the soul, until Christian experience was entirely lost in the active and excited movements of lust. There are, I more than suspect, not a few cases in which, if the history of unkind and shameless words spoken in the family circle could be traced; if the irritating retort, or the sharp retaliation, following hard upon the provocation, could be referred to its real cause; if we could see what influence produced the bewilderment on one occasion at family prayer, and the utter deadness on another in the service of more private devotion, or the drowsiness and unsusceptibility manifested under the high ceremony of public devotion; if, by some process of moral dissection, we could see the agent which has gradually eclipsed the bright religious promise of some individual life, and reduced to the inanimate and featureless mediocrity of average Christian profession, it would be found that the habit of moderately using intoxicating drinks, as a daily beverage, was at the root of the evil. This, sir, is no mere fancy. It is open to any one to observe, that the use of intoxicating drinks interferes with the natural play of man's powers, dulls their acuteness even for secular business, and gives a general preponderance to what is grosser over what is more refined in his nature. And he surely cannot have reflected on the matter at all who is disposed to question that the constant ac-

tion of an agent whose tendency is to disturb the balance of man's powers, to blear the eye of reason, and to clip the wing of contemplation, while it stimulates the passions and strengthens the appetites, must be in the last degree unfavourable to the growth of those principles and affections in the soul, in which the Divine life consists, and which cannot grow or even exist except as they conquer lust, and enjoy the calm co-operation of reason and spiritual thought. You will, no doubt, claim the benefit here of your distinction between the *occasional* and the *habitual* moderate use of intoxicating drinks. I have no objection to your doing so for yourself; but I must remind you that it is the habitual use of intoxicating drinks as beverages that makes up the main body, so to speak, of the drinking usages of this country; and that the occasional moderate drinkers, while not so deeply committed to those usages as their neighbours who drink systematically, do yet contribute to their strength, solidity, and influence. It may avail for a man's personal justification in the matter of drinking that he only drinks *occasionally*, but it does not affect the fact that he is a supporter of the drinking usages of the country, and responsible for the moral consequences in which those usages result. But here I am in danger of anticipating the next point, to which I now pass. Before doing so, however, I must express my conviction, in one sentence, that our drinking usages have warped so many out of the path of a Christian profession, and so far as man can judge out of the paths of the Christian life, that they ought to have branded upon them the stigma of worldliness, and to be discountenanced and denounced by all Christian men.

(To be concluded in next number.)

Narrative.

WILLY HAMMOND AND HIS MOTHER.

THE state of affairs in Cedarville, it was plain, from the partial glimpses I had received, was rather desperate. Desperate, I mean, as regarded the various parties brought before my observation. An eating cancer was on the community, and so far as the eye could mark its destructive progress, the ravages were fearful. That its roots were striking deep, and penetrating, concealed from view, in many unsuspected directions, there could be no doubt.

What appeared on the surface was but a milder form of the disease, compared with its hidden, more vital, and more dangerous advances.

I could not but feel a strong interest in some of these parties. The case of young Hammond, had from the first awakened concern; and now a new element was added in the unlooked-for appearance of his mother on the stage, in a state that seemed one of partial derangement. The

gentleman at whose office I had met Mr Harrison on the day before—the reader will remember Mr H. as having come to the 'Sickle and Sheaf' in search of his sons—was thoroughly conversant with the affairs of the village, and I called upon him early in the day in order to make some inquiries about Mrs Hammond. My first question, as to whether he knew the lady, was answered by the remark—

'Oh, yes. She is one of my earliest friends.'

The allusion to her did not seem to awaken agreeable states of mind. A slight shade obscured his face, and I noticed that he sighed involuntarily.

'Is Willy her only child?'

'Her only living child. She had four; another son, and two daughters; but she lost all but Willy when they were quite young. And,' he added, after a pause—'it would have been better for her, and for Willy too, if he had gone to a better land with them.'

'His course of life must be to her a terrible affliction,' said I.

'It is destroying her reason,' he replied, with emphasis. 'He was her idol. No mother ever loved a son with more self-devotion than Mrs Hammond loved her beautiful, fine-spirited, intelligent, affectionate boy. To say that she was proud of him, is but a tame expression. Intense love—almost idolatry—was the strong passion of her heart. How tender, how watchful was her love! Except when at school, he was scarcely ever separated from her. In order to keep him by her side, she gave up her thoughts to the suggestion and maturing of plans for keeping his mind active and interested in her society—and her success was perfect. Up to the age of sixteen or seventeen, I do not think he had a desire for other companionship than that of his mother. But this, you know, could not last. The boy's maturing thought must go beyond the home and social circle. The great world, that he was soon to enter, was before him; and through loopholes that opened here and there, he obtained partial glimpses of what was beyond. To step forth into this world, where he was soon to be a busy actor and worker, and to step forth alone, next came in the natural order of progress. How his mother trembled with anxiety, as she saw him leave her side! Of the dangers that would surround his path, she knew too well; and these were magnified by her fears—at least so I often said to her. Alas! how far the sad re-

ality has outrun her most fearful anticipations.

'When Willy was eighteen—he was then reading law—I think I never saw a young man of fairer promise. As I have often heard it remarked of him, he did not appear to have a single fault. But he had a dangerous gift—rare conversational powers, united with great urbanity of manner. Every one who made his acquaintance became charmed with his society; and he soon found himself surrounded by a circle of young men, some of whom were not the best companions he might have chosen. Still, his own pure instincts and honourable principles were his safeguard; and I never have believed that any social allurements would have drawn him away from the right path, if this accursed tavern had not been opened by Slade.'

'There was a tavern here before the "Sickle and Sheaf" was opened,' said I.

'Oh, yes. But it was badly kept, and the bar-room visitors were of the lowest class. No respectable young man in Cedarville would have been seen there. It offered no temptations to one moving in Willy's circle. But the opening of the "Sickle and Sheaf" formed a new era. Judge Hammond—himself not the purest man in the world, I'm afraid—gave his countenance to the establishment, and talked of Simon Slade as an enterprising man who ought to be encouraged. Judge Lyman and other men of position in Cedarville followed his bad example; and the bar-room of the "Sickle and Sheaf" was at once voted respectable. At all times of the day and evening you could see the flower of our young men going in and out, sitting in front of the bar-room, or talking hand and glove with the landlord, who, from a worthy miller, regarded as well enough in his place, was suddenly elevated into a man of importance, whom the best in the village were delighted to honour.

'In the beginning, Willy went with the tide, and in an incredibly short period was acquiring a fondness for drink that startled and alarmed his friends. In going in through Slade's open door, he entered the downward way, and has been moving onward with fleet steps ever since. The fiery poison inflamed his mind, at the same time that it dimmed his noble perceptions. Fondness for mere pleasure followed, and this led him into various sensual indulgences, and exciting modes of passing the time. Every one liked him—he was so

free, so companionable, and so generous—and almost every one encouraged, rather than repressed, his dangerous proclivities. Even his father, for a time, treated the matter lightly, as only the first flush of young life. "I commenced sowing my wild oats at quite as early an age," I have heard him say. "He'll cool off and do well enough. Never fear." But his mother was in a state of painful alarm from the beginning. Her truer instincts, made doubly acute by her yearning love, perceived the imminent danger, and in all possible ways did she seek to lure him from the path in which he was moving at so rapid a pace. Willy was always very much attached to his mother, and her influence over him was strong; but in this case he regarded her fears as chimerical. The way in which he walked was, to him, so pleasant, and the companions of his journey so delightful, that he could not believe in the prophesied evil; and when his mother talked to him in her warning voice, and with a sad countenance, he smiled at her concern, and made light of her fears.

'And so it went on, month after month, and year after year, until the young man's sad declensions were the town talk. In order to throw his mind into a new channel—to awaken, if possible, a new and better interest in life—his father ventured upon the doubtful experiment we spoke of yesterday: that of placing capital in his hands, and making him an equal partner in the business of distilling and cotton-spinning. The disastrous—I might say disgraceful result—you know. The young man squandered his own capital, and heavily embarrassed his father.

'The effect of all this upon Mrs Hammond has been painful in the extreme. We can only dimly imagine the terrible suffering through which she has passed. Her present aberration was first visible after a long period of sleeplessness, occasioned by distress of mind. During the whole of two weeks, I am told, she did not close her eyes; the most of that time walking the floor of her chamber, and weeping. Powerful anodynes, frequently repeated, at length brought relief. But, when she awoke from a prolonged period of unconsciousness, the brightness of her reason was gone. Since then, she has never been clearly conscious of what was passing around her, and well for her, I have sometimes thought it was, for even obscurity of intellect is a blessing in her case. Ah, me! I always get the heart-ache, when I think of her.'

'Did not this event startle the young man from his fatal dream, if I may so call his mad infatuation?' I asked.

'No. He loved his mother, and was deeply afflicted by the calamity; but it seemed as if he could not stop. Some terrible necessity appeared to be impelling him onward. If he formed good resolutions—and I doubt not that he did—they were blown away like threads of gossamer the moment he came within the sphere of old associations. His way to the mill was by the "Sickle and Sheaf;" and it was not easy for him to pass there without being drawn into the bar, either by his own desire for drink, or through the invitation of some pleasant companion, who was longing in front of the tavern.'

'There may have been something even more impelling than his love of drink,' said I.

'What?'

I related, briefly, the occurrences of the preceding night.

'I feared—nay, I was certain that he was in the toils of this man! And yet your confirmation of the fact startles and confounds me,' said he, moving about his office in a disturbed manner. 'If my mind has questioned and doubted in regard to young Hammond, it questions and doubts no longer. The word "mystery" is not now written over the door of his habitation. Great Father! and is it thus that our young men are led into temptation? Thus that their ruin is premeditated—secured? Thus that the fowler is permitted to spread his net in the open day, and the destroyer licensed to work ruin in darkness? It is awful to contemplate!'

The man was strongly excited.

'Thus it is,' he continued; and we who see the whole extent, origin, and downward-rushing force of a widely-sweeping desolation, lift our voices of warning almost in vain. Men who have everything at stake—sons to be corrupted, and daughters to become the wives of young men exposed to corrupting influences—stand aloof, questioning and doubting as to the expediency of protecting the innocent from the wolfish designs of bad men, who, to compass their own selfish ends, would destroy them body and soul. We are called fanatics, ultraists, designing, and all that, because we ask our law-makers to stay the fiery ruin. Oh, no! we must not touch the traffic. All the dearest and best interests of society may suffer, but the rum-seller must be protected. He must

be allowed to get gain, if the jails and poor-houses are filled, and the graveyards made fat with the bodies of young men stricken down in the flower of their years, and of wives and mothers who have died of broken hearts. Reform, we are told, must commence at home. We must rear temperate children, and then we shall have temperate men. That when there are none who desire liquor, the rum-seller's traffic will cease. And all the while society's true benefactors are engaged in doing this, the weak, the unsuspecting, and the erring, must be left an easy prey, even if the work requires for its accomplishment a hundred years. Sir! a human soul destroyed through the rum-seller's infernal agency, is a sacrifice priceless in value. No considerations of worldly gain can, for an instant, be placed in comparison therewith. And yet souls are destroyed by thousands every year; and they will fall by tens of thousands ere society awakens from its fatal indifference, and lays its strong hand of power on the corrupt men who are scattering disease, ruin, and death, broadcast over the land!

'I always get warm on this subject,' he added, repressing his enthusiasm. 'And who that observes and reflects can help growing excited? The evil is appalling; and the indifference of the community one of the strangest facts of the day.'

While he was yet speaking, the elder Mr Hammond came in. He looked wretched. The redness and humidity of his eyes showed want of sleep, and the relaxed muscles of his face, exhaustion from weariness and suffering. He drew the person with whom I had been talking aside, and continued in earnest conversation with him for many minutes—often gesticulating violently. I could see his face, though I heard nothing of what he said. The play of his features was painful to look upon, for every changing muscle showed a new phase of mental suffering.

'Try and see him, will you not?' he said, as he turned, at length, to leave the office.

'I will go there immediately,' was answered.

'Bring him home, if possible.'

'My very best efforts shall be made.'

Judge Hammond bowed, and went out hurriedly.

* * * * *

'Have you noticed Mr Green about this morning?' I asked.

'He hasn't come down from his room yet,' she replied.

'Are you certain?' said my companion. 'I knocked several times at the door just now, but received no answer.'

'What do you wait with him?' asked Mrs Slade, fixing her eyes upon us.

'We are in search of Willy Hammond; and it has been suggested that he is with Green.'

'Knock twice lightly, and then three times more firmly,' said Mrs Slade; and as she spoke, she glided past us with noiseless tread.

'Shall we go up together?'

I did not object; for, although I had no delegated right of intrusion, my feelings were so much excited in the case, that I went forward, scarcely reflecting on the propriety of so doing.

The signal knock found instant answer. The door was softly opened, and the unshaven face of Simon Slade presented itself.

'Mr Jacobs!' he said, with surprise in his tones. 'Do you wish to see me?'

'No, sir; I wish to see Mr Green,' and with a quick, firm pressure against the door, he pushed it wide open. The same party was there that I had seen on the night before,—Green, young Hammond, Judge Lyman, and Slade. On the table, at which the three former were sitting, were cards, slips of paper, an ink-stand and pens, and a pile of bank-notes. On a side-table, or rather butler's-tray, were bottles, decanters, and glasses.

'Judge Lyman! Is it possible?' exclaimed Mr Jacobs, the name of my companion: 'I did not expect to find you here.'

Green instantly swept his hands over the table to secure the money and bills it contained; but, ere he had accomplished his purpose, young Hammond grappled three or four narrow strips of paper, and hastily tore them into shreds.

'You're a cheating scoundrel!' cried Green, fiercely, thrusting his hand into his bosom, as if to draw from thence a weapon; but, the words were scarcely uttered, ere Hammond sprung upon him with the fierceness of a tiger, bearing him down upon the floor. Both hands were already about the gambler's neck, and, ere the bewildered spectators could interfere, and drag him off, Green was purple in the face, and nearly strangled.

'Call me a cheating scoundrel!' said Hammond, foaming at the mouth as he spoke,—'Me! whom you have followed like a thirsty bloodhound. Me! whom you robbed, and cheated, and debased

from the beginning! Oh! for a pistol to rid the earth of the blackest-hearted villain that walks its surface. Let me go, gentlemen! I have nothing left in the world to care for,—there is no consequence I fear. Let me do society one good service before I die!’

And, with one vigorous effort, he swept himself clear of the hands that were pinioning him, and sprung again upon the gambler with the fierce energy of a savage beast. By this time, Green had got his knife free from its sheath, and, as Hammond was closing upon him in his blind rage, plunged it into his side. Quick, almost, as lightning, the knife was withdrawn, and two more stabs inflicted ere we could seize and disarm the murderer. As we did so, Willy Hammond fell over with a deep groan, the blood flowing from his side.

In the terror and excitement that followed, Green rushed from the room. The doctor, who was instantly summoned, after carefully examining the wound, and the condition of the unhappy young man, gave it as his opinion that he was fatally injured.

Oh! the anguish of the father, who had quickly heard of the dreadful occurrence, when this announcement was made. I never saw such fearful agony in any human countenance. The calmest of all the anxious group was Willy himself. On his father's face his eyes were fixed, as if by a kind of fascination.

‘Are you in much pain, my poor boy!’ sobbed the old man, stooping over him, until his long white hair mingled with the damp locks of the sufferer.

‘Not much, father,’ was the whispered reply. ‘Don’t speak of this to mother yet. I’m afraid it will kill her.’

What could the father answer? Nothing! And he was silent.

‘Does she know of it?’ A shadow went over his face.

Mr Hammond shook his head.

Yet, even as he spoke, a wild cry of distress was heard below. Some indiscreet person had borne to the ears of the mother the fearful news about her son, and she had come wildly flying toward the tavern, and was just entering.

‘It is my poor mother,’ said Willy, a flush coming into his pale face. ‘Who could have told her of this?’

Mr Hammond started for the door, but ere he had reached it, the distracted mother entered.

‘Oh! Willy, my boy! my boy!’ she

exclaimed, in tones of anguish that made the heart shudder. And she crouched down on the floor the moment she reached the bed whereon he lay, and pressed her lips—oh, so tenderly and lovingly!—to his.

‘Dear mother! Sweet mother! Best of mothers!’ He even smiled as he said this; and into the face that now bent over him, looked up with glances of unutterable fondness.

‘Oh, Willy! Willy! Willy! my son, my son!’ And again her lips were laid closely to his.

Mr Hammond now interfered, and endeavoured to remove his wife, fearing for the consequence upon his son.

‘Don’t, father!’ said Willy; ‘let her remain. I am not excited nor disturbed. I am glad that she is here now. It will be best for us both.’

‘You must not excite him, dear,’ said Mr Hammond—‘he is very weak.’

‘I’ll not excite him,’ answered the mother. ‘I’ll not speak a word. There, love’—and she laid her fingers softly upon the lips of her son—‘don’t speak a single word.’

For only a few moments did she wait with the quiet formality of a nurse, who feels how much depends on the repose of her patient. Then she began weeping, moaning, and wringing her hands.

‘Mother!’ The feeble voice of Willy stilled, instantly, the tempest of feeling. ‘Mother, kiss me!’

She bent down and kissed him.

‘Are you there, mother?’ His eyes moved about with a straining motion.

‘Yes, love, here I am.’

‘I don’t see you, mother. It’s getting so dark. Oh, mother! mother!’ he shouted suddenly, starting up and throwing himself forward upon her bosom—save me! save me!’

How quickly did the mother clasp her arms around him—how eagerly did she strain him to her bosom! The doctor, fearing the worst consequences, now came forward, and endeavoured to release the arms of Mrs Hammond, but she resisted every attempt to do so.

‘I will save you, my son,’ she murmured in the ears of the young man. ‘Your mother will protect you. Oh! if you had never left her side, nothing on earth could have done you harm.’

‘He is dead!’ I heard the doctor whisper; and a thrill of horror went through me. The words reached the ears of Mr Hammond, and his groan was one of almost mortal agony.

'Who says he is dead?' came sharply from the lips of the mother, as she pressed the form of her child back upon the bed from which he had sprung to her arms, and looked wildly upon his face. One long scream of horror told of her convictions,

and she fell, lifeless, across the body of her dead son!—*Extracted from 'Ten Nights in a Bar-Room, and What I Saw There,' by T. S. Arthur—Just published by the Scottish Temperance League.*

The Abstinence Journal.

GLASGOW, OCTOBER, 1855.

THE ART OF CRITICISM.

ACTUATED by a very laudable desire to hear what a certain would-be-wise-man-for-this-world had to say against the Temperance Movement, we lately betook ourselves to the Eclectic Hall, Glasgow, in which, it had been announced, Mr Jacob Holyoake proposed to expose the 'Deficiencies of the Temperance Agitation.' Not having formed any very extravagant expectations, we were not, therefore, much disappointed, when we found that Mr Holyoake was not capable of appreciating those deficiencies, (we don't deny that there may be a few,) and, therefore, miserably failed in pointing out how they could be supplemented. 'You don't do your work gently enough, you have not a sufficiency of oil in your speech, you are too outspoken in the advocacy of your cause, which I don't wish to be understood as opposing. You don't do enough; though what you do is good, you ought to do more; your steps are in the right direction; but you don't go far enough, and, in order to go far enough, I can only recommend you to go back a little to the old effete, temperance platform, on which men pleaded for moderation, but practised differently.' Such was the great teaching—the admirable criticism, to communicate which, one of the 'great guns,' of a certain section, had to be brought from London to the dark, the benighted City of the Pharisees, and tomb of all Parisian holiness and joy.

When Mr Holyoake has studied his subject a little more thoroughly, and is prepared to show us something better than we have got, we shall be glad to hear him. In the meantime, we beg to assure him, that, on some points (and teetotalism we think one of these), the Common Sense of the WORKERS will prove itself much more than a match for all his egotistic asseverations, even when uttered with the *ex-cathedra* nonchalance of a king of critics, which, we need hardly say, for the information will surprise nobody but himself, Mr Holyoake is not.

THE GREAT UNCLOTHING ESTABLISHMENT.

ESTABLISHMENTS for providing the community with all manner of garments, for show or comfort, have hitherto enjoyed the almost exclusive privilege of advertising their doings and intentions. If, however, we read the signs of the times, or, rather, the announcements in the win-

dows of certain rival establishments to these, aright, such exclusiveness is to be allowed them no longer. True, there has not yet been the enormous placard paraded on the pavement, announcing that John So-and-so is prepared to take his customers' shirts or coats off their backs, or their hats from their heads, with the utmost celerity and completeness—that is an advanced step in advertising not yet reached by the parties referred to; but, as a commencement—a feeler, perhaps—we find certain enterprising merchants (?) occasionally announcing the not-newly added department, in something of the following style:—

'Raffle.—A dress-coat will be raffled for, in the shop of Alias Plunderget & Co., on the evening of Saturday, 26th inst., at eight o'clock. Three throws of the dice for sixpence. Winner pays 2s 6d, to treat the company. The coat is the property of Thrifty Penniless.'

We wonder whether such a business is legitimate in this city, where so few of the publicans' customers have any superfluous clothing—whether it might not, by a very little ingenuity, be brought under the Lottery Act, and, at any rate, whether the parties who thus doubly fleece their victims ought not to find their rebuke in the refusal of their licenses, when they seek their renewal. One thing we are sure of, and it is this, that, however illegitimate, illegal, or shameful, such raffle-traffic may be, it is nothing more than the presentation, in another aspect, of the vast licensed system for rendering the labours of our clothes-making community an abortion, and reducing (as a publican in York lately literally did one poor victim) multitudes of the people to a condition of nude savagism.

One, whom we all profess to reverence, commanded his servants to clothe the naked. Whose servants are they whose daily work it is to strip those who are clothed, or, at all events, to clothe them in rags? Our readers can be at no loss for the reply; and we trust they will ever show themselves wise enough to prefer the Clothing to the Unclothing Establishments.

A GOOD CRY.

THE leaders of political parties are generally never half so solicitous for the possession of a distinctive principle as a distinctive cry, well knowing that, though the larger portion of their followers might not be able to comprehend the one, they all could shout the other. A good cry, therefore, is, in many cases, the battle half-won. Amidst the din and excitement of the conflict, the want of any real sympathy of the party for its symbol is not apparent; but, after the fray is over, and men begin leisurely to survey their position, a feeling of incongruity sometimes steals over them, and they begin to think that the thing for which they had ostensibly fought, had very little real connection with the practical results of their conflict. In such circumstances, the combatants are apt to deem themselves befooled by their leaders, and are ready to turn round in disgust, and to desert the clique which has thus practised upon their credulity. Such, we apprehend, will be the fate of the leaders of

the present forlorn hope of the drinking system. They have marshalled their forces under false colours. They have hoisted, not the black flag, but the flag of liberty, thus seeking to persuade the '*silly ones*' that freedom to drink is essential to *their* freedom. This delusion, it must now be the special aim of total abstiners to destroy; they must show how their views on abstinence, and the means by which abstinence may be prompted, are compatible with whatever measure of rational liberty might be desired by even the most extreme of freedom's friends. Convinced that such a course of action is the course which abstiners ought to adopt, in order to disclose to the publican's patrons the real character of the craft in which they cruise, and the true nature of the agitation to which they have committed themselves, we, with the most unfaltering confidence, look forward to the meeting on the 9th inst., in the Calton Convening Rooms. The accumulation of statistics and of testimonies, in favour of Forbes M'Kenzie's Act, is so great, that the Publicans' Protection Society will find themselves checkmated in their efforts to undo the yoke which that Act has fixed upon them; so that, though using the utmost efforts to organize an opposition fatal to the continuance of the present restrictive system, we doubt not but, even with the assistance of certain '*southern loons*,' the approaching winter campaign of the Glasgow publicans will prove a failure. When the question comes to be fairly tested by the voice of the people, they will find themselves in a miserable minority. We do not mean by this to assert that abstiners proper are a majority in the community—we know they are not; but, unfortunately for the publican, he is not exactly aware of the foes he will have to fight, nor the quarter from which the fiercest opposition to his interests may be expected to arise. We have ourselves often been surprised to find that not a few of the most strenuous supporters of Forbes M'Kenzie's Act were men who ignored all total abstinence organizations. We might deem them illogical in this; but, nevertheless, such was the fact. Thus, in addition to the abstinence phalanx which they have to front, there is a mysterious host, hanging on their rear, ready to harass them in a most energetic guerilla warfare. Placed thus between two fires, we doubt not that the public-house interest will require to capitulate. We have said that we were surprised to find the supporters of the restrictive system even amongst the opponents of total abstinence; but this is not to be wondered at, since the fetters in which the trade now finds itself, have been forged, not by total abstiners, but by men who, for the most part, regard abstinence as extreme and utopian. This, then, which is the publican's difficulty, will prove his opponent's opportunity. Temperance men may note the illogical position of their auxiliaries; but they would be fools indeed, did they not avail themselves of whatever assistance these may be able to give, in the accomplishment of the object they have at heart, the utter annihilation of the liquor traffic.

At the meeting in behalf of the drinking system, held in the Merchants' Hall two months ago, it was amusing to notice the arguments by which

the apologists of the trade sought to veil the odiousness of the pretensions of the Publicans' Protection Society. The most remarkable thing about this meeting was, that the principal speakers were not publicans. The trade seemed unable to muster sufficient power of face to defend itself. Knowing its grim realities, it was impossible, perhaps, that it could do so with anything like success. The oratory, therefore, on that occasion, was reserved for strangers. There was some tact in this. Men who knew nothing of the trade—men, who, if we are to take their word, were neither drunkards themselves, nor the associates of drunkards, were just the men to defend such a trade as that of the publican. They could sublimate and idealise their subject, so that, instead of being a question of drunkenness, gutters, and police-barrows, it became, in their hands, a great question of civil liberty, in which every keeper of a gin-palace was acting a Hampden's part. Sonorous resolutions were proposed which spoke of the tyranny implied in the attempt to legislate as to how the people should eat, drink, dress, and recreate themselves, as if, forsooth, anybody had been attempting to legislate upon these matters. Such resolutions served, indeed, by their vagueness and generality, as convenient texts from which to declaim in the stereotyped commonplaces of stump oratory about British Liberty, Freedom of the Subject, etc. As we listened to these worthies, we could not help saying to ourselves, in the words of Carlyle, 'Well, there surely is an Evangel of Freedom, a real programme of a new era.' We doubted, however, if it could be the good time coming, about which the progress men and poets are so often singing; and we wondered if a feeling of the incongruity of their cause with their arguments never struck the speakers. We know how common it is for men to blind themselves to the true reasons why they pursue a certain course of action. The American slave-holder, for example, pretends he keeps his slaves because it is scriptural, when the real reason he does so is simply the fact that 'it pays;' and the publican pleads for long hours, and a Sabbath-traffic ostensibly for the public good, but, in reality, from his love of pelf. If anything would dispel scepticism respecting the salutary nature of the result of Forbes M'Kenzie's Act, it would be the intense opposition it has awakened amongst the liquor venders. The shoe must pinch somewhere, before there could be such an outcry. Publicans are not men to fight for an abstract principle; we never see them at any time seeking to do so; and, we may depend on it, the present agitation is, with many of them, terribly practical. Already they have the ear of not a few members of parliament, who fancy our principles unpopular, and who, informed of them only by the caricatures of their opponents, may be disposed to consider them tyrannical. It is imperative, therefore, that the friends of the Act should take care not to be out-generaled in the coming conflict. Let them be ready with the most carefully-prepared, and strictly accurate statistics upon the question; let them be able to show the diminution of drunkenness and crime, consequent upon the enforcement of the Act; let them show, as we believe they can,

that there are whole sections of society where its salutary influence has been powerfully felt. Both in Edinburgh and Glasgow, we are happily in a position to point to most beneficial results springing from the measure amongst those classes for whose benefit it was most imperatively demanded. Of course we do not suppose that, by either this or any other Act of Parliament, we shall be able to plant in the wilderness the beauty of Paradise, or set in the desert the verdure of heaven. We say not that the waste places of our cities are all that they should be, since this Act was past; but we have no hesitation in asserting, that even the pariah races, who inhabit those districts, have had their condition considerably ameliorated by its operations; and that in the workman class, located elsewhere, the improvement is even more marked.

A trick of the adversaries of this measure, is to represent its enactment as upon a footing with the absurd and untenable sumptuary laws of a by-gone day. Nothing could be farther from the truth. There is no provision of Forbes M'Kenzie's Act which savours in any degree of the spirit which animated the lawgivers of that antique age. It was with no view to abridge any legitimate or useful liberty of the people, but simply to prevent, or, at least, mitigate one of the sorest scandals of our civilization—to abate a public nuisance, that this law was placed upon the statute book, while the antiquated enactments with which it is sought to identify it, were, for the most part, meant to gratify the prejudices of those who happened to hold the reins of power. To shut the public-house, at an hour long after all other traffic ceases, and on a day when even every lawful calling is suspended, exhibits no bigotry, although it has been stigmatised as such. In fact, we deny to publicans and their apologists any right or title to use the watchwords of freedom, the language of liberty, in vindication of their unhallowed traffic. We are willing that, for this opinion, the trade should look upon us as a band of fanatics, whose rigidly ascetic notions would upset society. We bear the men no enmity, though we seek to destroy the craft by which they have their wealth. We hope, therefore, to see in October such a goodly gathering of the resolute friends of abstinence, as shall show that no stone will be left unturned, the turning of which may help to render the liquor traffic so odious, that the moral sense of the community shall revolt against its continuance.

Meanwhile, for this purpose, we know few better examples abstainers could follow, than that of a 'CITIZEN,' who has, from time to time of late, been stepping into the police offices of Edinburgh, and gazing there upon the *finale* of the drinking system—taking notes of the publican's *finished work*. To have seen these wretched victims of this vice, quaffing their first glass in all the glee of good-fellowship, and amidst all the joy of youth, how little could any one have suspected they should so soon have become a moral malaria in our midst! Yet it is to sustain, in unshorn power, a system productive of such disastrous results, that the present agitation against Forbes M'Kenzie's Act has been set on foot, inaugurated, be it remembered, in the name of liberty! As we con-

template such an agitation, so inaugurated, may we not well say as Madame Roland said, as the gleaming axe was about to number the hours of the high-souled woman, 'O Liberty! what crimes have been perpetrated in thy name!'

Poetry.

H Y M N.

I.

OH man! thou one immortal child,
Endowed with sovereign soul to roam,
'Mid earth's fair scenes, serene or wild,
And proudly say—'This is my home!'

II.

With bounding pulse join life's great throng,
And as a man act out thy part,
To rid thine age of some dread wrong
That daily sears some noble heart.

III.

For what is life if not employed
In quenching ills with dauntless might;
Say, what is life if not enjoyed
In speeding on the reign of right.

IV.

Sure man with God-like powers was crown'd
To seek each upward, Godward end,
Till vice and wrong no more abound,
And earth with heav'n divinely blend!
THOMAS KNOX.

DECREASE IN THE CONSUMPTION OF SPIRITS.

LETTER FROM DUNCAN MACLAREN, ESQ.

SIR,—In May last I addressed a letter to the newspapers on the working of the new Public-House Act, in which I proved, from a Parliamentary return then recently issued, that a great decrease had taken place in the quantity of spirits consumed in Scotland during the nine months in which the Act had been in operation (from 20th May, 1854, to 19th February, 1855), as compared with the corresponding period of the three preceding years. It had previously been maintained with great pertinacity by the opponents of the Act—on the alleged authority of Parliamentary returns imperfectly understood and inaccurately cited—that the consumption had considerably increased under the operation of the new law; and others had appealed to the authority of the Chancellor of the Exchequer in his financial speech, to prove that at all events no decrease had taken place. These statements had obtained considerable credit, especially amongst those who had no favourable feeling towards the Act. In my letter, I took the liberty of denying the accuracy of these statements, and proved from the Parliamentary returns properly analysed, that in place of the alleged increase, or even the continuance of the former stationary consumption, there had been a great decrease. I said—'It is true that Parliamentary returns have been

published which, at first sight, appear to be at variance with this statement; and it is equally true that the Chancellor of the Exchequer, when introducing the Budget last month, and urging the propriety of imposing an additional duty on spirits, stated that no diminution had taken place in the quantity consumed during the preceding year; and I admit that he did not appear to calculate on any prospective diminution under the rate of duty then levied; *but the decreasing revenue will no doubt enlighten him in due time.*'

The 'due time' referred to has now arrived. Through the kindness of Mr Dunlop, M.P., I have procured another return (No. 506, ordered to be printed 11th August, 1855), showing the number of gallons of spirits consumed in Scotland 'for the last five years ending on the 1st July, 1855.' Any one who looks at this return can have no doubt that the Chancellor of the Exchequer, when making his speech on the next Budget, will show that he has obtained a great deal of new light from the facts which it discloses—of decreased quantities and diminished revenues—as compared with his former Parliamentary estimates.

In my former letter I proved that, during the nine months referred to, the decrease under the new Act had been 'at

the rate of 604.277 gallons per annum, or rather more than a pint and a half of *decrease* for every man, woman, and child in Scotland.' These facts were so astounding as hardly to obtain credit till they had been thoroughly sifted; but other facts still more startling, as brought out in the new return, have now to be noticed.

The last year included in the new return was wholly under the operation of the new law, having commenced six weeks after the Act came into operation. The other four years embraced in the return were, of course, under the operation of the old law, with the exception of the six weeks referred to. By comparing the one year with the average of the four years, the return becomes an unimpeachable test by which to decide the questions at issue; and it proves that, during the year under the operation of the new Act, there has been a decrease of no less than 957,830 gallons of spirits as compared with the average consumption of the preceding four years. This is at the rate of two-and-a-half pints of *decrease* for every man, woman, and child in Scotland; or if one half of the population be assumed fairly to represent the young persons and others who do not consume spirits, the *decrease* will be at the rate of *five pints per annum* for each of the spirit-drinkers in Scotland! These startling facts are amply proved by the following abstract of the return—in which I have added 82,080 gallons to the consumption of whisky for 1853, being the proper proportion for the five days, which, from the recent alteration in making up the revenue accounts, that financial year is shorter than the other four years:—

Year.	Whisky.	For spirits.	Totals.
1851	- 7,017,447	277,617	7,295,064
1852	- 6,724,237	243,660	6,967,897
1853	- 7,071,564	274,269	7,345,833
1854	- 6,843,986	260,667	7,104,653
Av. of 4 yrs.	6,914,308	264,053	7,178,361
Year 1855	- 5,991,875	228,661	6,220,531
Dec. in 1855	- 922,498	35,392	957,830

That this enormous decrease has been wholly occasioned by the operation of the new Act, I am not prepared to affirm. On the contrary, I have no doubt that the successive additions made to the duty on spirits within the last two years (amounting in all to about one halfpenny per glass, allowing for the dilution by the retailers) have contributed, to some extent, to the happy change; but from what is known of the sacrifices constantly being made to

supply the craving for spirits, even at the expense of the ordinary necessities and decencies of life, I am persuaded the additional halfpenny required would be found, in the great majority of cases, so as to enable the parties to enjoy their accustomed potations; and that thus the decrease in the consumption, caused by the increased duty, has not been nearly so great as might at first sight be supposed, or as would be produced by a similar increase on the price of most other articles; and that this great social improvement is mainly owing to the operation of the new law in shutting the public-houses during the whole of Sundays, which were formerly their days of greatest sale.

This opinion is strengthened by the well-known fact of the greatly diminished consumption of ale and beer, during the last year, arising, no doubt, from the same cause; for the duty on malt liquors (chargeable on the malt consumed) has not been advanced in the same proportion as the duty on whisky; and yet there is reason to believe that the falling off in the consumption has been proportionally as great. I have not seen any return of the number of bushels of malt consumed in the manufacture of ale and beer, separated from the quantity consumed by distillers, but the following is an abstract of a recent return showing the total quantity consumed for the three years ending on the 1st July last; and it proves that the decrease has been nearly 25 per cent. This may, however, be partly accounted for by the comparatively greater quantity of whisky now made from raw grain:—

Year.	Bushels of Malt.
1853	- - - 4,244,744
1854	- - - 3,755,728
1855	- - - 3,268,101

There can be no doubt that some minor evils have arisen from the shutting up of the public-houses on Sundays—such, for example, as the formation of private clubs for drinking in other than public-houses, and the illicit sale of spirits by unlicensed parties—but when we see the enormous decrease which has taken place in the consumption of spirits, and also in malt liquors, it must be apparent that the evils referred to are far more than counter-balanced by the greater good arising from the Sunday closing of the public-houses. After carefully considering the whole of the facts disclosed by the various returns referred to, and making numerous inquiries on the subject, I can arrive at no other conclusion than that the closing of the

public-houses on the Sundays has been the main cause of the decreased consumption of intoxicating drinks. It is a curious and corroborative fact, that when the public-houses were open seven days each week, the consumption of spirits was at the rate of seven millions of gallons per annum, and now that they are open only during six days each week, the consumption has immediately fallen to six millions of gallons

per annum. The direct and indirect benefits derived from this portion of the act, in its religious, moral, and social bearings, I believe to be of incalculable value; and I trust that all good men will unite to resist any attempt which may be made by interested parties to procure its repeal.—I am, &c.,

D. M'LAREN.

Edinburgh, 27th Aug., 1855.

Correspondence.

THE APPROACHING CONFERENCE.

(To the Editor of the Abstinence Journal.)

DEAR SIR,—My object in penning this note, is to call anew the attention of the friends of our cause throughout the country to the Conference on the New Public-Houses' Act, which is to be held at Edinburgh on the 9th of October. I sincerely trust that nothing will be wanting to render it successful; that the attendance of delegates will be large, and the evidence of the beneficial working of the Act abundant. As many of your readers are aware, I have, along with my brother, Mr Wallace, visited during the past month the principal towns, and held meetings. The attendance has, in every instance, been large and influential; and the feeling of the country is evidently in favour of the Act being preserved in its integrity, or even rendered more stringent. The

publicans are panic-struck. In different places they had conferences of their own, deliberating as to what they ought to do; and in some instances issued placards calling upon the people to assemble in large numbers and denounce the 'teetotal autocrats;' the people came, but came to denounce the traffic in strong drink. Beyond a slight annoyance, in some few instances, from the publicans and their friends, we met with no opposition. Although we have not been able to overtake all the places we could have wished to have visited, I trust that no society will fail to be represented on the 9th October, and that the attendance of individual members of the League will be numerous.

Yours very truly,

WM. REID.

SUGGESTIONS ON THE MONTHLY TRACT SCHEME.

(To the Editor of the Abstinence Journal.)

DEAR SIR,—I find I have but little to add to my former communication on the Monthly Pictorial Tract. There is, however, one point worthy of notice—the use that may be made of it as an advertising medium; according to present arrangements, societies ordering 500 monthly are entitled to have the name of the society and meeting printed on their quantity. In all places where a regular meeting is held, an effort should be made to reach this number. Not only would the principles of our movement be thus carried into 500 families in the neighbourhood, but an announcement of the meeting likewise, and I am persuaded that this would have a good effect in increasing the attendance.

But, with a little extra cost, societies taking a less quantity might secure this advantage. Slips, the breadth of the tract, could be got printed, containing

the time and place of meeting. Where the former is irregular, and the latter varies, blank spaces could be left to be filled in with the pen. One thousand such slips could be got for a few shillings. In many places it might be difficult to get such small notices printed; but I am sure the Secretary of the League would gladly undertake to provide them, and have them enclosed in the tract parcel, at cost price. A copy should be attached to or folded inside each tract, or they might be handed out separately while distributing the tracts, with a request that the parties receiving them would attend the meeting.

Some months ago the weekly meeting of the Edinburgh Society had become very small, and the committee adopted a similar expedient with the most marked success. Copies of the advertisement for

each meeting were circulated amongst the friends, requesting their attendance at, and interest in, the meeting. You will see at a glance that the above is, in many respects, but a modification of this plan, with the advantage that the two-fold purpose is served by the one visit, of conveying temperance information to those who will not come to hear for themselves, and knowledge of the temperance meeting to many who otherwise would not have heard of it.

Fully satisfied that system is almost everything in this scheme, it is of the utmost importance that every means should be adopted that will assist in securing regularity in the work. Publishers and purchasers would do well to avail themselves of the experience of the various monthly religious tract associations. Some time ago I privately suggested that it might be advisable to have slips containing the most useful queries to be filled up by the tract distributors every month, and returned to the superintendent, but the irregular manner in which temperance tracts have generally been distributed, has prevented their use to any considerable extent.

These should now be pressed into service. Three or four copies should be sent along with each hundred tracts for, say, three months; and to secure that they be actually used, let the supply in future be according to demand. Their use would materially lighten the labours of superintendents, and increase the interest of distributors.

I will close, meantime, with a reference to contributions. Let societies not be faint-hearted in this matter; it will take a few months to develop the resources. Relying upon the notice at the end of the tracts, each distributor should, nevertheless, be provided with a small book for entering the receipts. This will inspire confidence on the part of the givers.

Instead of promising any further correspondence, I would urge upon superintendents and distributors under our own scheme, to give us some of their experience in the work. I question if one page of the *Journal* could be more profitably filled up for months to come than with such correspondence.

AN OLD TRACT DISTRIBUTOR.

Operations of the Scottish Temperance League.

THE NEW PUBLIC-HOUSE ACT.

A deputation from the League, consisting of the Rev. Messrs Reid and Wallace of Edinburgh, have, during the by-gone four weeks, visited the principal towns, and addressed large and influential meetings, on the nature and operations of the new Public-Houses' Act.

They visited Hawick on the 20th August. The meeting was held in the Congregational Chapel, which was crowded. Here Forbes M'Kenzie's Act is a dead letter, the Police Commissioners having instructed their officers to take no notice of its violation. The consequence is, that drunkenness on Sabbath is as common as ever. The deputation strongly urged the propriety of temperance men looking after the election of Police Commissioners.

At Galashiels, on the following evening, the deputation met with another large meeting in Dr Henderson's Church. The publicans had published placards calling upon the inhabitants to assemble and defend their rights. They obeyed, and did so by heartily cheering the sentiments of the speakers.

At Dunse, on the Wednesday evening, the meeting was good. Here the Act has been pretty fairly dealt with. Thanks to the energy of the Total Abstinence Society.

On the Thursday evening, Mr Wallace addressed a large meeting in Dunfermline; and, on the Friday evening, both deputies attended a meeting at Leith. Here the publicans mustered in some force, but, beyond a few hisses, bore quietly the fire of the temperance advocates.

On the following week, the deputation visited Kirkcaldy. Mr Wallace preached a most effective sermon on the Sabbath evening, to a large congregation, in the Abbotshall Parish Church; and, on the Monday evening, he, along with Mr Reid, addressed an overflowing meeting in the Baptist Chapel. On Tuesday, Mr Reid visited Perth. The meeting was held in the City Hall. There could not be fewer than 1500 present. The publicans had issued placards, calling upon the inhabitants to muster strong, and denounce 'the teetotal autocrats.' The people did muster strong, and so did the publicans, who did what they could to disturb the harmony of the meeting; but, on the police being called in, they ceased their annoyance. At Montrose, on the Wednesday evening, the deputation were again favoured with a large attendance. Several ministers and other influential inhabitants gave the meeting their countenance. On the following day, the deputation visited the village of Ferry-

den, across the water from Montrose, where the temperance cause has done a great work. Since the visit of Mr Gough, in February, the fishermen have, almost to a man, become abstainers. They have now better furnished houses, go to sea without whisky—a thing not before known since the place was a village—have opened a coffee-house and well-furnished reading room, and have some £2000 in the savings bank. Such has been the effect of this social revolution on the traffic, that the publicans lately petitioned for exemption from poor's rates. One of the presiding justices told a certain minister that 'the temperance people had done more good in the place than he had done in thirty years.' Another clergyman said, 'he must acknowledge the greatest vice the temperance people had rendered to the place; but that he feared that the people would break out again, and be worse than before.' No thanks to him, if his prediction is not fulfilled. On the Thursday evening the deputation visited Aberdeen. Here, also, they had a large meeting. They came in 'the nick o' time;' for a motion had been tabled at the Police Commission, a few days before, to the effect that the officers be instructed to take no notice of the violation of the Act. A quotation from the newspaper report of the proceedings at this meeting of the Police Commission will be amusing. The mover of the motion was a Mr Duncan, who in support of it said—'I rise to make a motion regarding Forbes McKenzie's Bill. I move that the instructions given to the police be withdrawn—

"For Romans, in Rome's quarrel,
Spared neither land nor gold,
Nor son, nor wife, nor limb, nor life,
In the brave days of old.

Then none was for a party,
Then all were for the State,
Then the great man helped the poor,
And the poor man loved the great;
Then lands were fairly portioned,
The spoils were fairly sold,
And Romans were like brothers,
In the brave days of old."

I have further to say that in carrying out this unconstitutional bill it has been all done under the spy system. If low parties choose to act as spies let them do so, but the police should not be insulted by being appointed to such degrading duty.

Another member of the Commission sent the following letter:—

'Having to be from home on Monday, I request to be allowed to give the following notice of motion:—"That the police cease to bring up cases under Forbes McKenzie's Act, and to enforce only their own police regulations, which are sufficiently stringent." An open and gross breach of the Act having been committed in the

"Royal," on the 1st instant, under the highest authority, and with the day police in attendance, and a similar affair in the "St Nicholas" a few days after, no motion may be required, as, except the Board declare that there is "one law for the rich and another for the poor," it must now be understood that the police are no longer to interfere with the "public or the publicans," unless when riotous or disorderly conduct calls them. Should any such resolution be adopted by the meeting, I of course withdraw my resolution.

'(Signed) GEO. STIRLING.'

'Mr Clunes said that was the subject to which he meant formerly to refer. A great deal has been said about this; and he did not think Forbes McKenzie's Act was intended to bear on the poor, and not on the rich. Many parties had been brought up and fined for breaches of the Act, and he did not see why the "Royal" should not be followed up as well as others. ("Hear, hear," from Mr Ness.) It was well known that, on the occasion referred to, the house was open till morning, with policemen at the door, and there could be no doubt it was a gross breach of the law.

'The matter ultimately dropped till next meeting.'

We venture to say that anything more reckless than this, in the way of official men tampering with British law, has seldom been met with. The reference to the 'Royal' regards a party which met at one of the chief hotels, among which were the Lord Provost and some of the magistrates. Mr Wallace, in his happiest manner, disposed of Mr Duncan's poetical argumentation; and, if we may judge of the inhabitants of Aberdeen as a whole, from the spirit which animated this meeting, the publicans in the police commission have small chance of carrying their motion. Surely it is time for a conference to take under consideration conduct so disreputable. On Sabbath, 21 September, Mr Wallace preached to a crowded congregation at Irvine, and, on the evening following, he and Mr Reid addressed a large meeting at Cumnock, and another at Sanquhar on the Tuesday evening. Here the public-houses have come down, within a few years, from 27 to 3. So much for the efforts of a few right-hearted men. The deputation proceeded to Dumfries on the Wednesday, and were again favoured with a large and most influential audience. Mr Reid has since lectured upon the nature of the Act and its operations, at Ayr, Paisley, and Alloa. Everywhere, the deputation found the feeling of the people strong in favour of the Act. Where it has failed, it has done so solely through the unfaithfulness of those intrusted with its administration, and not from its own inefficiency. From what the deputation learned, a large body of important facts will be laid before the Con-

ference to be held at Edinburgh on the 8th October.

THE LEAGUE AGENTS.

PLACES VISITED DURING THE PAST MONTH.

MR GREER.—Longridge, Dumbarton, Portobello, Edinburgh, Leith, Musselburgh, North-Berwick, East-Linton, Dunbar, Coldingham.

MR WILSON.—Biggar, Cardwath, Carluke, Monkland Iron Works, Wishaw, Airdrie, Govan, Glasgow, Dumbarton, Coatbridge, Greenock, Duntocher, Bowling, Old Kilpatrick, Oakley, Crossgates, Lochgelly, Kinross.

MR THOMAS REID.—Glasgow, Camlachie, Lanark, New Lanark, Penrith, Bampton,

Haltwhistle, Haydon-Bridge, Langley, Hexham, Shotley-Bridge, Blackhill, Annfield Plain, Castleside, Crook, Wotton Park, Old Sheldon, Darlington, East Cowton, Bedale, The Forest, Catterick; Yarm.

MR MALCOLM M'FARLANE.—Glasgow, Bushy, Hamilton, East Kilbride, Chapeltown, Strathaven, Torrance, Govan, Dumbarton, Larkhall.

MR JOHN ANDERSON.—Edinburgh, Dalmeilington, Craigmark, Ayr, Stranraer, New Luce, Creetown, Gatehouse, Haugh of Urr, New Galloway.

MR GEORGE EASTON.—Galewood, Ford-Moss, Dodington, Wooler, Kennerston, Ewart, Ford-ford, Lowick, Holy Island, Berwick, Spittal, Shotley-Bridge, South Shields, North Shields, Ennmuhaugh.

Temperance News.

SCOTLAND.

EDINBURGH.

Total Abstinence Society.

The nineteenth anniversary meetings of this association were held in Richmond Place Chapel (Rev. H. Wight's), on Tuesday and Wednesday evenings. Mr E. Murray, president of the society, occupied the chair on both occasions, and in the course of his introductory remarks on Tuesday evening, he referred to the progress of the society during the past year. He stated that in no previous year in the history of the society had its operations been more faithfully and vigorously conducted. They had held a very large number of public meetings in the city, and had been successful in securing the assistance of the most talented lecturers in the country. They had also, in co-operation with the Half-Holiday Association, got up a series of Saturday afternoon lectures and concerts during the winter months, which had been highly appreciated. A series of twelve sermons had also been preached to crowded audiences, in the Music Hall, by eminent ministers, who had faithfully and earnestly advocated the principles of temperance. In the course of the year, the committee had distributed in the city no fewer than 213,592 pages of temperance literature. A staff of visitors, consisting of fifty-two individuals, had, with exceedingly praiseworthy perseverance, been calling on the members who joined the society, and this department of the society's operations had been found to be of immense benefit. The chairman concluded by an appeal in behalf of the funds of the society, to enable the new committee to prosecute their work with vigour during the winter. The Rev. John Kirk, Mr Wm. Forsyth, and Mr Thos. Knox, then addressed

the meeting, and at intervals the Abstainers' Musical Association sung several of their best pieces. The chapel was crowded to excess, and the speakers and choir were, in the course of the evening, loudly applauded. At the close forty-nine individuals were enrolled as members of the society.

The Annual Meeting of the Members was held in the same place, on Wednesday evening. The business was opened by Mr Cameron, secretary, reading the report. This document was a very cheering one. It showed that, during the past year, considerable progress had been made. The committee hail the open opposition of those engaged in the manufacture and sale of intoxicating liquor as a hopeful sign. 'This class,' says the report, 'during the early history of the temperance movement, treated with indifference the efforts of its friends; but now, from the position it has assumed, the interest with which it is surrounded, and the encroachments it has already made on the traffic, they apparently feel that silent indifference is no longer compatible with safety to their interests.' During the past year the weekly meetings held every Tuesday evening in Richmond Place Chapel, at which music has been introduced, have been well attended; lectures have been delivered, apart from these, by Dr Lees, Mr Gough, Mr Robert Lowery, and Mr Thos. Flinn; 3253 persons have been enrolled as members; one meeting has been held, under the auspices of the Lord Provost, to consider the working and results of the Public-Houses' Act, and another to promote the reduction of licenses, of which fifty-three less had been granted in Edinburgh than in the previous year; a most successful series of twelve sermons had been delivered in the

Music Hall, on Sunday evenings, by ministers of the Established, United Presbyterian, and Evangelical Union Churches; a series of lectures and concerts had been got up, in conjunction with the Saturday Half-Holiday Association; a most satisfactory festival had been held on New-Year's day in the Music Hall, and a public soiree given at a subsequent period to Mr Gough; while the 'Edinburgh Series of Temperance Tracts' had been completed by the publication of Nos. 10, 11, and 12, by Mrs Balfour, Mr A. Prentice of Manchester, and Mary Carpenter, respectively. In addition, the society had during the year circulated 213,592 pages of temperance literature, including 5000 tracts at the weekly meetings, 2000 copies of the Rev. John Ker's tract, 'The First Year of the War,' 200 newspapers containing articles bearing on the temperance question, and a copy of the Rev. William Arnot's tract on 'Toasts at Ordination Dinners' to each of the clergymen in the city. The city had been divided into fifty-two visiting districts, and the visitors' note-books showed that of the 1616 persons who had taken the pledge, 1024 kept it, 244 broke it, and 348 were 'not found.'

After the reading of the report, which was unanimously adopted, the treasurer's account was read, from which it appeared that the total expenditure of the Society during the year, which was a trifle under the income, had been £1513 13s.

A series of resolutions, conveying votes of thanks to the committee and the chairman, were then adopted—the chief speakers being Messrs T. H. Milner, Gordon Stuart, W. F. Cuthbertson, Harry Armour, Robt. Murray, etc. New members of committee, in room of the fourteen who retire, were then elected, and the proceedings terminated.

GLASGOW.

Abstainers' Union.

During the past month five meetings have been held in the Saloon of the Trades' Hall, which have been well attended. The speakers were Revs. James Wilson and J. D. Drummond; Messrs Cron and McLellan, divinity students, and Messrs James Wilkinson and James Cunningham, and Mr McDonald from Edinburgh. The meetings have all been interesting, and a considerable addition has been made to the membership of the Union. Arrangements are completed for a course of sermons in the City Hall, which will be commenced this month and continued till June next.

Western Temperance Society.

The Western Temperance Society held their fifth annual meeting and soiree on Friday evening, 14th September—Mr Inglis in the chair. The hall was crowded to excess. Interesting and suitable addresses were delivered by the chairman, and Messrs

Torrens and Mitchell. During the past year 50 public meetings and 5 soirees have been held, and all well attended. 325 adult members have been enrolled. The financial affairs of the society are in a prosperous condition.

EAST LOTHIAN TEMPERANCE AGENCY.

This association was organised in the spring of last year, Mr Peddie, their agent, is now making his fourth tour of the county, lecturing at 42 different stations and distributing 13,500 pages of letter-press each journey. The report refers with satisfaction to the establishment of temperance refreshment rooms in Haddington, and the operations of Forbes McKenzie's Act. The number of police cases for the county, burghs excluded, connected with intoxicating liquors, had been reduced during the first year from 362 to 300. A very interesting table is introduced showing the population, cost of pauperism, and number of public-houses in each parish of the county. A similar table shows the connection between public-houses and crime. The income has been £122 18s, the treasurer has a balance in hand of £9 2s 8d.

GREENOCK.

From the Nineteenth Annual Report of the Greenock Abstinence Society, just received, we learn that, during the past year, this society has been very successful in its operations. They had Mr Alexander Lowe employed as missionary for a season. They had distributed 35,000 pages of temperance literature—72 meetings had been held in the course of the year, including one on the license system, and another on the destruction of grain—there had been added to the roll 940 members. The income for the past year amounted to nearly £100, and the expenditure was rather more, with a balance in hand of £31 4s 8½d.

PAISLEY.

Abstainers' League.

The Annual Meeting of this Association was held in their hall, High Street, on 10th September. The report and abstract of treasurer's account read, were of the most cheering description. After the adoption of report, and election of office-bearers, a soiree was held in the same place. James Johnston, Esq., occupied the chair. The meeting was addressed by Mr Drummond, Glasgow, Messrs Bird and Winning, Paisley, and others. The hall was completely filled, and all present seemed to enjoy themselves.

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MONDAY, 1st October, 1855.

THE
ABSTAINER'S JOURNAL.

NOVEMBER, 1855.

Miscellaneous Contributions.

JOTTINGS FROM THE JOURNAL OF A MEDICAL STUDENT.
No. VI.

HOSPITAL NURSES.

WE entered another ward. A well-dressed, smart, tidy, nurse was bustling about in the trail of the doctors, seemingly intent on the welfare and comfort of those committed to her care. The ward itself was scrupulously clean, the beds neatly made, and the patients tidy and supplied with all the conveniences their condition required.

‘The superintendent is surely fortunate in having secured for the institution the services of such a respectable-looking, active and kind person as that nurse appears to be; a favourable contrast to the two last,’ I remarked. ‘Her manner and appearance would indicate that she had once moved in a superior position in society; she shows, moreover, all the care and kindness of a mother to those under her charge.’

‘My dear sir, that woman I have long suspected, and have just been satisfied this morning, is a whited sepulchre—a monster of iniquity—a wolf in sheep’s clothing. She has been well educated, can read and write well, is shrewd and intelligent, but cunning and diplomatic; her connexions, to say the least, are most respectable. She has been about a year in the service of the hospital; her conduct towards the patients has frequently, of late, been suspected not to be quite what it ought: only last night, she was found guilty of a most heinous offence, and

to-night she will probably leave her situation in disgrace. Several patients in this ward have, of late, required considerable quantities of wine and spirits—especially cases in the last stage of fever, phthisis, and similar exhausting diseases. The fever victims, in particular, are utterly prostrate and helpless, and quite unable to give any account of the treatment they receive at the hands of the nurse, who should be their warmest friend and readiest protector; other patients are deterred from making complaints of inattention by the fear of her severe displeasure and its consequences. The physician has repeatedly expressed surprise that the stimulants produced no beneficial effect, and several deaths have taken place within a comparatively short period. The clue has been at last discovered. His assistant, suspecting the true state of matters, took occasion to pass through the ward and summon the nurse at an unusually late hour last night. She was found drunk with a companion, who was comparatively sober, and who, when taken aside and put upon oath, confessed that that woman (who appears to be divining our suspicions) had not only drunk all the wine and spirits sent up for the use of the patients in her ward that night, but that she had been in the habit of doing so for a long period. On being asked why—knowing all this—she had not informed the

proper authorities, she confessed she had been deterred or terrified by the certainty, from her knowledge of her companion's temper and character, that her life would be most miserable for the future. Hence several lives—how valuable and important, we know not—have been deliberately sacrificed to pamper the vile tastes of an unprincipled woman. You may contrast for yourself her activity and attention before the physicians and authorities in broad daylight with her midnight debauches at the expense of human lives!

I shuddered, as I looked on the wretch, and thought of the dreadful enormity of her offence and of the danger of such a habit in a person occupying a position of such responsibility. I watched her, now, with a very different feeling from admiration. I regarded her as a Clytemnestra or Mrs Manning. She noticed the fixity of my glance, and busied herself still more actively among the patients as she passed from bed to bed, arranging a table with food and medicines carefully by the side of one patient, tenderly smoothing the pillow of another, bringing a bottle of hot water for the feet of a third, kindly patting the wan hectic cheeks of a fourth. I instinctively looked from nurse to patients, and noticed each one by turns, of the latter, become motionless and quiet, while the eyes of the others were turned furtively and cautiously towards her, as if watching all her movements with extreme suspicion. It was not now difficult to perceive the mark of habitual tyranny in the terror-stricken countenances of these unfortunates—to account for the perfect quiet and order which prevailed—and I recoiled with horror from the picture which my fancy drew of her secret and midnight doings among her unoffending, helpless victims. While taking a mental retrospect of this woman's life, I could not help thinking of her possible future. Discharged from a situation of trust and responsibility for one of the greatest offences of which a human being can be guilty—that of deliberately sacrificing the lives of fellow-creatures; unable to procure another situation from want of recommendations; her character and reputation ruined for life; now rendered reckless by having no character to support—she will give full scope to her vicious propensities, become steeped first in degradation, and next in guilt and crime, associated with the most infamous of her own and the opposite sex; and, as a natural result, may terminate her horrid existence in a prison,

in some of our penal colonies, or, perchance, on the scaffold!

The same vice has recently been complained of among the hospital orderlies in certain military hospitals at or near the seat of war: these are soldiers appointed to act as nurses to their sick and wounded comrades. Much has been lately said and written on the deliberate sacrifice of the lives of thousands of our brave soldiery, indeed of whole armies, to the trammels and prejudices of official routine—red-tapeism, nepotism, bureau-ocracy, and so forth. The men who have stood undaunted before the murderous cannon's mouth on the bloody fields of Inkermann or Balaklava, and who have so nobly maintained in its pristine splendour, or, we may almost say, increased the renown of the chivalry of England, are represented as falling easy victims to the foolish and preventable mistakes of superannuated commissaries. But who can calculate the number of the same lives that have been deliberately sacrificed to the intemperance of their comrades. When we consider the probability of the frequently scanty supplies of wine, and the certainty that, from the multifarious and arduous duties of the hospital medical officers and other officials, the care of the sick and wounded must devolve, in no small degree, on these orderlies, who would be naturally expected to show unremitting attention and kindness to their unfortunate companions, the enormity of their offence—the consumption of the wine and spirits intended for the restoration of the weak and helpless victims of fever or dysentery—becomes more apparent. In a minor degree, intemperance is the cause of daily scenes which, to say the least of it, are disgraceful to the British camp: the carrying in of the drunk frequently ranks, in equal measure, with the carrying in of the wounded, and must occupy the time and attention of a vast number of soldiers, and appropriate the use of many ambulances and similar conveyances which ought to be more profitably employed. Is it not vexatious that, while we as a nation are making the most anxious and self-sacrificing efforts to increase the comforts and raise the position of our soldiers in the Crimea, many of themselves are thus deliberately wasting their substance in riotous living—taking the surest and most effectual means to predispose their constitutions to be affected by the subtle poisons of Crimean fever, cholera, or dysentery? Therein lies, I may incidentally take occasion to remark,

one of the great advantages of *volunteer female nurses*, and especially of lady nurses, over hospital orderlies or other species of soldier-nurses. Unlike hired attendants, who are, frequently, not only devoid of high or holy motives of any kind, but blunted to the ordinary feelings of humanity, *they* go to the military hospitals at great self-sacrifices, and in spite of all dangers—leaving home and family, friends and country—risking health and life itself, having at heart the best interests of the sick and wounded soldiery, and *these alone*. Prompted by a holy sense of duty and usefulness, and by a general sympathy for suffering humanity, no labour is too severe, no attention too protracted; no mother could be more assiduous in holding the wine-cup to the soldier's parched lips, more watchful in anticipating his every want, or more efficient in reviving his drooping spirits by the sweet smile of encouragement—a moral medicine much more potent than all the drugs contained in the military medicine chest. But I have allowed my fancy to waft me from a civil to our military hospitals. To return to our hospital nurses. The narratives I have given are by no means, I am ashamed to own, descriptive of extreme cases. I have frequently known nurses and attendants discharged for similar *crimes* (for as moral crimes of the deepest dye do I regard them) in similar institutions. A friend of mine lately, who had at the time charge of a large cholera hospital, on visiting one of his wards at an unexpected hour during the silent watches of the night, found a night nurse—specially appointed to attend for 6 or 8 hours a patient in an advanced stage of cholera—lying drunk before the fire; and what was infinitely worse, the patient, (who probably in the last agonies of cramp had tossed off the bed-clothes and tumbled out of bed; or who, in endeavouring to reach, it may be, a cup of cold water, had miscalculated her own strength by getting out of bed, sunk on the floor prostrate and helpless, and there expired, uncared for—untended) was lying dead beside her who should have been her friend and protector. Patient and nurse lay side by side—the one sleeping the sleep of death, the other that of drunkenness!

My thoughts were too full for utterance. My friend looked on me with an air which seemed to inquire, 'Had you any idea, when you entered upon your self-imposed, but glorious task, that you should learn such lessons, see such pictures of human depravity?' My look must equally have implied my answer; for I felt a sense of the deepest humiliation at the views of moral obliquity and guilt so unexpectedly opened up to me. On the plea that I had already trespassed at too great length on his valuable time, I hastily bade the doctor good bye, and went home to ruminate on the day's occurrence.

He stopped me in shaking hands to make one further observation: 'There are innumerable instances in every hospital, and doubtless in all large establishments, public or private, of dismissal of servants for inattention or misconduct springing in a thousand ways, directly or indirectly, from intemperance. I have known many instances of young men in the prime of life—active, intelligent, healthy fellows, who ought to have been industrious and useful members of society, wandering from place to place, and from pillar to post, in consequence of being dismissed from their situations for misconduct arising from intemperance. No warning sufficient, no caution heeded, no motive powerful enough to restrain their morbid appetite. Such a person will perhaps behave well in a new situation for weeks or months, and his natural intelligence and the fruits of a good education render his services most acceptable and valuable to his employers; he is in the fair way, if *steady* (how much is comprised in that simple word,) to advance in his trade or profession; his friends and companions begin to augur well for the future, and fondly hope, or believe, that he has been severely schooled by past follies, and has now turned over a new leaf in the book of life. But he suddenly disappears from his place of business; his landlady, his relatives, can give no information. A few days afterwards he is found in a police dungeon, in an hospital or jail, or it may be in the house of some widowed mother, whose cup of affliction he is now filling to overflow—whose grey hairs he is fast sending "in sorrow to the grave."

LETTERS TO THE REV. JAMES GIBSON, A.M.

LETTER IV.—(Concluded.)

Thirdly. You will, I have no doubt, admit that when Christian men are ex-

horted to non-conformity to the world, it is required that *they abstain from*

everything done by worldly men which would destroy their peculiar influence as Christians, and make it nothing better than the influence of the worldling. All Christians acknowledge the duty of seeing to it that their influence be pure, healthy, and specifically Christian. Indeed, it is abundantly manifest that it is upon this very thing, the moral influence, the leavening energy of godly lives, that God depends for the propagation of truth and goodness—the establishment of the empire of love in the world; and, howsoever a man may wear the Christian name, he is then conformed to the world when his moral influence has ceased to be of an elevating and purifying kind. Now, the question, sir, which you and I have to answer to ourselves is, whether a Christian man's continuing to support the drinking usages of our country interferes with the purity, the elevating and Christian character of his moral influence? I have no option but to speak out what my moral judgment dictates. It seems to me clear that the support of the drinking usages of this country, in the present state of society in the matter of using intoxicating drinks, vitiates Christian example, and conforms the Christian man's moral influence, in this particular, to that of the worldly man. I am far from meaning that the moral influence of the moderate-drinking Christian's life is no better, in any respect, than that of the moderate-drinking worldly man. Nor do I mean that the moral influence of the entire life of any given Christian total abstainer must necessarily be higher than that of any given moderate-drinking Christian. It may often be quite otherwise. I refer here to the single matter of our drinking usages; and I repeat it, as my conviction, that the support of our drinking usages vitiates Christian example, and conforms the Christian man's moral influence to that of the worldly man.

Our drinking usages are fairly chargeable to the drunkenness which prevails in the land. There is no room for argument here; it is a matter of fact. Now, every man who sustains these usages by his example, is actually contributing so much to keep in existence, and maintain in productive operation, the great cause of drunkenness. The Rev. Albert Barnes says, with regard to slavery, that it only requires the churches of the United States to reprobate it, and to bring their whole influence to bear against it, in order to its extinction over the whole continent of Northern America. What is true with

regard to slavery there, is true with regard to drunkenness here. Let the churches denounce our drinking usages; let abstinence become the badge of the Christian, and drunkenness would, I do not say disappear from the land, but it would disappear from the higher, middle, and respectable working classes of society; it would confine itself to the dangerous and criminal class, and there it could be dealt with by legislation. *It is in the power of the churches, by discountenancing our drinking usages, to exterminate drunkenness.* It is in the power also of every individual Christian man to wash his hands of all blame in the matter of producing drunkenness, by discountenancing our drinking usages within the circle of his own influence. I cannot feel, my Christian brother, that it is too much to ask you to do this; or that I am chargeable with any breach of charity when I point you, and those who agree with you, to those usages of which you have avowed your support, and say, 'Be not carnal, and walk as men.' 'Be not conformed to this world.'

It has often been a matter of wonder to me on what principle the churches, and Christian men in general in this country, have proceeded, in determining what is worldly and what is not, as a matter of influence. I find, for instance, that it is regarded as worldly to attend the theatre. You will find Christian men who will say, each one for himself,—'I could go to the theatre with much pleasure; I should probably derive nothing, from hearing Hamlet well played, but a gratification of my taste, and a quickening of my mental and moral nature; but I shall not go: the influence of the theatre is, upon the whole, bad, very bad; it has ruined many young men and women, and I should feel as if I had some share in their ruin did I countenance them by my presence.' All honour, I say, to the man who talks and acts thus. This is the true spirit of Christian virtue; there is some understanding here of the exhortation, 'Be not conformed to this world.' Even were the man wrong about the theatre, which he is not, I should still say, all honour to him. But what shall we say when we find this very man doing business with a neighbour, and retiring into a public-house to settle it over a glass of spirits and water, or at his own table, surrounded by his sons, daughters, and friends, giving his sanction to the drinking usages of society by the circulation of intoxicating drinks? Shall we not

say to him, 'Man, brother, dost thou not know that the influence of our drinking usages is bad, very bad; that many young tradesmen, such as that one with whom thou tookest spirits and water to-day, have fallen victims to a taste for strong drinks, generated by those sips taken in the way of business; that many young men and women, such as those who now sit around thy table, have imbibed a destructive taste for intoxicating drinks at the family board? You will not go to the theatre because its influence is bad; the influence of our drinking usages is worse. The theatre has slain its thousands — our drinking usages their millions! Young men and young women are ruined by the theatre, and you feel as though you would have some share in promoting their ruin if you countenanced them by your presence; how is it that you do not feel that you have some share in the ruin of those whom strong drink destroys, when you countenance those drinking usages by which they are ruined?' I join in the strongest terms of condemnation that have ever been uttered against the demoralising tendency of the theatre; but I demand that our drinking usages, which have done a hundred-fold the mischief which has been done by the theatre, be not passed over, as though they were of a neutral character. I am utterly at a loss to understand how it should be that the theatre should be so vehemently denounced as an institution of the world, with which the church should battle, while our drinking usages are treated with a veneration which would hardly be unfitting if they were a peculiar institution of the church, which she is bound to defend.

I have no doubt it will be objected, that intoxicating drinks can be taken in moderation; that it is the part of the Christian to do so; and that when he does so, his example extends only to moderate-drinking, and that he is responsible for nothing beyond that; but let him go to the theatre, and there can be no discrimination — his example is a countenancing and support of the whole institution, and he is responsible for all its results. This is, I know, a common argument. In effect, though not in connection with the illustration I have here used, it is your own. My first feeling about it has always been one of unaffected surprise that there should be so jealous a defence of the right to drink moderately, as though it were some great privilege. It seems to me that it would argue a more healthy feeling, if,

considering the vast amount of wretchedness and moral evil which our strong drinks have produced, there were found an impatient anxiety to get rid of them, in every shape, and at whatever cost. But let me remind you that whilst it would be all well if it were a mere question of the Christian's own interests for him to be able to say, 'I only drink in a very moderate manner,' it becomes very different when the question refers to his influence upon others. To such an one — and I do not go beyond your own profession in assuming that you, sir, are such an one — I would say, 'You drink in a moderate manner! but in doing so, you support the drinking usages of society, by which all our drunkenness is made, and you are the strongest support which these usages have. Your respectability reflects itself on them; the young are encouraged to drink by your eminently safe and respectable example. If they had found none but drunkards drinking, they would never have tasted.' You drink moderately, you say, and you are only responsible for the legitimate results of a moderate-drinking example. I am not sure of that. It is patent to common observation that there are many men in society who cannot drink moderately; for them to drink at all is to go to excess. Now, we move among such men; and I hold it is our solemn duty to consider not merely what our example is in its own proper moral quality, but what effect we have reason to believe it is likely to produce on those who are in a position to imitate it. If we have any reason to believe that there are about us persons who will be drawn to an excessive indulgence in their attempts to imitate our moderation, then that moderation should give place to abstinence.

There is only one thing which I can conceive of as being of sufficient weight, with these considerations before us, to warrant even hesitation in deciding to abstain from the use of intoxicating drinks, and to discountenance actively the drinking usages of society, as part of the duty imposed upon us by the exhortation, 'Be not conformed to this world,' — it is, that intoxicating drinks are necessary, as beverages, to man's life; or, that they produce, by their moderate use as beverages, an amount of good which would not be otherwise produced, and which all the evils flowing from their abuse do not counter-balance. But who will stand up and urge this plea now?

In conclusion, sir, let me ask you to reflect on the whole matter in this shape: Suppose that at present, for the first time, it were proposed to introduce intoxicating drinks into the intercourse of social life; that we were utterly free from the peculiar forms of evil which these drinks have generated among us; and that now some proposal were made to bring them in as symbols of cordiality which friendship might exchange, as beverages to be used when friends gather in festive assembly, or where they meet to condole with the bereaved, and in the family circle, where suspicion of evil is asleep, where young life confidently unfolds, and where the seeds of character and destiny are silently dropped into the soul; and suppose, when this proposal is made, it appears, on a close examination of the matter, that, if these drinks are introduced, they will environ the path of men with a new, most powerful and insidious temptation; that they will move the passions of those who freely use them into an unwonted strength, and raise them to a malignant sovereignty; that they will check in his spiritual career many a one who had run well; that they will take the sons of pious mothers from their side, and transform their hopeful young beauty of character and person into bleared and bloated sottishness; that they will originate a new class of offences in the church, defiling its beautiful garments, paralysing its strength, burdening, harassing, baffling its discipline, and clogging the movements of its aggressive

agencies; that they will be the ally of vice, ignorance, and everything pestilent; mightier, more devoted, and more successful in the service of the god of this world than all other agencies put together: suppose that all this were known with regard to the operation of these drinks, then how, I ask, would the proposal to introduce them be treated? I believe that the ministers of religion and the churches of Christ would rise as one man, and protest, in the name of religion and human love, against their introduction. The Scriptures would be quoted against them; their introduction would be denounced as the device of essential worldliness. Leagues would be formed—Government would be appealed to—an indignant agitation, now with a clang like the ring of arms, and anon with a sound like the voice of prayer, rising from it to heaven, would move the whole land. No invasion of a martial enemy would create an intenser excitement, or meet with a more resolute repulse. Well, intoxicating drinks have been introduced among us. They have produced more than all the evils I have faintly described; and let me ask you, sir, whether, as you would certainly have resisted the introduction of those drinks, if their operation had been foreseen, you should not join with us in our attempt to expel them, now that their operation has been proved?—Yours, &c.,

ALEX. HANNAT.

Dundee, 12th Sept., 1855.

Poetry.

DINNA GI'E HER DRINK, MY LADDIE.

(AIR—' *Dinna ask me gin I lo'e ye.*')

DINNA gi'e her drink, my laddie,
Gin your love be true;
Dinna gi'e her drink, my laddie,
Gin she's true to you.
And dinna ask her gin she likes it—
Troth, she daurna tell!
The day may come, when, wi' sair heart,
Ye'll answer that yersel'!
Dinna gi'e her drink, my laddie, &c.

The day may come—it may be near—
She'll aiblins be your wife;
She'll aiblins mak' some house *your* hame,
An' gi'e *your* bairnies life!
Then, oh! gin ye wad lo'e your wife,
An' keep her pure and fair,
An' bless your hame, an' bless your bairns,
Oh, gi'e her drink nae mair!
Dinna gi'e her drink, my laddie, &c.

But gin ye'd wither a' her love,
An' burn her heart awa',
An' gin ye'd curse your blythesome hame,
An' bonny bairns an' a'!
An' when sic wae fu' wark was wrocht,
Gin ye wad wish to think
That your ain hand the deed had done,
Then gi'e her, gi'e her drink!
But *dinna* gi'e her drink, my laddie, &c.
Oh! tak' her to your bosom's love,
An' shield an' guard her well;
An' try to keep her pure in heart,
By being pure yoursel'!
Gi'e her your manhood's heart, that ne'er
From duty's hour would shrink;
Gi'e her your love, your life, your all,
But *dinna* gi'e her drink!
Oh, *dinna* gi'e her drink, my laddie, &c.
—Commonwealth.

The Abstainer's Journal.

GLASGOW, NOVEMBER, 1855.

LEAGUE REGISTRATION FOR 1856.

As the time for closing the lists, previous to putting the Register, for 1856, to press, approaches, all who desire insertion of their names in the proper place, are requested to forward their Names, Addresses, and Subscriptions, to the Secretary, BEFORE THE 20TH OF THE PRESENT MONTH.

The attention of Secretaries of Societies is also respectfully requested to this notice.

Verging, as we are, upon what promises to be a very tough contest with the public-house interest, it is incumbent on Abstainers to show a thoroughly united front, and there seems few more effectual means of doing this, than that of publicly connecting themselves with, and contributing to the funds of, an Association which has become the representative of the strength of Scottish Temperance.

SOMETHING NEW.

IN consequence of the importance of the Conference held in Edinburgh on the 9th ult., the *Journal* this month presents an unusual appearance. Almost everything else has been crowded out of it; but we do not feel that any apology is necessary for such exclusion. At this time, the Conference far out-bulks all other temperance matters in importance, and we believe this is acknowledged by all our readers. Such another necessary monopolising of space, too, is not likely to occur soon; for two reasons:—First, we can't have a Conference, however successful and gratifying the last one was, every month; and, secondly, with the number for January, 1856, the *Journal* is to be very considerably enlarged. From that

time, it will be printed on a demy 8vo. page, and, having the same number of pages, there will scarcely be any possibility of want of space to give all comers, and especially all opponents, their due.

With the January number, will also be presented a Portrait on Steel of the late Mr Kettle, so long and so favourably known as the President of the Scottish Temperance League.—(See p. 6 of Cover.)

THE CONFERENCE AND ITS CRITICS.

ON the ninth day of last month, some two hundred men, representatives from different parts of Scotland, assembled in the Calton Convening Rooms, Edinburgh, to confer on the working of Forbes M'Kenzie's Act. They sat for six hours, and then, without any public demonstration, quietly returned to their several homes. But we are greatly mistaken if the future history of the temperance movement will not show that that quiet meeting of earnest men not only marked a stage in the progress of the movement, but was the occasion of its more complete organisation, and the starting-point of more hopeful endeavour. The Conference, whether we thought of the candour which pervaded all its deliberations, the earnestness of purpose which appeared in all that was said, or the various testimony bearing on the object of the meeting which was placed before it, was to us not less an augury boding good for the future, than a sign that the temperance movement has already accomplished no mean portion of its work. The Conference is dissolved; but the sign and the augury with which it cheered our hearts remain; and its moral influence will be felt for years to come in every corner of the land. True, it was a thing

of speeches and resolutions, at which the enemies of the Act may sneer. But let them beware. The speeches bristled with facts which they will find it no easy matter to controvert; and the resolutions were full of the promise of deeds with which they may find it hard to cope.

We refer our readers to our report of the proceedings of the Conference for information at once with regard to the resolutions that were passed, and the evidence on which those resolutions were founded. We confine ourselves here to a notice of some of the adverse criticisms with which the press has assailed 'the kind-hearted gentlemen' who took part in the Conference, and the 'testimonies and statistics' placed before it.

One critic thinks that, 'whatever be the aptitude and intrinsic worth of those restrictions on human freedom that were imposed through the agency of Mr Forbes M'Kenzie, it was rather too soon to get up a jubilee about them, and talk as if the first glimmerings of the millennial glories had at last rested upon the planet.' Putting the imaginative part of this criticism aside, as evidently introduced merely to give sound to the sentence—a pardonable literary offence in the advocate of a desperate cause—we heartily homologate the general idea of the criticism. It is too soon, we admit, to pronounce an unqualified and final verdict favourable to Forbes M'Kenzie's Act. But the Conference did not assemble to pronounce such a verdict, much less to hold a jubilee over it. What are the facts? Certain persons, not without their representatives in the press, were avowedly preparing to move heaven and earth to get the Act repealed. Certain other persons, interested in the temperance movement, and disposed to look favourably on the Act, bethought themselves, what, in view of this nascent organisation, it became them to do. It was open to them to organise at once a movement to secure the Act to the coun-

try 'in all its integrity.' But this they declined to do. They pursued the manner and more candid course of attempting to ascertain, in the first place, whether the operation of the Act, so far, was so decisively in favour of sobriety, and the general wellbeing of the people, as to warrant an effort to protect it against the assault which was about to be made upon it. They appealed to Magistrates, Police Superintendents, Ministers of the gospel, Employers, etc., for testimony upon the points. The Conference assembled to receive the evidence which was furnished in reply to this appeal, to deliberate upon it, and to resolve as the evidence might dictate. Such are the facts. There was no foregone conclusion, as our critic broadly insinuates. The Conference met, not to jubilate over F. M'Kenzie's Act, nor even to defend it against the attack which was being elaborately prepared, but simply to determine, on evidence, whether it was worth defending. What fault can the most captious critic find with this? Would it have been satisfactory if the friends of temperance in Scotland had sat still, while the enemies of the Act did with it as their southern brethren did with the Beer Bill but the other day? Or, is this the pinch which has thrown so many of our Edinburgh editors into a fit of random and rhapsodical abuse, that the labours of the Conference have prevented the possibility of the country being taken by surprise by a set of interested and unscrupulous agitators? The truth is, our critic has been at the old trick of critics—setting up a man of straw, simply that he might knock it down again. He misrepresents the scope of the Conference, that he may condemn it. He describes a deliberative assembly as a jubilant one, and then denounces it as premature and immodest. We would fain put him on some more useful work. He has not far to look for it. Let him apply his principle, and give his advice to his own friends—the Licensed

Victuallers' Association—the Editor of the *Scotsman*, *et hoc genus omne*. Let him say to them that, as it is too soon to get up a jubilee about Forbes M'Kenzie's Act, so it is too soon to hurl anathemas at it. There is an old proverb, 'What is sauce for the,' etc. If Forbes M'Kenzie's Act has not had time to develop its virtues, it cannot have had time to develop its vices; and it would be a signal instance of impartiality on our critic's part, if in his own grandiloquent manner, he would say to the opponents of the Act, 'Gentlemen, it is rather too soon to indulge in such sweeping denunciations of Mr Forbes M'Kenzie's Act, and to talk as if freedom had for ever left her chosen asylum, and consigned us to the tender mercies of bigots and enthusiasts.' We can promise that, if this advice is given and taken, the resolutions of the Edinburgh Conference will remain a dead letter.

Several other critics charge upon the Conference the logical sin of attributing to Forbes M'Kenzie's Act results which are the product of many causes. They are seriously displeased with the members of the Conference that they did not give prominence to the increase of the price of whisky, the absence of the military, the high price of provisions, the dulness of trade, and even the labours of teetotalers, as accounting for the reduced consumption of spirituous liquors; a fact, by the way, which, after much hard winking, they begin to admit and to reason upon. A somewhat snappish correspondent of the *Daily Express* writes:—'They,' the Forbes M'Kenzie agitators, as he calls them, 'have proclaimed, on every possible occasion, that any and all diminution in the consumption of whisky is to be attributed to this Bill. It was alleged, on the other hand, that there were other causes in operation which tended powerfully to produce that result. There was the enhanced cost of the article, etc. Well, these agitators meet in conference, and elsewhere.

They make speeches, parade statistics, and print articles; but we never hear a word either for or against these other causes.' Now, the allegation that the Conference attributed the entire diminution in the consumption of spirits to Forbes M'Kenzie's Act, is simply untrue. The resolutions of the Conference put the case in favour of that Act almost feebly. The first resolution represents the Conference as 'convinced of the value of the Public-Houses' Act,' and 'satisfied that it has already issued in most beneficial results.' The fourth resolution bears 'that this Conference consider that the very decided evidence now laid before them of drunkenness and crime being diminished, wherever the Act has been enforced,' etc. And this is positively all in the form of resolution on the subject. The man who can see in these terms an affirmation 'that any and all diminution in the consumption of whisky is to be attributed to this bill,' must be gifted more than ordinary mortals, or the reverse. If it be still objected that neither in the resolutions, nor in the speeches of the Conference, was prominence given to 'the other causes,' we reply that the Conference was too intent upon its own proper business to spend its time in speech-making about irrelevant matters. It was summoned not to inquire into the cause of the decreased consumpt of spirits in the country, but to ascertain the working of Forbes M'Kenzie's Act; and, with a severer logic than its logical critics seem able to appreciate, it confined itself to its task. The scope of the objections to which we now refer, is evidently to leave the impression that the diminished drunkenness and crime are so fully accounted for by the causes which the objectors enumerate, that there is nothing left to be credited to the 'Act;' and that the Conference, therefore, in speaking of the beneficial results of the Act, stole the honours of some other person, or some other thing, to bestow them on Forbes M'Kenzie.

Now, we would deprecate any unfairness here, as strongly, at least, as the Editor of the *Scotsman*, or the Correspondent of the *Daily Express*. If it were a question as to the causes of the decreased consumpt of spirits in Scotland, we should not only admit, but be the first to affirm, that the increased cost of the article, the increased price of provisions, and, specially, the self-denying labours of total abstainers, have had largely to do with it; but if, on the other hand, it be a question as to whether Forbes M'Kenzie's Act has been an important and capital cause of the decreased consumpt in question, (and this was the point before the Conference) then a candid consideration of the 'Testimonies and Statistics' forces an affirmative answer upon us. There are two facts to which we cannot close our eyes. The first is, that the decreased consumpt of whisky in Scotland is greatly owing to the diminished Sabbath-drinking; and the whole credit of this, it will not surely be questioned, is due to the Act which closes the public-houses on the Sabbath day. The second fact is, that the reduction of 'drunkenness and crime' is not uniform throughout the country, but is most marked where Forbes M'Kenzie's Act has been most faithfully enforced, and is scarcely, if at all appreciable, where, as in some instances, through the arrogance or the imbecility of the magistrates, it has remained a dead letter. We commend these facts to the consideration of our critics. They tell us that they are 'anxious inquirers' on this subject, and will be obliged to us, no doubt, for preparing materials to guide them to the truth.

A sneer of the Edinburgh 'Thunderer' about the smallness of the amount of the testimony called forth in reply to the League's appeal, is as unworthy of notice here as it is unworthy of the pen which wrote it. It was not unknown to the writer, that the 'crop' of testimonies which he snapped his fingers at as 'small

in quantity,' was only the first fruits. We have pleasure in meeting the objections of an honest, however obtuse, opponent; we disdain to follow those who make 'lies their refuge.'

Another critic, of an ecclesiastical turn of mind, says, 'I have been looking over the names of the parties who took part in the discussion about the effects produced by the Public-Houses' Act in Scotland. In the list I find a goodly sprinkling of voluntary ministers. I do not exactly understand how these rev. persons reconcile their Maine-Liquor-Law and Sabbatarian agitation with their stern repudiation of the powers of the civil magistrate in matters of religion.' We do not presume to take upon ourselves the defence of the 'voluntary ministers.' They can, doubtless, satisfy even this friend who is so solicitous about their reputation for consistency. But we are anxious, for the sake of our general readers, to put this matter in its true light. The Sabbath is a *holy day* with the religious portion of the community. They devote it to public worship and Christian instruction, rightly, as we deem it, believing that God has saved for them one day in seven to be devoted to these high and elevating engagements. This is the religious aspect of the day; and it is well known that a very large number of the Christian people of this country object to legislation about the Sabbath directly in the interests of religion. But there is another aspect of the Sabbath. By the immemorial usage of the people, it is a *national holiday*. The irreligious as well as the religious portion of the community are freed by it from their ordinary labours. They are thrown, with their wages in their pockets, out of their every-day routine. The open public-houses, no temptation to them when their hands were full of work, become a powerful temptation now that their hands are full of time. And surely, looking at this aspect of the day, and excluding the religious aspect, when

the Legislature is appealed to to remove the temptations to Sabbath-drinking, there is not necessarily a call made upon it to interfere in matters of religion. Why, an infidel philanthropist might make the appeal with the view merely of preserving the holiday of the people from influences which make it a curse to them instead of a blessing. And what is to hinder the 'voluntary' to unite with him in his appeal, if he sympathises with him in his reason? Or what candid man will say, that, in doing so, he prejudices his 'repudiation of the power of the civil magistrate in matters of religion?' We have no wish to defend, or even to state voluntary doctrines in this place—even were we capable of doing so. In our relation to this movement and this periodical, we do not know ourselves either as volunteers or the opposite. We are merely anxious to prepare our friends in the country for the dust which it will be attempted to throw in their eyes, by persons who are not more solicitous for the integrity of voluntary principles, and the consistency of voluntary ministers, than they are for the return of a licentious Sabbath, and the repeal of Forbes M'Kenzie's Act.

We have not done with our critics, but we are tired of the work. One has not, in dealing with them, any of 'the stern joy which warriors feel, in foemen worthy of their steel.' To another set of them we devote, however, just a sentence or two. These are they who mourn under the grievances to which the 'Act' subjects them. One of this class laments, almost tearfully, through a column and a half of leader-type, the case of the Aberdeen magistrates. They are not allowed to dance and drink in a public-house till four o'clock in the morning; no, not though the occasion be so jubilant as the presentation of a set of colours by a lady to the Aberdeenshire militia! Horrible! And this in free Scotland! What positive

benefits of the Act can be conceived of which would outweigh a grievance like this? Talk of there being fewer persons in the police office, and of there being more bread in the drunkard's home; what are these things to speak of, if to secure them the bailies of Aberdeen must sip their toddy at home and play at backgammon with their own daughters, instead of drinking champagne and dancing with their neighbours' wives in the Royal Hotel? Another worthy of this weeping fraternity, went out one cloudy Sunday with his wife, *sans* umbrella; got wet feet; was refused admission into a public-house; and when he had got his feet dried, wrote an indignant letter to the newspaper against Forbes M'Kenzie's Act, as though he would say, what possible positive benefits of this Act can ever compensate society for my wet feet, and my wife's? Seriously, it is melancholy when the question is one of reducing somewhat the weightiest burden which lies on the springs of our national life, of rescuing thousands from temptations to drunkenness which are too strong for them, to find grave men whining out objections like these. Can these persons suppose that great measures which contemplate the condition, and propose to promote the wellbeing of the nation as a whole, can be cramped in their development by provisions to secure to them dry feet? There is a mixture of the painful and the ludicrous in the whole affair, which alternately shocks and shakes one.

Let the friends of Forbes M'Kenzie's Act throughout the country bestir themselves. Measures are being taken to secure the modification or repeal of the Act, which it will require their utmost vigilance to defeat. The enemies of the Act are weak in argument; but they are not weak in social influence. Distillers, brewers, publicans, proprietors of houses devoted to the sale of intoxicating drinks, with their relatives in remote degrees, form

no mean body of opponents. Their organisation will be a compact one, for they will have but one object and one motive. Their movements will be comparatively secret. They cannot appeal to the public. Their meetings will be held with closed doors, and their deputations will travel on the underground railway. At the first hint of an attempt on their part to move the legislature, the friends of the Act must be ready to cover the floor of the House of Commons with petitions. Members of Parliament must be directly corresponded with by their constituents. We must not,

like our English brethren, be caught napping, nor allow ourselves to be lulled into a sense of security by the thoughtless or treacherous promises of government officials. Let meetings be held in every town and village in Scotland, to give effect to the testimonies and statistics published by the Conference. Let local committees be formed to give effect to their resolutions. And then let the enemies of the Act come on. We have no anxiety about the result, if the friends of temperance are true to their principles, and do not allow themselves to rest while they should work.

Public-Houses' Act Conference.

OPINIONS OF THE PRESS.

WE are almost ashamed to think that the Act, known as 'Forbes Mackenzie's Act,' should have excited so much, and such long-continued discussion in Scotland. One would suppose, from the number of those who unite to abuse the law in question, and from the keenness and warmth with which they denounce it, that it was the most wicked and tyrannical enactment ever sanctioned by any Government, either popular or absolute. Cobbett, with the strong sagacity which characterized him, pronounced those revolutions most dangerous which originate in the stomach. So may it be said of the bitterness of discussions. Do but touch the privileges or enjoyments of the belly tyrant, and what a horrible clamour is instantly raised! Any moral or civil injury may be tamely borne, but the slightest inroad upon the domain of appetite is repelled and resented by the majority of mankind with extraordinary energy, and, for the most part, with success. It might be expected, however, that in a country such as ours, where the mental and moral parts of humanity are professedly held in higher esteem than the purely animal, that any scheme for raising and preserving the former, even at some little cost of deprivation to the latter, would have met with seeming favour. Out of decency this might have been looked for, if not from desire and conviction. Any plan, however imperfect, which aimed at sustaining morality and diminishing vice and crime, one would think, might have been received with forbearance, if not with cordiality, and its results watched and waited for with patience.

Instead of this, however, an Act, the promotion and support of which cannot be assigned to a self-seeking disposition or

to any but the purest motives, and which aims at nothing but what is on all hands allowed to be most desirable, has been assailed as if it was meant to compass some huge iniquity, and as though its promoters were the most designing and wicked knaves who ever drew breath. No one will deny that it is a highly desirable thing to diminish drunkenness, and that, if this could be accomplished, a good deal of inconvenience or even discomfort might be submitted to with more than a countervailing advantage.

The bitterest enemies of Forbes Mackenzie's Act will admit this. If, then, this admission is sincere, why have they manifested such a determined opposition to the new law, and traduced so constantly its supporters? Does it not all come to be a difference of opinion as to the means to be adopted for bringing about a certain result, agreed on both sides to be desirable?

Let us see what is really the point in dispute. Here we have a law forbidding the sale of spirituous liquors before a certain hour in the morning, after a certain hour at night, and on the whole of Sunday. It is not pretended that the liquors whose sale is prohibited are a necessity, or articles indispensable to healthy existence. There are no instances on record of a man in good health, or, for that matter, in bad health, suddenly ceasing to exist or turning alarmingly ill because he happened to be deprived for a few hours of a dram. The very opposite is the fact; the fewer drams a man gets, the greater are his chances of good health and long life—physiologists are agreed upon this, if they can be said to be agreed upon anything. Where, then, is the hardship of keeping spirit-shops closed at certain hours and on a particular day;

Were a glass of whisky as indispensable to the support of the system as a roll of bread, we could see it; since it is not, we cannot for the life of us perceive why the traffic in drink should not be regulated and restricted by wholesome laws. Were it even an article perfectly innocuous, very little complaint could reasonably be made of restrictions on its sale, seeing that it is not a necessary of human existence; but, since it is allowed to be dangerous to those who use it, and the direct cause of much vice and crime, the Legislature is perfectly entitled to step in and institute such rules for the regulation of the traffic in it as may seem best fitted for preventing or diminishing the evils to which its consumption gives rise. Admitting that the friends of the Public-Houses' Act are wrong, what injury has the Act done to society? Have drunkenness, vice, and crime been increased by its operation? This is not alleged, or even hinted at. What, then, are the objections to which it is obnoxious? So far as they have been publicly stated, they amount to no more than a slight degree of inconvenience, said to have been experienced by the small section of the community addicted to late suppers or early drams, and an interference with the gains of those who deal in spirituous drinks. These objections are so paltry that we marvel at any one being so silly as to urge them with any degree of seriousness. They might surely be endured for even the *chance* of diminishing the enormous evils which are acknowledged to spring from the liquor traffic.

But the benefit to be derived from the working of the Public-Houses' Act is, in reality, no longer uncertain or hypothetical. We think that a glance of the overpowering array of evidence which was laid before the Conference assembled in Edinburgh yesterday, ought to be sufficient to convince every one who is open to conviction, that the maligned Public-Houses' Act has operated in a highly beneficial manner during the period of its existence. From the chief cities, and from almost every town and village of note in Scotland, there comes the most unequivocal testimony to its efficacy in diminishing drunkenness and crime. In Glasgow, Edinburgh, and Dundee, the improvement in the appearance of the public thoroughfares, and the decrease in the number of cases of drunkenness that have come under the notice of the police authorities, are testified to by the superintendents, and other trustworthy authorities, in the most decided and emphatic way. Wherever, in fact, the Public-Houses' Act has been enforced as it should be, there has improvement in the morals of the population followed. These are facts—obstinate facts—given on the authority of disinterested and trustworthy witnesses. What have the opponents of the Act to show? Drunkenness has diminished, so has drinking; for parlia-

mentary returns prove beyond cavil that the quantity of spirituous liquors consumed in Scotland last year is less than in any of the four preceding years. What, then, have those who object to the new law to present in support of their objections? Merely some vague assumptions—utterly unsupported by facts—that private drinking has increased, with some allegations on scarcely better foundation, that the Act tends to inconvenience the public. Of course these flimsy averments, the accuracy of which is certified by neither facts nor figures, cannot be thrown into the scale opposite that in which hangs the substantial and weighty testimony in favour of the Act with any chance of balancing it. Standing by and looking on, as we do, with no bias in favour of any of the parties, though with a desire which every good citizen feels for a diminution of drinking and its evils, we are constrained to confess that so far the advocates of restriction have entrenched themselves in a position from which it will be no easy matter to dislodge them. No mere cry or clamour will do it, nor anything short of evidence as strong as that which they have accumulated on their side. If this can be produced, the case may be reopened advantageously; if not, their opponents will do best for themselves to remain quiet. Any attempt to overturn the present Public-Houses' Act will most probably lead to such an investigation as may incline the Legislature to fix it more firmly than ever, and to increase the stringency of its provisions. Most unhesitatingly do we say that, if the amount of good already done could be increased by any improvement in the machinery for enforcing the observance of the Act, or by extending its operation, the Legislature cannot be at work upon it a moment too soon. As it stands, however, the Public-Houses' Act has fairly earned a title to, at least, a further trial; and the party, who would deny it that, lay themselves open to the suspicion that they inwardly acknowledge its beneficial results, and are only afraid lest time should develop them still further.—*Daily Express*, Oct. 10.

THE publicans of the disreputable class are associating throughout the country to endeavour to bring about the repeal of the Act commonly but improperly called Forbes Mackenzie's. In the west of Scotland an agent is employed to go about the country to organise associations and prepare them for petitioning Parliament for the overthrow of the measure. Delegates from the larger to the smaller towns and villages follow up the visits of the agent, and secure the co-operation of district after district. Thus, an Ayr newspaper the other day noted as a week's work of these delegates, successful visits to Kilmaurs, Stewarton, Mauchline, Catrine, Dregburn, Irvine, Galston, and Newmilns. Each of these places will be

ready with its petition when Parliament assembles, and each will tell on the general result. As we trace a similar movement in other parts of the country, it may be expected that the number of petitioners will not be inconsiderable, more especially when they may calculate to a man upon the assistance of all who hate the moral and legal restraints of the Sabbath; to say nothing of the numbers which will be secured amongst all classes by the ramifications of the public-house interest. It will not do, therefore, to under-estimate the movement of the publicans. They are undoubtedly taking the right way to secure their object, by organising a system of general petitioning. We own we should look with less apprehension upon the movement, had we, in the Government or in Parliament, enough of men of principle and patriotism to act in this matter with a single eye to the welfare of the nation. But we cannot forget that both the Ministry and the House of Commons have already compromised themselves, on this subject, by their discreditable conduct on the English Beer Bill. After winking at the notoriously one-sided and unfair proceedings in the Parliamentary Committee on the Beer Bill, when evidence in its favour was offered and rejected, and after being frightened from its propriety by a mob of Sabbath-breakers in Hyde Park, which even the ribald writer in the *Times* was constrained to deprecate as a dangerous example, the less the friends of the Sabbath and of temperance trust to the present House of Commons the better. Their plan is to meet petition with petition; and we greatly mistake the feeling of the country if for every signature to petitions against the Act, they will not obtain fifty in its favour.

An important meeting was held in Edinburgh on Tuesday, at which the results of a general inquiry into the working of the Public-House Act were brought forward on authority the most trustworthy. Nothing will prepare the way for a universal and energetic demonstration in support of the measure so well as the circulation of these testimonies throughout the country. A few weeks ago we published a Parliamentary return showing a decided decrease in the quantity of whisky consumed in Scotland since the Act in question came into force. In confirmation of the fact that the amount of drinking has been diminished by lessening the opportunities and temptations to the practice, we have the accumulated testimonies of Magistrates, Masters of Police, Ministers of Religion, Employers of Workmen, and Workmen and their Families themselves. Such is the testimony borne by Glasgow, Edinburgh, Dundee, Montrose, Paisley, Ayr, and other towns, containing an overwhelming majority of the population of Scotland. Not an accusation has been brought against the Act by the spirit-sellers and their abettors, which

is not swept away by the returns now obtained from all quarters of the country. The stories trumped up and circulated by pot-house journals about the growth of drinking-clubs and the increase of private drinking, turn out, as we expected they would, to be so much rubbish. Had it been true that the prohibition of Sabbath-drinking in public-houses was increasing the amount of Sabbath-drinking in private houses, is anybody so simple as to believe that we should first have heard of the melancholy and unlooked-for fact from the whisky-sellers? Where do the additional supplies of whisky come from to satisfy the augmented demand? Who pockets the increased gains, if not the publicans themselves? Surely the most desperate of all attempts to throw dust in the eyes of the public, is that of the associated whisky-sellers of Scotland, amiable and tender-hearted vampires as they are, who, not content with lifting their warning voice against the growth of intemperance, must needs rush in a body to Parliament, forsooth, protesting that the sole cause of the evil is the restraint of the Public-House Act upon Sabbath and midnight drinking. We turn to the 'Statistics of a Sabbath-day's Traffic in the public-houses of Edinburgh,'—that admirably prepared document, which has done yeoman's service in this cause, and the facts of which even the publicans never had the audacity to question—and what do we find? Why, that private drinking prevailed to such a fearful extent in Edinburgh before the passing of the Act, that 3032 children under eight years of age, and 4631, between eight and fourteen years of age, were found to be employed on a single Sabbath in conveying whisky from the public-houses to the wretched dwellings of their parents. Do the publicans mean to assert that the Act has done nothing to check this atrocious traffic? It has closed on Sabbath the public-houses, to which 7663 children under the age of fourteen were sent for drink to their parents; and if it had done nothing more than throw its shelter around these hapless children on the Lord's-day, and by rescuing them from the fangs of the publicans, and the evil example and influence of their unnatural parents, bringing them within the Christianising influence of the Sabbath school teacher, the law would not have been enacted in vain. But we have the authority of the Edinburgh Police for affirming that private drinking has positively been diminished under the operation of the Act. Our own respectable Superintendent of Police, Mr Smart, also states that whilst drinking has been diminished on Sabbath, it has not been increased on the other days of the week; and the reason why so many convictions of unlicensed dealers have taken place under the new Act, is simply that there was not the same facility for reaching and punishing them be-

fore. It is thus that the objections vamped up against the measure by interested parties are one after another turned as arguments in its favour. We see, for example, paragraphs occasionally inserted in the newspapers, describing boastfully how certain licensed publicans contrive to evade the letter of the law, while violating its spirit. What is this but a proof that the spirit-trade, which no doubt contains many respectable persons who have no sympathy with the proceedings of the baser sort of publicans, and ought to make an open stand against them in self-defence, is nevertheless the resort of individuals who would be spurned out of any other trade for their meanness and dishonesty? The evidence collected for the Conference on the Public-Houses' Act in Edinburgh, on Tuesday, will of course be brought under the notice of Parliament. If the publicans want evidence on the subject before a Parliamentary Committee, they shall have it thick and threefold.—*Scottish Guardian*, Oct. 12.

We give a report to-day of the important meeting held in Edinburgh on Tuesday last, to confer in reference to Mr Forbes Mackenzie's Bill. There are two kinds of testimony by which the advantages of any such measure may be attested, viz., the opinions of friends and the outcry of enemies. Mr Mackenzie's Act has fortunately secured both of these in a pre-eminent degree. Ministers, Magistrates, Justices of the Peace, Masters of Police, Jailors—all who are specially conversant with the moral state of the community—proclaim with one consent that the bill, in so far as it has been enforced, has been most influential for good, whilst a recent Parliamentary return has demonstrated that since the introduction of the Act, the annual consumption of whisky in Scotland has been diminished by one million of gallons. On the other hand, there is without doubt a tremendous outcry of 'hardship,' 'oppression,' and so forth, amongst the publicans and their organs of the press, precisely similar to the clamour of the Silversmiths of Diana at Ephesus on a like occasion. Perhaps this latter result implies a demonstration of the efficacy of the late measure more conclusive than any other. The public is beginning to discover that there are here three parties standing on totally separate grounds. First, there are the publicans, who live mainly on the social degradation of the community, and thrive in proportion as that object is promoted. Secondly, there are their unfortunate dupes, objects of pity and compassion to every enlightened mind. And, thirdly, there is the great mass of the community, who are forced to pay for all this mischief in the form of Poor's-rates, Prison-rates, Police-taxes, Infirmarys, Ragged schools, and other similar institutions. This com-

munity is beginning to discover that prevention is better than cure, that drinking is very much in proportion to the number of dram-shops, and that Sabbath-drinking is greater in amount and more destructive than that of any other day in the week. Instead of being deterred, in their work of reform, by the frantic outcries of publicans, they are only confirmed in the belief of the propriety and necessity of the measures already adopted, and that duty and policy both require that instead of retrograding they should proceed steadily in the same direction. There is nothing in the slightest degree unreasonable in the present law. Why should publicans be allowed to sell drink before eight o'clock in the morning or after eleven at night? Is the whole long day of fifteen hours not sufficient for their purposes? And as to the Sabbath, it is to be remembered that the present enactment only embodies the old law of Scotland on the subject, set aside, inadvertently, by a quibble in Mr Home Drummond's Act, without any intention on the part of the Legislature. Why should whisky shops be kept open on Sabbath, when grocer's, baker's, all other shops are closed? Is there anything to constitute an exception, in the law of God, in their favour? Or has the community such an interest in their traffic as to induce it to break down its own laws to promote it? The whole of this part of their demand is palpably unreasonable and absurd. And now that they propose to agitate in Parliament on the subject, we trust that all the well-disposed members of the community will be prepared to resist them.

We were glad to observe that a suggestion which we took the liberty of throwing out was adopted by the Conference, viz., to demand from Parliament a detailed exhibition of the quantity of whisky consumed in every public-house in Scotland. This will bring the matter home to every locality, and enable us to construct a moral map, like Mr Johnston's 'Physical Atlas,' by comparing everywhere drinking with its local consequences in crime, pauperism, disease, and death. Such an exhibition will go largely to enlist the general public more thoroughly on the side of those who are labouring to stay the flood of intemperance.

For the same reason, it is very important that the friends of the cause in Scotland and England should understand each other and act together. Their movements must be aggressive, and especially in England, for the purpose of recovering lost ground.

Mere defence is always a weak position in war, and now that this battle has fairly commenced, it should be prosecuted with energy until it is crowned with triumphant success.—*The Rock*, Oct. 13.

THE temperance forces of Scotland have this week received a mighty impulse in the

prosecution of their noble enterprise. An array of evidence, such as does not often come before the world, has been produced, and will run out over the length and breadth of the empire, like a myriad host of swift witnesses, demanding the condemnation of the most infamous system of traffic that ever robbed and enslaved mankind. In introducing the abstract of testimony, and the report of the Edinburgh Conference, we think it well to call the attention of our readers to those grand features of the movement that catch the observant eye, and are fitted to cheer and guide us in future action.

The great principle of this movement is the indisputable right of society to abate every nuisance and to suppress every license by which one man preys on the interests of the great mass of his neighbours. Free-trade must be restricted to freedom of interchange, such as may benefit all parties concerned in the transactions to which it gives rise. Justice denies any man freedom to defraud or ruin his neighbour for his own aggrandisement, and also denies all men the freedom of action which entails evils on society at large. This is the ground for the demand, that the traffic in intoxicating drinks be suppressed by force of law.

The evidence now produced more than supports this demand—it makes it irresistible in the mind of every man who will look it fairly in the face. It gathers around Forbes Mackenzie's Act as an instalment of that to which we hold ourselves unquestionably entitled, but it goes vastly beyond the mere support of that portion of the right which has been conceded. This will be evident, at a glance, to him who looks at the testimony which has been produced.

It is demonstrated that the mere shutting up of spirit shops from eleven at night till eight in the morning, and during the Sabbath, has 'vastly diminished' the inhabitants of the prison, especially in commitments on Monday mornings. What would be the diminution of cases throughout the week were these nurseries of vice shut entirely? It is demonstrated that the Sabbath brawls that disgraced our streets in bygone days have disappeared since the inspirations of the dram-shop were suppressed on that day; and the quiet of our thoroughfares after half-past eleven, is a boon for which every well-wisher to his kind must feel grateful. In defiance of grocers opening for the sale of drink at six in the morning, and spirit-dealers in many places being allowed and even encouraged to set the law aside, the change all over Scotland is so great that authorities, with one consent, are constrained to testify to its greatly beneficial character.

Whatever may be the course taken by our Parliament in next session, we are at least sure of one thing, and that is, the amount of good which this testimony so

powerfully reveals, and the amount of spirit shown by the League, augurs well for a great deal more than the Mackenzie Act, and gives us brighter hopes than ever of a Scottish Maine Law. —*Christian News*, Oct. 13.

WE hear it said that the members of this Conference attach no importance to any other means of beneficent change except their own. The Conference met for a definite purpose, and not to investigate things in general; but that advocates of total abstinence, that supporters of the Public-House Act, should underrate or decry public amusements, or any other agency of social improvement, would surely be strange. It would be a case of unexampled self-denial; it would be modesty to the extent of unheard-of supererogation. And why? Simply because the temperance party is in the van of social progress; because the agencies in question are those which it most prominently and cordially supports. A despicably materialistic Whiggism may go its way; temperance is allied with all that is noble and thorough-going in modern freedom. We are much struck by the testimony borne to the fact that the general quietness, decency, and comfort of towns have been promoted by the contested measure. The fact leads us straight to the combined philosophy and common sense on which the act is based. Let Cockneys, Publicans, and Materialists say what they will, no sensible advocate of temperance expects or desires legislation to work a moral revolution. Law and morals are discriminated; their provinces are different; the sphere of law is the street, the market, the public assemblage; the sphere of morals is the heart or the family. But this exceptional Scottish institution—these publicans, favoured and protected by a gratified and benefited country—these creditable sons whom their illustrious and illustrated native land has so long delighted to honour—disturbed the *public* peace, created disorder in the open street, alarmed the quiet passenger or the uneasy patient at the midnight hour, took money out of the *nation's* purse to pay for its own disgrace. In Edinburgh alone, as mentioned in the excellent speech of Mr. Reid, the Act saved to the city, at one sweep, £12,500. Talk of private drinking! Why, ye dishonest babblers, do ye not tell us when it serves your turn, as we tell you because it is truth, let it serve what turn soever, that the heart and the family are not the sphere of law? It is indeed a fact that the argument, however urged, does not belong to the publicans; but is not their urging it a proof that the *public* nuisance is abated? And is not this precisely the circumstance which sets the Act beyond attack? Decent and seemingly streets on Sabbath, undisturbed thoroughfares during the night,—these are results attested on all hands; and who is so blind as not to see that the most

mechanical scheme of law ever devised might take surveillance of them? One other word. We are well assured that the whole, or almost the whole, body of Scottish Heads of Families approve the Mackenzie Act. But if a doubt remains on the mind of any of them, we would beg him to consider one little circumstance. In the present number of the *Scottish Review*, a writer, who is well known to be master of his subject, refers to that wavering, irresolute, physically and morally unstable condition which results from even a partial indulgence in intoxicating drinks, and which is peculiarly favourable to temptations to vice. Now, suppose your son emerges in the silent and vacant street between twelve and one at night, somewhat flown with drink, though not quite intoxicated, is it not fearful to think to what temptation he is exposed? A momentary and unaccustomed excess is the occasion of his going fatally astray; the moral symmetry and self-respect of his character are impaired; and, too probably, he is a lost man. If, on the contrary, he leaves the public-house before eleven, it is both probable that he will not, ere then, have exceeded, and that, in streets still occupied, he will be guarded from temptation. How many a parent's agony, how many a son's ruin may be traced to the source we have indicated? But why should we argue. To legalise midnight and Sabbath-drinking in public, is a proposal so astounding, that the only wonder is that folly and insolence should so dominate over any man, as to lead him to make or support it. We never met an objection to the restraining Act which gave us pause for a moment; and now that our Scottish Representatives can go to the House with this wide and weighty testimony, it were affectation to doubt that the British Parliament will give it a conclusive sanction, and it is not too much to hope that the calm and unanimous declaration of Scotland in its favour may cause that body to look back with somewhat of regret and contrition to the humiliating displays which closed last session.—*Commonwealth*.

LET any unprejudiced person collate the evidence laid before the Conference, and he cannot escape one uniform conclusion, that Forbes Mackenzie's Act has been an unspeakable boon to Scotland. True, we may be referred to particular districts of the country where, as lately stated by a writer from Hawick, drinking has absolutely increased. When pointed to such localities, we have to inquire, further, how has the Act been enforced? From the Bench in Kelso, its provisions have been ridiculed. At Aberdeen, the Magistrates have openly transgressed the law by drinking unabashed till 2 o'clock in the morning, at one of the principal hotels. Where, therefore, drink-

ing has increased, we must see that those entrusted with the administration of the law have not been the aiders and abettors in bringing about so deplorable a result—that they have not practically encouraged both licensed and unlicensed houses to set the law at defiance. Wherever fair play or anything like it has been given to the enactment, the uniform result has been diminished drinking, diminished crime, and a more peaceably-disposed and thriving community. Take up the evidence of Clergymen, of Magistrates, of Superintendents of Police, and others, and what assurance do they afford to the friends of temperance! From many places the evidence is most startling, and from Paisley in particular most clear and decisive.

Scotland deserves to be blotted from the map of christianized lands if, in the face of such facts, she permit herself to be cozened out of the good fruits of this beneficent law. Erase Forbes Mackenzie's Act from the statute book, and it will become sheer hypocrisy to bewail the desecration of our streets on the Sabbath day. Take away this enactment, and an awful testimony will be borne to the abandonment of what is good in a personal and social aspect, owing to the absence of self-denial and the allurements of prejudice. In Edinburgh, in Glasgow, everywhere that the Act has been at all operative, the aspect of our public streets has been manifestly improved, and yet do philanthropists of our day twist and worry themselves into a passive if not antagonistic attitude.

We challenge the disproof of the evidence of Tuesday last. It cannot be gainsayed. A Synod or Presbytery may here and there throw cold water on it. Medical men may affect to sneer down what is disagreeable to many of their patients. Justices of Peace may, with rustic simplicity, wag their heads. The whole fraternity of drink-sellers and drink-buyers may bewail their lot, and mourn over their impending fate. But a cause in which the lives and property of our fellowmen is at stake—with which the repression of crime; the diminution of pauperism; the outward observance of the Sabbath; the moral, social, and religious interests of the community are bound up—a cause which embraces the temporal and eternal weal of man is not to be put down, pooh-poohed, or turned aside by abuse or even by indifference.—*Kelso Chronicle*.

WE have been much gratified by the perusal of a brief report of a general Conference of the Scottish Temperance League held in Edinburgh, for the purpose of ascertaining, as far as possible, and of stating what effect the operation of this act had produced upon the consumption of ardent spirits, on drunkenness, and criminality. There were present at the Conference representatives from

various towns and districts of the kingdom, all of whom spoke in the most confident terms of the good resulting from the act wherever it had been enforced.

There are two circumstances, which, taken together, may be held as of themselves conclusive as to the beneficial operation of the law. The first is, that the agitation for its repeal originates, and is maintained, by the public-house keepers and the more abandoned of their victims, aided by those who have a more or less direct interest in the maintenance of the spirit trade; and the second is, that under the operation of the new law, the consumption of ardent spirits has decreased in Scotland by nearly one million of gallons per annum.

The diminished consumption of ardent spirits is accounted for by certain parties hostile to the new law, by the fact that the price of the article is nearly double what it was a few years ago. They attribute no part of the result to the closing of public-houses on Sabbath, but tell us that it is an article now so much more expensive, that the consumers are not able to buy so much of it. It does not concern us much to answer such an allegation. If it be true, as they say, that men drink less because whisky is more expensive, then the publicans have no ground of complaint, it would do them no good to re-open their houses on the Sabbath, for it would appear that they continue to sell as much on the six days as people are disposed or able to purchase.—*Dundee Warder.*

Operations of the Scottish Temperance League.

THE PUBLIC-HOUSES' ACT.

SCOTTISH TEMPERANCE LEAGUE CONFERENCE.

A Conference of the members of the Scottish Temperance League, and of delegates from the affiliated societies, was held on Tuesday, 9th Oct., in the Calton Convening Rooms, Waterloo Place, Edinburgh. The proceedings began at half-past ten o'clock. The object of the Conference was the collection of correct and properly-authenticated information in regard to the operation of the new Public-Houses' Act, and general consultation on matters connected with that Act. Representatives were present from the following places:—Aberdeen, Alloa, Ayton, Biggar, Broughty-Ferry, Buckhaven, Carnwath, Cumnock, Cnpar, Crieff, Cumbernauld, Dalkeith, Dumbarton, Dundee, Dunfermline, Dunse, Ewart Park, Falkirk, Greenock, Galashiels, Glasgow, Haddington, Hawick, Inverness, Kelso, Kilmarnock, Kirkcaldy, Langholm, Leith, Leslie, Logie Almond, Lybster, Melrose, Newmilns, Paisley, Pennicuik, Perth, West Linton, Rothesay, Sanquhar; Maine, United States.

Mr Robert Smith, Glasgow, President of the Scottish Temperance League, presided.

The proceedings were opened with prayer by the Rev. Duncan Ogilvy.

A committee was then appointed to arrange the order of the proceedings: it consisted of Messrs Robt. Lockhart, Kirkcaldy; Ebenezer Murray, Edinburgh; James Winning, Paisley; John M'Gavin, Glasgow; and the Rev. Alex. Hannay of Dundee.

The CHAIRMAN delivered some preliminary remarks. As the working of the Public-Houses' Act had caused great discus-

sion, it had been agreed at the annual meeting of the Scottish Temperance League that the temperance societies in the country should collect statistics, and that a conference should be held for the purpose of receiving these reports. It had then been proposed that parties friendly to the Act, though not abstainers, should be requested to obtain information; but it was ultimately agreed that the inquiry should be conducted only by officers of temperance societies.

The Rev. ALEXANDER HANNAY of Dundee, on behalf of the Business Committee, said that a large mass of evidence had been collected, printed, and circulated among the members of the Conference; and a report had been prepared by the Directors of the League, containing a selection from the whole mass, which would be read to the meeting, when it would be for the gentlemen present to take it into consideration.

Mr JOHN S. MARR, Secretary of the Scottish League, then read the report and abstract of evidence (see page 6 of Cover), which need not be reprinted here.

The Rev. WM. REID moved the first resolution:—'That this Conference, having considered the very abundant and conclusive evidence which has now been laid before them, in regard to the operation of the new Public-Houses' Act, are convinced of the value of the said Act, and are satisfied that it has already issued in most beneficial results.' Mr Reid said—Since this Conference was first proposed, the conviction of its necessity and importance has been deepened from day to day. It is well known

that from the time this Act came into operation it has been met in certain quarters by violent opposition. A considerable body of the newspaper press—I do not say the entire newspaper press, but a considerable portion of it—has never ceased to lay to the charge of the Act all conceivable grievances. I rejoice in the fact of honourable exceptions, and in the belief that those papers which oppose the Act do not represent the religious, intelligent, and virtuous portion of the community. Then, again, many Magistrates, Justices of the Peace, and Sheriffs have given to the Act a very lax interpretation. As might have been expected, from the outset, the publicans have never ceased opposition, and are now organising with the view of securing its modification or repeal, encouraged by the discreditable repeal of Wilson Patten's Bill, consequent upon the Hyde Park demonstrations. More discreditable proceedings never took place in Parliament, and I trust they will not be repeated. However, they are encouraged by that, and are depending on the support of the English members. I believe, had we a Scotch Parliament (a thing I am not at all anxious for), this Act would be safe; but, depending as we must to a great extent upon the opinion of Englishmen, I am not without anxiety. At the same time, we have cause to congratulate ourselves upon the body of evidence, brought up this morning. I think Parliament would hesitate before repealing this Act in the face of that body of evidence, which will soon, I trust, be in the hands of every member of the House of Commons. The results of the operation of the Act are fully brought out in the documents before us. I hold one of the most important parts of the Act is the part referring to the Sabbath day. If that evidence is true, the Act has been successful, at least wherever it has been efficiently administered; and I believe that if in any instance it has failed in accomplishing good, it has failed because it has not been efficiently administered. With regard to Edinburgh itself, I do not require to go into its well-known Sabbath-statistics; before this Act came into operation, there were 312 dram-shops open, and between forty and fifty thousand persons entering them every Lord's-day. Was it not time for the community to bethink themselves what was to be the character of the population that was to spring from these forty or fifty thousand frequenters of Sabbath dram-shops? We have testimony as to the blessed change which has been effected; and if I had a single doubt as to the capability of law grappling with this evil, that doubt would have been dissipated by the Sabbath day improvement produced consequent upon this Act coming into operation. We have also the testimony of fifty-eight ministers of the Gospel resident in this city, favourable to the effi-

ciency of this Act. Then, throughout the provinces and rural districts we have many conclusive testimonies—from Superintendents of Police in Paisley, Ayr, Leith, Airdrie, and other places, all bearing upon the same fact, that the most blessed results have followed as to the observance of the Lord's-day, consequent upon this Act being put into operation. Then, the evidence as to the diminution of crime is equally satisfactory. We have in Edinburgh at least a thousand police cases fewer in the year; and that single fact of itself is most gratifying. There is another fact often alluded to, but not too often. Before this Act came into operation, the County Police Board passed a resolution to the effect that there should be an addition to the county prison, involving an expense of £12,500. The Act came into operation. Application was made to the Town Council for liberty to assess the inhabitants to the required amount. The Town Council said 'No; there is no longer need for the increased accommodation.' Now, if in the course of a few weeks a single community were saved that sum, I ask who shall estimate the aggregate amount of good throughout the kingdom consequent upon this Act coming into operation? Then, what are its religious benefits? We have testimonies from twenty-three Missionaries in Edinburgh, testifying to its beneficial effects; 460 Sabbath-school Teachers testifying to its effects in connection with their self-denying efforts; twenty-two Ministers in Paisley, and twenty-four in Leith. I am inclined to think these men represent the religious sentiments of the country, and the opinion of these men is, that the Act is doing good. Then we have the testimony of Employers; for instance, the following declaration, signed by sixty-six gentlemen in Paisley:—'We, the undersigned Millowners, Manufacturers, Merchants, and other Employers in Paisley, consider that the bill known as Forbes Mackenzie's, has conferred great benefits on the community; and we would deprecate any modification of its provisions until it has had a fair trial.' We have the testimony of eighteen Merchants and other Employers in Leith, and, what I consider is more valuable, we have the 3396 Working Men and their Wives resident in Edinburgh testifying: 'We, the undersigned Working Men and Wives of Working Men, hereby declare, from personal observation, that great benefits have been conferred on the Working Classes through the operation of the Public-Houses' Act, and we would reprobate any attempt to relax its provisions or obtain its repeal.' In Paisley, a similar declaration is made by 6052 of the same class; and even from the lowest parts of the city we have testimonies as to its beneficial results. For instance, 129 of the inhabitants of the Grassmarket and West Port testify to the beneficial effect of the Act in their localities; and if we can im-

prove the West Port and Grassmarket by means of law, we don't despair of any class of the community. What have we done to the publicans themselves? I believe we have conferred a great boon on them. We are the true friends of the publicans, for, if we have given them the Lord's-day, I hold we have conferred an inestimable boon on them and their children. But though we could not have pointed to a single direct result, or brought up a single fact or statistic, that would not have proved this Act to be a failure. We must look to the coming generation for the good of such a measure. It is a means of preventing evil. The old will continue to drink, perhaps; but raise up a wall of protection between the young and the temptation to which they are exposed, and you will find in the coming generation the abundant fruits of your labours. There are numerous grievances charged against this measure. I do not go into these, but just look at one or two of the common objections. For instance, it has been objected that we are creating illicit traffic, and I do not deny that there may be an increase of illicit houses for the sale of intoxicating liquor; but I have to learn that the illicit house is as dangerous as the licensed open dram-shop. I believe the working man that has got a spark of respectability in his bosom, would not go up a back-close seeking whisky; but give him the open dram-shop, and he will enter these without feeling that he has demeaned himself; and, therefore, I believe the illicit traffic is not so dangerous as the legalised traffic. Then, again, we are told we have driven the traffic into private houses. Now, what is the fact? It is proved by Parliamentary returns that, during the year which the Act has been in operation, nearly a million gallons of spirits less has been consumed in Scotland. That proves that there is not an increase in drinking. The *Scotsman*, that has fought the battle of the publicans so well, tells us that, if we shut up the bakers' shops on the Sabbath, there would be as much bread eaten on the Sabbath day as on the other days; and so, by analogy, if we shut up the dram-shops there will notwithstanding be as much drinking. I would just reply to that argument by giving the statement of one belonging to his own side—one put to a good deal of inconvenience by the Act. Having been asked if he would lay in a stock of whisky on the Saturday night, he said, 'No, because it won't keep.' I believe it won't keep. Men that drink on the Saturday, do not drink with the intention of drinking on the Lord's-day too. A man is far gone in drunkenness who does not go home on Saturday night with the intention of being sober on the Lord's-day. But, then, there is the craving and the open dram-shop, and, between the craving and the shop, he is too weak to resist the temptation. Shut up the

dram-shop, and the man is safe. There is a fact referred to by Mr Marr worthy of notice. Before this Act came into operation, in Edinburgh nearly 12,000 women and 8000 children entered the Sabbath open dram-shops, and may we not conclude that the whole of the latter, and many of the former, carried the drink to their own houses? Who, then, will undertake to prove that there is now at work an agency equally extensive for the supply of domestic inebriety on the first day of the week? And even were it so, I have to learn that drinking in private houses is as dangerous as in licensed dram-shops. If we are to choose of evils, give me the drinking in the working men's houses. There are influences in the way of promoting tipping in the dram-shop not in operation in the house. In the dram-shop there is the smile of the landlord or landlady; in the working man's house there is the frown of his wife and the necessities of his children. Can it be supposed that the wives of working men would tolerate their husbands and their cronies coming in, Sabbath after Sabbath, and drinking intoxicating liquors in the only apartment perhaps they have, while their children want food. Give us drinking in the private house rather than in the dram-shop, if at all. I am glad we have driven it to the house, where influences will be at work restraining the appetite. We are told we are seeking to accomplish by legislation what should only be sought by moral means. I have as little faith as any in an Act of Parliament making a man religious or virtuous—a higher power is necessary to accomplish that; but an Act of Parliament can do a great deal in taking temptation out of the way. See what Lord Palmerston did. He came down with his bill against betting houses, and closed up every such place in London. He did not make young men more moral or religious, but he took temptation out of their way; and Fathers, Mothers, and Employers, breathed all the freer because of it. And so, in like manner, take the temptation of public-houses out of the way of all classes, and they will be preserved from much evil. But we are charged with infringing the liberty of the subject. What is the liberty we have taken away? We have taken from the drinker the liberty of drinking in a dram-shop on the Lord's-day, and before eight o'clock in the morning of ordinary days, and after eleven at night. That is a liberty no man has a right to. We have taken away from the dealer the liberty of selling liquor during the Lord's-day, and a man who cannot do his business without breaking the Sabbath and occupying the midnight hours, is a dangerous member of the community, and law is needed to protect us from his doings. Liberty! Why, there is no soil more essential to that than a sober population. So long as we have a dissipated population we cannot have liberty

in its glory. Do I need to tell you what the publicans, in 1853, did in connection with the English elections, and at Airdrie and Falkirk. The fact of the matter is, so long as this system continues, our liberty is not safe, and you could not befriend liberty more than by putting it down. For liberty, nothing is more essential than virtue and religion, and what is there more hostile to these than the dram-shop system? I close by simply saying, that the quarter from which the outcry comes is the most gratifying thing in connection with the movement. If more liquor is being used, the publicans are the last to complain; and, if the publicans are complaining, it is an evidence to me that good is being accomplished, and I therefore with the greatest pleasure move the resolution.

Mr LOCKHART of Kirkcaldy, in seconding the resolution, said he was more than ever convinced of the necessity for such a measure as the Public-Houses' Act. The superintendent of police in the county of Fife had received some three hundred letters from Merchants, Manufacturers, Ministers of the Gospel, and Magistrates, testifying to the immense benefit conferred by the measure. Since the passing of the Act, he had not seen a single drunk person in the streets of Kirkcaldy. The most determined supporters of the publicans against the Act were those who wished to do away with Sunday altogether, and it was as well that it was so. In Kirkcaldy they had had lectures from such, but that was the only quarter from which he had heard of opposition.

Mr BIRD of Paisley, referred to a bill which had been got up by the publicans in his locality, warning the public against the disgraceful means which had been employed to get signatures for the Forbes M'Kenzie Act—such as inducing children to sign—accusations which he could prove were perfectly unfounded.

The Rev. Mr SCOTT thought that the best method of advancing the cause of temperance would be for ministers of all denominations to become abstainers.

The resolution was then unanimously carried.

The Rev. ALEXANDER WALLACE moved the second resolution. He said—The facts and statements received from various parts of the country in regard to the Act are such as that we may now be presented with such a body of evidence as will convince the public generally, and, I trust, even the editor of the *Scotsman* himself, of the intrinsic value of this Act, which we regard but as a sort of instalment of something still better. I shall endeavour to detain you as little as possible, and will read the resolution:—

'That whilst this Conference recognise with the greatest satisfaction, the faithful manner in which this Act has been generally administered, they cannot refrain from con-

demning, in the strongest terms, the indifference to the wellbeing of the people, on the part of those magistrates, and other officials, who have refrained from enforcing the provisions of the Act, or allowed others to throw hindrances in the way of such enforcement.'

—Amid all the conflicting statements regarding this Act, it is pleasing that we have this day thanks to render to parties in different parts of the country, and in official stations, who have seen this Act carried out. Now, I think there is no man in Scotland to whom the special thanks of this meeting are more due than to the late Lord Provost, Duncan M'Laren, Esq., for the services he has rendered to our cause. But as we are here to express thanks to those who have carried out the provisions of the Act, another part of my resolution is expressive of strong condemnation. It goes on to say, 'they cannot refrain from condemning, in the strongest terms, the indifference to the wellbeing of the people on the part of those magistrates and other officials, who have refrained from enforcing the provisions of the Act.' Now, there is here expressed strong condemnation; and the reason for that condemnation is assigned, and it is this—indifference to the wellbeing of the people. Now, that is a serious charge. I don't stand up here to say that any official in broad Scotland has intentionally, out of real indifference to the best interests of the people, looked on and seen this Act violated with impunity. I don't make that charge, but I am here to say, that any man in official authority overlooking violations of this Act, intentionally or not, is pursuing a line of conduct that cannot but ultimately prove most detrimental to the wellbeing of the community; and how? Has not this Act a special reference to the Lord's-day? Now, in this intelligent assembly, I need not proceed, in more than one sentence, to prove that the Sabbath is the great bulwark, in this and every other country where it is observed, of our social and religious wellbeing. And woe be to Scotland, if, yielding to the clamour of the Licensed Victuallers' Association, or the Anti-Sabbath League that is now organising in England, with some of the highest in Parliament at its head, we shall ever see enacted in Scotland the scenes that characterise an English Sabbath. Then, if this is the case in regard to the Sabbath, it is very evident that to allow this Act to be violated with impunity shows, at least, whether intentionally or not, on the part of those who permit this, indifference to the best interests of the people. And then, again, the provisions of this Act refer to the earlier closing of public-houses—not later than eleven o'clock at night. I have had some intercourse with a number of our young men in different parts of the country, and some especially in commercial establishments; and, in very many cases,

these young men, previous to the passing of this Act, traced their fall, under the influence of temptation, to the late hours that were kept formerly by public-houses—the late hours in their own warehouses, when a press of business occurred, then physical exhaustion, after the pressure of the labour, then coming along the streets and seeing the glare and glitter of the gin-palaces at all hours tempting them to go in. It is stated we have strong reasons of complaint—I refer to a letter of the late Lord Provost's, published last year, in which he strikes, as it were, the keynote to the whole country. The police superintendent, he says, does everything in his power to induce either of the tribunals—that is, either the county Justices or the Sheriff—to try cases complained of, but during the last two months, not a case has been brought before them for breach of the new Act, or any other act regarding public-houses. Every publican thus does what seems right in his own eyes. I believe this testimony of the Lord Provost's at that time greatly improved the state of matters in this metropolis. At the request of your Directors, I visited, along with Mr Reid, a number of places in Scotland, among others the town of Aberdeen. I know of no other place in Scotland where we witnessed to a more frightful extent the evil effects of drunkenness. It was not so much during the day as after twelve o'clock till daybreak, when I was disturbed by fearful scenes of rioting and drunkenness. This I trace to the fact that the Act has not been carried out in Aberdeen. But how can this be expected when the highest authorities in the city went to the Royal Hotel there, and, as if in open defiance of the Act, continued the revelry of a county festive occasion up to four o'clock? A meeting of Police Commissioners was held a short time prior to our visit, and, although Police Commissions are not generally pervaded with a literary atmosphere, Macaulay's 'Lays of Ancient Rome' were quoted by a commissioner in opposing the Act. Another town I visited was Hawick, and it was, if possible, in a worse state. I arrived there on Saturday night, and saw people at the doors of public-houses in the vicinity of my lodgings evidently dismissed long after twelve. I opened the window about five o'clock in the morning, as I could not sleep for the rioting outside, and saw two or three men taken off to the police-office in a state of beastly intoxication. The Police Commissioners of Hawick, shortly before our visit, by a majority, passed a resolution that their constables should not report cases of violation of Forbes M'Kenzie's Act. I have been in Galashiels, and what blessed quiet I witnessed there—the Sabbath-bells ringing to the house of God one of the most decent country populations I have ever witnessed. There,

the Act is enforced by men, intelligent, patriotic, and religious; in Hawick, it is a dead letter. After detailing various other cases of non-enforcement of the Act, Mr Wallace concluded by urging upon the meeting the necessity of adopting some means to counteract this. A select committee might be appointed to wait on the Lord Advocate, and produce before him the evidence of such dereliction of duty, when, no doubt, he would take immediate steps to have the law enforced.

Mr ROBERT MICHIE of Hawick, seconded the motion, and said he would also be disposed to give strong emphasis to the latter part of the resolution. Since Mr Wallace's visit, some of the friends of total abstinence had resolved to take all available measures for the enforcing of the Act.

Mr DAWSON of Kelso, referred to a case there which had attracted attention, of a magistrate, on a case against an innkeeper coming before him, speaking in very severe terms against the Act as an infringement of liberty. This practice, so common on the part of magistrates, he strongly censured as a complete overstepping of their functions.

Mr LINDSAY of Aberdeen, referring to Mr Wallace's remarks on that town, observed that the proprietor of the Royal Hotel had been fined twenty-five shillings for his violation of the Act. The fact that a great degree of boldness was shown on the part of the publicans immediately after the Act had been so disregarded by the magistrates, was an evidence in favour of its tendency when enforced.

Provost ROUGH of Dundee, with reference to the working of the Act in the town over which he presided as chief magistrate, stated that he had been successful in obtaining for the new Act a fair trial, and the results had been of a most beneficial character. He little expected that his exertions in enforcing the law should have led to his being held up in the London newspapers in the character of a friend of the spy-system. He denied that the course which they were obliged to adopt, in order to secure the complete observance of the law by the publicans, was open to such a charge. If the publicans were to be convicted at all, it could only, in the majority of cases, be by employing the police in plain clothes. In connection with the power which the temperance movement had attained in Dundee, he stated that he owed the present position he occupied as chief magistrate to the exertions of the temperance reformers.

The resolution was unanimously approved of.

The third resolution was moved by Mr JAMES WALKER of Leith, and was as follows:—

'That this Conference deem it of the

highest importance that the present Act be retained in all its integrity, and that vigorous means be adopted, as opportunity may require, to secure it against all attempts to evade it on the one hand, or to effect its repeal or modification on the other.' He had much pleasure in meeting with his friend, the Provost of Dundee, now on the side of temperance. Seventeen years before, they had had a discussion on the subject, when the Provost was opposed to him—now he was glad to find they were one. He would not take up time in reiterating evidence already adduced. He would just say that if the Act were to be maintained in its integrity, they must all put their shoulders to the wheel. Elections would take place soon, and it would be of importance that they should have friends among the magistracy. The Superintendent of Police in Leith, he might mention, took a great interest in the working of the Act, which had been the means of reducing the cases of quarrels, etc., which came before him.

The Rev. Dr BROWN of Dalkeith, seconded the motion. He said that they were determined to maintain the integrity of the Act, and if they did not say they would have the Act, and nothing but the Act, it was because they hoped to have something better. Referring to the publicans' arguments for keeping their shops open on Sunday, while others, with the exception of druggists, were shut, he presumed it was on the principle of having the bane and the antidote together. One complaint of the publican, he thought was so far just, that the grocer who sold spirits was allowed to open his shop before eight in the morning, any person getting them only requiring to step across the threshold, and so drink them out of the shop. Justice ought to be done to the publican by preventing this evasion of the spirit of the Act, and prohibiting spirits from being sold before eight by the grocer. The evidence now before them was so complete, that they might not only take a firm stand on it, but present it in the face of all assailants. Now that the publicans were beginning to utter lamentations, it was their turn to begin a jubilee.

The Rev. Mr BURNETT of Cupar-Fife, stated, in reference to the alleged increase of drinking in private families, that he had put the question to the Superintendent of Police for Fife, and had received a decided reply in the negative.

Mr DYMCK of Carnwath, bore testimony to the excellent results of the Act there, as did also a representative of the Cowcaddens Working Men's Temperance Society, Glasgow.

The resolution was unanimously approved of.

Mr JAMES JOHNSTON of Paisley, moved the fourth resolution, which was as follows:—

'That this Conference consider that the very decided evidence now laid before them of drunkenness and crime being diminished wherever the Act has been enforced, renders it incumbent upon the magistracy to avail themselves of the power accorded to them, by this or other Acts, of withholding licence from all houses so situated or constructed as to afford facilities for evasions of the Act, of granting no more than one license to any one applicant, and of restricting the period, during which intoxicating liquors may be sold.'

The aim of this resolution was, the further curtailment of the liquor traffic, there being no part of the country as yet where spirit-shops were shut at nine o'clock. If the Forbes M'Kenzie Act were thoroughly worked, he believed it might soon lead a little further—to the Maine Law itself. They must eventually look to that, for there would be no entire reformation so long as public-houses were allowed to be open at all. The signatures to the Paisley declaration might have been greatly increased had time been given. People, in many instances, when asked to sign in favour of the act for shutting public-houses on Sunday, said they would sign to shut them every day as well as Sunday.

The Rev. Mr HANNAY of Dundee, seconded the resolution. He referred to the energetic efforts of the Provost of Dundee and his coadjutors in enforcing the Act, who withdrew, without mercy, the license from all found violating it. He was of opinion that something like Vigilance Committees should be appointed to look after the conduct of magistrates in this respect.

Mr JAMES GRANT, Edinburgh, remarked that the businesses of grocer and spirit dealer should be separated. It was well known that drunkenness among the wives of working men was to be traced in great measure to the combination of these trades.

Mr WILLIAM SERVICE, junior, Glasgow, suggested that it was the duty as well as the interest of the Licensed Victuallers' Associations to combine with the temperance reformers in putting down the unlicensed houses. It would be well for the friends throughout the country to inquire into the extent of the illegal traffic which was being prosecuted.

Mr JAMES MITCHELL of Glasgow, said that, formerly, the excise officers alone visited the shebeens, while the police were not empowered to visit them at all. But, since the passing of the Forbes M'Kenzie Act, the excise people had come to think that they had nothing whatever to do with them. He thought that a petition ought to be presented to the excise authorities, in order to induce them to enforce their powers; for the police did not now visit the shebeens, and so, between the two powers, the law was not enforced.

The Rev. WILLIAM WATSON, Langholm,

said he should have had great pleasure in seconding a motion to the effect, that an effort should be made to have the occupation of the grocer and the liquor-vendor disjoined, if such a motion had been brought forward by Mr Grant.

The fourth resolution was then unanimously adopted.

Mr EBENEZER MURRAY of Edinburgh, then moved the fifth resolution :—

‘That the Directors of the Scottish Temperance League be requested to print the evidence which has been laid before this Conference; to forward copies of the same to Members of Parliament, Magistrates, and other influential parties; to take such steps as may appear to them most likely to secure the signatures of all classes to petitions to Parliament in favour of the Act, should such be found necessary; especially, that they consider the propriety of procuring petitions from particular classes—such as Magistrates, Ministers of the Gospel, Employers, Working men and their Families, and, generally, to make such use of the evidence as may be considered likely to forward the views of this Conference by securing the efficiency of the Act.’

He did not think it necessary to say more than a single word in support of this resolution. He thought it most desirable that the evidence should have the widest possible circulation; and he had no doubt that it would hardly be second in its influence to the statistics with regard to Sabbath intemperance, got up by the Edinburgh Temperance Society, which first led to the adoption of the Forbes M’Kenzie Act. But, at the same time, he did not think that the work should be left wholly to the League, powerful as that institution may be. He was of opinion that all the societies throughout the country should take up the evidence, and each in its own district make that evidence thoroughly familiar to the people. They were disposed to give the Forbes M’Kenzie Act a fair trial, as it at present stood; but, if it should come to be a parliamentary struggle, then, he thought, they must not only not be content with anything less—they must contend for the adoption of a still more stringent law.

Mr THOMAS KNOX, J.P., Edinburgh, seconded the resolution. He denied that this was a mere wrestle between the publicans and the temperance reformers. The friends of temperance were constrained to take up this work against their will. They had much rather the people would do this work themselves; but, seeing they did not do it, it followed that they were compelled to come forward. They would far rather that the burden were put on the shoulders of the country. The temperance reformers did not wish to stand in this odious breach. They did not want to have the honour of discharging what was the duty of the whole

body of the people—that in which the people themselves ought to have the greatest interest. They were not entitled to the name of Scotsmen, who were not willing and ready to save their country from the terrible calamity which the Forbes M’Kenzie Act sought to remove. He concluded by expressing the hope that the friends from the country would do their best to stir up the local societies to hold meetings, and use the testimonies, that had that day been brought forward, for the advancement of the work.

The resolution was carried by acclamation.

The Rev. DUNCAN OGILVIE, Broughty-Ferry, moved the sixth resolution :—

‘This Conference cannot separate without expressing their strong condemnation of the recent partial repeal of Wilson Patten’s Act, by which the public-houses of England have been allowed two hours additional on the Lord’s-day, for the sale of intoxicating liquors; and would urge upon their brethren of England never to cease their efforts till they have obtained for that country a measure equal to the new Public-Houses’ Act for Scotland, and even more stringent.’

He remarked that they ought to learn a valuable lesson from what had happened in England. A member of the Government had avowed his belief that the Legislature would not agree to any modification of the Wilson Patten Act. Their temperance brethren in England, relying upon this statement, did not take any steps in connection with the movement against that measure. In the meantime, the publicans set to work, got up petitions, and the result had been, not simply the modification, but the complete change of the law. He thought, therefore, that they ought to give their English brethren their sympathy; and that, from the manner in which they had been betrayed into inaction, they ought to find a lesson and lay it to heart. Many eyes in England were turned to that meeting, and he trusted that they might derive strength from the testimony which had been borne as to the operations of the Scottish Act.

Mr WILLIAM DALGLEISH, Cumnock, seconded the resolution, which was carried unanimously.

Votes of thanks were then accorded to the Chairman, to the Directors of the League, and to the Delegates.

The proceedings terminated at a quarter to five o’clock.

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THE LEGISLATIVE DELUSION.

THE fierce political contentions of the British, besides conserving the public liberty, have trained the popular mind to a firm belief in several monstrous fallacies. Of these, one of the most remarkable is the faith in the omnipotence of Government. The elephant's trunk—at once a nose, an arm, and a hand—now tearing up the trees of the forest, and then picking pins off the floor, is an instrument of but few utilities when compared with the legislature of the United Kingdom. Parliament is supposed to be able not only to protect the lives and defend the liberties of the people, but also to be more than a match for all the ills that flesh is heir to. Moreover, some intelligent individuals regard it as the best possible teacher of reading, writing, and arithmetic; others revere it as the ark of religious truth; while not a few are anxious that it should take upon itself the arduous office of scavenger-general to the empire. The British Government makes itself more generally useful than the long knife which defends the

Adel barbarian from his enemies, slays his venison and cooks it, divides his food, and shaves him.

In this country, laws and law-makers have been often loudly blamed for permitting evils they could not prevent, and for withholding benefits they could not confer. The power of the legislature has been ridiculously overrated. The reason is obvious. The two great political factions, contending keenly during successive generations for office and emolument, have alternately charged each other with hastening the national ruin. The Opposition, whether Whig or Tory, have always found it convenient to link every calamity with some ministerial blunder. Thus the national mind has been carefully educated to look for the source of every evil in misgovernment. The political region of the British brain has been stimulated into preternatural activity. Serious mental derangement has been the result. The popular mind exhibits morbid sensibility on one subject, and alarming callousness on all

others. The most trifling event, provided it occurs on the arena of politics, immediately attracts universal attention, while matters of mighty moment are neglected, merely because they are beyond the pale of party strife.

The financial reform movement affords an apt illustration of this fact. For the sake of saving ten or twelve millions, an immense amount of energy has already been expended, and there is no saying how much subscribing and speechifying may yet be needed. This is all very well. But, in the name of common sense, why support a strong drink aristocracy, at an annual expense of more than seventy millions? an aristocracy, with pauper and criminal retainers, entailing another enormous outlay upon the community. John Bull's bottle both costs and oppresses him a great deal more than his government.

If Catholic disabilities, Boroughmongering, and the Corn Laws, had been merely ancient prejudices, stereotyped in popular customs, the history of Britain would have been entirely different from what it is. The Catholics would still have been political outcasts, the franchise unextended, the corn laws unreppealed. Moreover, if the absurd notions prevalent regarding strong drink, had formed the basis of a political creed, and the drinking customs a portion of the laws, the temperance reform would long since have been achieved. Indeed, Government could in no way aid the movement so effectively, as by rendering moderate drinking imperative on the people. Agitation, or-

ganisation, and resistance would be the immediate result. For though the sagacious men and women of this country cling tenaciously to the most absurd and destructive practices of their ancestors, they will by no means submit to the blunders of their rulers.

Political economy has done much to dispel the legislative delusion. It has shown that trade and commerce are as much under the dominion of natural laws as the stars. The science of society, though yet in its infancy, is sufficiently far advanced to demonstrate that a large portion of the life of a nation lies beyond the sphere of Government. No portion of it, however, is beyond the reach of public opinion. Hence the immense importance of special organisations that proceed on moral grounds alone.

The tendency of legislation in this country, and of revolutions in others, is decidedly negative. There is more pulling down than building up. Old laws are abolished, but no new ones are made. There is no concealing the fact, that all over the civilised world, the political framework of society is giving way. Now, as the government of force recedes, that of principle should advance; as restraint loses its hold of the body, reason should gain a greater mastery over the mind. Nothing seems so likely to rationalise the British people, and to rescue them from the legislative delusion, as those popular associations, called temperance societies, which preach the great doctrine, that the conduct of a nation is intimately connected with its condition.

THE REV. DR HAMILTON'S DESCRIPTION OF
A WHIRLPOOL.

THE name of RICHARD WINTER HAMILTON has only to be mentioned to command the deepest respect, and the highest esteem of every one who knew his worth, who has heard his living voice, or read the living language that flowed from his pen. It is saying but the truth of him, when we say, that he was a master in Israel, and superior to many to whom such a title is deservedly given. Such a man as he was the property, not merely of the people to whom he statedly ministered, nor even only of the denomination of christians with whom he was connected, but of the church general. Thousands and tens of thousands, beyond the pale of that portion of the church to which he was so bright an ornament, have listened with rapture to his high imaginings, have been subdued by his clear and convincing argumentations, and have been irresistibly led onwards by his powerful appeals. Multitudes more have read his works with deep emotion, their minds have been enlightened, their hearts warmed, their energies excited or renewed. All who have thus listened, thus read, and thus felt, have rejoiced that the barriers of denominational distinction do not destroy christian brotherhood, and have thus rejoiced, because with such a one they could claim kindred in Christ. But he is gone—gone to his reward—gone to that home which exceeds his conceptions of it, grand and glorious as these were—much farther than these conceptions exceeded the dull

tame thoughts of the merest commonplace. Such a man as he has not lived in vain. The result of his labours may be seen even now, but shall only be fully realised when time itself is done. ‘He being dead, yet speaketh,’ speaketh in the living epistles he has left behind him, known and read of all men—speaketh in the valuable works which survive him, and which, by the blessing of that Master he served, are so well fitted to be profitable to the present generation, and to future times. How interesting is it to think, that his last words, as it were—his dying message to the church and to the world, was an appeal on behalf of the christian Sabbath, the day of the Lord, which has been so delighted in by the christian, as the presage of the haven of rest which remains for the people of God—that day which has been so much interfered with in its sacredness, its privileges, and its duties, by the manufacture, the sale, and the partaking of intoxicating drinks! Well as he wrote of that day in his ‘*Horæ et Vindiciæ Sabbaticæ*,’ how much better now might we expect him to write, when he has entered on that rest which gave to the earthly Sabbath so much of its charm! It is not, however, to this work of his we now direct the attention of our readers; it is to another, or rather to an extract from another—his work on ‘*The Revealed Doctrine of Rewards and Punishments*.’ Well as he wrote, and earnestly as he pled in that book, with what

additional interest and earnestness may we suppose he would now write, when he has seen the realities of another world! Yet, when indulging such a thought, the reflection occurs—‘If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.’

The passage to which we call attention occurs at the close of the book, when the author is warning the reader against the slightest deviation from correct scripture doctrine. Here it is,—

‘Let us beware of the first wrong direction of thought and feeling, however minute the degree: fearful may be the after deviations.’

‘The voyager enters a current which seems propitious, there is no apparent diversion from his course, his bark speeds well, his oar does not toil, nor his sail strain. In his confidence all promises success. But while he examines, scarcely does it seem that he has advanced. Much, again and again, reminds him of what he has noticed just before. A strange familiarity impresses his sense. Still current flows into current, while onward and buoyant is his track. Soon he feels an unnatural vibration. Where he glided, he now whirls, along. The truth seizes him. He is sweeping a whirlpool. Long since he has entered the verge of a maelstrom, and he is now the sport of its gyrations. No power is left his helm or mast: he is the trembling, unresisting prey. He hears the roar, he is drawn into the suck, of the vortex. Not only the circle lessens, the very surface slopes. The central funnel and abyss, dark-heaving, smooth, vitreous, yawns. The mariner shrieks, the skiff is swallowed up, where the waters only separate to close, where the outermost attraction was but the minister to the famine of this devouring maw.’—Pp. 506, 507.

No one can read this extract without feeling that the descriptive illustration is just—that the danger is such as is represented, and that the truth enforced is a most important one—that if the danger would be avoided, the taking heed must

be *at the first*. Yes; let us beware of the *first* wrong direction of thought and feeling. It is *there* that we ought to be on our guard. Many think such minute matters too trifling to be noticed or checked. If it were anything great, it would be worth the while, but the thought is, that there is no danger yet, that there will be none for long. But danger there is; it is the *beginning* of a course of what is wrong, and ‘fearful may be the after deviations.’

While this is true of all sin, how especially true is it of the sin of *drunkenness*? Had Dr Hamilton been writing of it alone, he could not have employed terms more to the point. How common is it for persons to say, ‘there is no danger.’ The fact of their saying so is a proof of danger. There is ‘a wrong direction’ given to the thought and feeling, when any one cherishes the idea that he can partake of intoxicating drinks, and be safe. This idea puts him off his guard, and he is in the exact circumstances to go on with their use, till he become their victim. This is the point at which we would begin. We would wish to impress all with the conviction that they are in danger, that they cannot tell to what a fearful extent they may go. Could we get all impressed with this conviction, the object at which we aim would be, in a great measure, gained; for being forewarned they would be forearmed, and every one who had a regard to his own welfare, feeling that there was danger in partaking at all, would totally abstain. To this first wrong direction of thought

and feeling, in regard to intoxicating drinks, is to be traced the great prevalence of intemperance. From the first dawnings of intelligence, the child has presented to him every thing calculated to give this wrong direction to his thought and feeling, and as he grows up, he is still farther led on in the same direction. He is taught to regard the use of such drinks as not only safe, but advantageous and desirable; and who can wonder if, with such views and feelings, when he goes forth into the world his own master, he should enter on the use of these drinks, if he has not already begun it, and led on by the customs of society, should continue to use them, till he unconsciously become their victim? Alas! how often has such a case been realised.

This first wrong direction of thought and feeling, minute as many might regard it, removes every thing like a barrier to the use of the drink; rather, we ought to say, it encourages the employment of it. Beginning, or prosecuting the voyage of life, 'the voyager,' by this wrong direction of thought and feeling, in entering on the use of intoxicating drinks, 'enters a current which seems propitious, there is no apparent diversion from his course, his bark speeds well, his oar does not toil, nor his sail strain. In his confidence all promises success.' Life goes merrily on. Around him social companions gather, and encourage him in his progress. Business, he thinks, so far from being hindered, is greatly helped by it. It appears to aid him in his course onwards, and not only to

make his own life more cheerful, comfortable, and happy, but to render him more agreeable to others. Success seems wonderfully associated with it, owing to the customs so prevalent in society. In high hope, he feels confident all is right, and that prosperity is sure. Something calls him to examination. It may be, some one of whom he could never have thought it, has been discovered by him to have a liking for strong drink. It cannot be that he himself can come to such a condition. No, 'while he examines, scarcely does it seem that he has advanced' in any love for drink. He resolves to keep a watch, and the result is, that 'much, again and again, reminds him of what he has noticed just before.' Still, he discovers 'a strange familiarity' with these things. He cannot account for it, but he moves onwards as he did. He feels sure that he is safe, and that all goes well. 'Still current flows into current, while onward and buoyant is his track.' Many speak of him as a prosperous man, and a hospitable, happy, agreeable companion, and cheer him in his course. A few, however, begin to fear that he is in the vortex of dissipation. To himself it does not seem so. He might indeed find, that now he partakes more freely than ever he did long ago; but there is no perceptible difference between the present year and the past, or the present month and the preceding, and there is scarcely any between the last and the one before it—so gradual, in truth, has been the progress, that it was scarcely discernible, and could

only be fully known by a contrast between the condition now, and what it was a considerable time previous; but that is a test not applied. All, he concludes, must be safe. 'Soon, however, he feels an unnatural vibration,' there is a tremulous movement in his frame, a restlessness in his feeling. Something is wanting, he cannot tell what; for he cannot think it is the drink; but to it he betakes himself, and now his course is rapid. To it again and again he goes. Onwards and onwards he is borne, resistlessly. 'Where he glided, he now whirls, along.' Many notice it now, but he himself seems to be in a great measure unconscious, or rather, we ought to say, he feels he is wrong, but has not yet fully discovered how or where. At last 'the truth seizes him, he is sweeping a whirlpool. Long since, he has entered the verge of a maelstrom, and he is now the sport of its gyrations.' With the discovery of his danger he feels himself helpless. 'No power is left his helm or mast, he is the trembling, unresisting prey. He hears the roar, he is drawn into the suck of the vortex.' He sees the end, and he shudders at it. He is a DRUNKARD, and a drunkard's doom is before him. He is hurried on, knowing now that he is so. 'Not only the circle lessens, the very surface slopes;' not only is there a power drawing him onwards, but he himself sinks farther down toward the abyss. Not only can he not resist the suck of the vortex, but his own tendency is towards the fearful cauldron. 'The central funnel and abyss, dark-heaving,

smooth, vitreous, yawns.' The mariner sees it, and feeling that he must be engulfed in its waters, shrieks wildly at the terrible fate that is before him. 'The skiff is swallowed up, where the waters only separate to close, where the outermost attraction was but the minister to the famine of this devouring maw.'

Ah! what a termination to the voyage of life! The heart bleeds to think it has been that of millions. Tens of thousands are on their way to it. They are within the whirl, they are close upon the central funnel, they are rushing on with tremendous rapidity, they are sliding down the sloping side. Can nothing be done to save them? Shall hundreds on hundreds, and thousands on thousands, be devoured in that terrible abyss? Who cries not for their rescue? Who is not willing to attempt it, at almost any sacrifice? Can they be delivered? Some of them may. O if it were only one—just one—that were worth all effort, and all self-denial. Can *one* be saved? Yes, many have already been saved. A band of men and women have united together, in dependence on the help of God, to use their efforts for their rescue, and they have been blessed. With perfect safety to themselves they have seen those even who were almost at the very last whirl, who were almost uttering the last shriek—they have seen these rescued; and those thus rescued have joined, with all their heart, to rescue others. They have brought them without the very outermost circle, and have been the means of keep-

ing them there; and in order to this, they have kept without that circle themselves. They feel, however, that so long as encouragement is afforded by the kind, the benevolent, the respectable, and the christian, to go within the influence of the vortex, and countenance given, for a certain length, to those who do enter; and that so long as these refuse to join those who seek their rescue, few can be delivered. They urge these, while yet they have themselves the power, to come without that circle—for they are within it—to do so, and lend their aid in rescuing others. They urge them to this, as they regard the welfare of their fellow-men—as they would carry out the self-denying principles of the gospel—as they would not bring upon themselves their brother's blood; nay, they tell them that so long as they themselves are within the whirl, they are not safe. *For their own sakes*, they urge them to join with them.

But this band, of which we speak, feel that it were best to *keep all from coming within the circle*. They feel that the 'outermost attraction is but the minister to the famine of this devouring maw.' Could all be kept without that attraction, then all would be safe. Their object is to effect this. They would earnestly impress upon all, that they are certainly outside of that outermost attraction only when they do not taste intoxicating drinks at all. So long as these are not tasted there is perfect safety. Taste them, and you are within the circle. Its power may be comparatively feeble, but still it may lead on to the circle of

resistless power; its tendency is to do so. Every one who has reached the inner circle, and been swallowed up by the suck of the central vortex, has gone the outward rounds—has, at first, had the gentle, easy motion, gradually growing to the fearful whirl; and no person who enters the outer can be certain of not being carried on to the innermost; for 'the outermost attraction is but the minister to the famine of this devouring maw.' Our warning, therefore, in regard to intemperance, is that which Dr Hamilton gives in regard to the point he was discussing, and which is the design of the extract we have been considering—a warning specially applicable to this sin, *to beware of the beginnings, to keep without the attraction altogether*. There only is there safety. 'It is here,' to use the language of the celebrated Dr Beecher, 'it is here beside this commencing vortex that I would take my stand, to warn off the heedless navigator from destruction. To all who do but heave in sight, and with voice that should rise above the winds and waves, I would cry, "Stand off!" spread the sail, ply the oar, for death is here; and could I command the elements, the blackness of darkness should gather over this gateway to hell, and loud thunders should utter their voices, and lurid fires should blaze, and the groans of unearthly voices should be heard, inspiring consternation and flight in all who came near.'

O friends! if you value your own safety, if you would never be swallowed up by the vortex of intemperance, keep without

the outermost circle—ABSTAIN. If you would rescue those who are already within it, and it may be far forward towards destruction, strive to bring them out of their perilous position, and give them the benefit of your effort, your countenance, your example, and, let us add, your prayers, to keep them safe. If you would *not* encourage others to enter the circle, and thus to expose themselves to danger, or to go on in the course which brings them into such peril—if you would save your children, your friends, your acquaintances, from the

danger of the drunkard's doom, unite and aid us in our attempts to keep them from entering the outermost circle, or to bring them beyond it. Show them there is danger, warn them of it. Encourage them to keep at a distance from it. Strive to excite and extend right thought and feeling in this matter, by the diffusion and manifestation of abstinence principles; for, however minute the degree of the first wrong direction of thought and feeling, fearful may be the after deviations.

DIALOGUE ON TOTAL ABSTINENCE

BETWEEN A MINISTER AND ONE OF HIS ELDERS.

(Continued from page 18.)

Minister. Come away, Mr G.; I know well your errand, and always like to see an honest searcher after truth; and such a one I see in you.

Elder. I hope so, sir; and it is very pleasant to fall in with those that are both able and willing to help us in the search.

M. That is only doing what we ought to do; and, giving, we get; teaching, we learn. But, we shall out to the garden, if you please. We abstainers like not only pure water, but pure air, and sweet flowers, and fresh fields, and everything fresh and pure, sweet and simple, as God made it. And we shall not discuss the subject before us the less clearly, that we move and breathe in the clear cool atmosphere.

E. Quite agreeable—to the

garden let us away. I often think the mind moves most briskly when the body is in motion.

M. So do I; and often get my best ideas when walking. Well, then, to our work. I hope, Mr G., that you have been patiently pondering Peel's paragraph.

E. I have, sir.

M. And you agree with him, I hope?

E. I certainly do; and do not reckon it anything very great or new either. It is long since I was convinced '*that it was upon cheap food, and a guarantee for its continuance, that we must rest our hopes of increasing national prosperity.*'

M. I am delighted to hear you say so. It will make our way more easy and pleasant.

It was not, however, as a *new* sentiment that I quoted it, but simply, as new to Sir R. Peel; and, considering his past position in reference to it, likely to gain from his lips, the attention which it could have gained from those of no other man. And how desirable is it, that by all classes of the community it should be carefully pondered. It embodies a plain, but very important truth. And, with an increasing population, and it may be with decreasing means of employment and support, and, of course, increasing poverty and distress, its truth will continue to come out more and more strongly. What, then, is the duty of every enlightened and honest-hearted friend of his country? Is it not to do all in his power presently to realise the sentiment, and to guarantee its future, sure, and full, and permanent realisation?

E. O, I see clearly whither you are driving,—our brewers and distillers are not doing anything to secure its realisation.

M. Alas! all they do is in the opposite direction. The enlightened patriot, taking a just and comprehensive view of the present exigencies of his country, demands that everything possible be done to secure to it cheap food. The drink-makers set their food-destroying machinery in motion, and effectually counterwork him. The sagacious statesman, foreseeing the coming struggle for existence, in this densely-peopled country, gives warning that everything possible must be done to ward it off, or mitigate it when it arrives, by guaranteeing the necessities of life, at the lowest procurable rate. These

warnings are disregarded, and the food-destroying machinery goes on. And, come what may, so long as left to itself, and as moved by present impulses, on it will go.

E. O, but were things to get very bad, we would try and find means to stop the distilleries. And stop them we would, till things became better again.

M. Prevention is easier, and cheaper, and safer than cure; and the sooner they are stopped the better. Look to the evils they inflict upon us; and, in all seriousness, you will see that things are bad enough already. But mere general assertions make very little impression. We must mention particulars.

E. That's what I wish—something to lay my hand on—something to hold up for proof, when proof is demanded.

M. Well, here it is. 'The grain,' says the *Economist*, one of the best informed newspapers in our country, 'the grain annually consumed in Great Britain and Ireland, for distillation and brewing, amounts to the large quantity of six millions of quarters.' There is a *fact* for you. You will not find its like in any country on the face of the earth. There is *waste*, such as no nation since the beginning of the world ever equalled. There is *abuse of divine bounty*—there is *destruction of human food*, such as never disgraced any other land.

E. It is indeed an enormous quantity—six million quarters!

M. Yes; six times ten hundred thousand quarters.

E. The sum is too vast for me. I cannot bring it fully before my mind.

M. Nor can any one. Our largest conceptions are only an approximation to the reality. But there are various ways in which we may help out the idea, and thus deepen the impression.

E. Let us have these helps, then, if you please.

M. Well; how many people, think you, would these six millions of quarters support all the year over?

E. A prodigious number, I'm sure.

M. Yes, says the same authority, 'they would suffice to feed no less than five millions of the population.'

E. That is more than all the people of Scotland.

M. Yes, greatly more. The population of Scotland, at the last census, was little more than two and a-half millions. Suppose that it is now three millions. Then, the grain destroyed in the making of intoxicating drinks would support every man, woman, and child throughout Scotland during the entire year, and two millions of the poor famine-stricken Irish besides.

E. Or what, if all who drink would resolve to drink no more, and let the Irish have it all?—Would that not be a boon for poor Ireland?

M. A boon indeed! Ireland abstinent itself, and the value of the six millions of quarters of grain devoted, in the safest and wisest ways, to Ireland's good—that would be a remedy for Irish ills worthy of the name—that, Mr G., would entitle you to a pension. But, seriously, does it not seem an astounding fact, that as much bread-corn should every year be destroyed in our brew-

eries and distilleries, as would feed the whole population of Scotland, and two millions more? Now, I wish you to look at this astounding fact, as a religious man, and to look at it as taking place in a professedly christian nation, and then say, must it not be greatly provoking in the sight of the Holy One?

E. I greatly fear it must. But how few, even of our religious people, have anything like even a suspicion of this.

M. Though few, however, as yet see its sinfulness, it may be deeply sinful notwithstanding; and I verily believe it is. Suppose that this vast quantity of grain had been destroyed, year after year, by the visitation of the Almighty—by the mildew, or the caterpillar, or the locust, or some other appointed instrument of divine chastisement—what fear, what searchings of heart would have been awakened! What calls to humiliation, and penitence, and prayer throughout our land! And shall we fear the less, when we are ourselves the guilty destroyers? Shall we be the less humbled, when we know that it is our own cruel hands which, year after year, have brought the dire visitation? Or, suppose that a foreign foe had landed upon our shores, and firing our fields, and stackyards, and granaries, had wantonly destroyed this amount of human food, what indignation would have been excited! What speedy and terrible retribution would have overtaken the foe! We are ourselves our country's foes. Let the indignation, then, be directed against those who deserve it. Let the retribution be ours.

Or, suppose that the incendiary fires of former days had again been lighted, and blazing in every corner of our land, had consumed to this extent, the produce of our fields—what an humbling sight! What an exhibition to foreign countries of a nation divided against itself; and, with suicidal hand, draining off its life-blood! These fires are blazing all the year over. This suicidal exhibition presents itself in every corner of our country.

E. Would that these things were all seen rightly, and repented of, and amended! I fear, there must be iniquity in them, far beyond what is generally imagined.

M. I have been long convinced that there is great iniquity in them. And this is one reason why we abstainers are so anxious to get religious men like you to listen, when we exhibit the grounds, of these convictions. But what is wrong may be expected to bring, in part, at least, its own punishment. We have already seen this very largely, in reference to the subject now in hand; and we shall see it more and more, as we go on.

E. It is right, surely, that this should be exhibited. How many may be moved by the sufferings which sin produces, that will mock at the sin itself!

M. True. Here, then, are some of the baneful results of this iniquitous waste of human food. The price is proportionally augmented, to the great damage of the poor, and the injury of our trade and manufactures. We are kept constantly dependent on

foreign countries for supplies, and must send our capital to these countries, enriching them, and impoverishing ourselves; whereas, but for this criminal waste, we might be all the year over, in ordinary seasons, independent of foreign countries, have cheaper food, and keep our money to ourselves. It is in seasons of scarcity, however, like those of 1846-7, that the criminality and the damage come out most strikingly. How much money, think you, was sent out of this country during 15 months—from June, 1846, till October, 1847, for foreign grain?

E. I don't remember exactly; but I know that it was a very large sum.

M. Very large, indeed—upwards of 33 millions sterling, as stated by the Chancellor of the Exchequer, in his place in parliament. What a drain of British gold this! What a drying up of the ordinary resources of British trade and manufacture! And have we not seen the fatal consequences, in the unprecedented number of bankruptcies, of which it was either directly or indirectly, the occasion? Are we not feeling these consequences even to the present day?

E. But, then, necessity has no law. The food was required; and there was no way of getting it, but by paying down the cash.

M. True; but we might have greatly diminished the necessity. Instead of this, however, we greatly augmented it; nay, the necessity was, to a very large extent, of our own creating.

E. How? Have you forgotten the potato failure, and the

consequent unprecedented demand for other kinds of food?

M. No. But what was going on during that season of scarcity? While running to every foreign land in search of food, to keep alive our famishing people, what were we doing at home? I am ashamed to tell it—destroying the food we had, as recklessly as ever.

E. And were they doing that, at that time, in *Ireland* too?

M. Yes; and, for proof, let one sentence suffice, 'Ireland claims the *honour* of producing the largest quantity of raw grain whisky; having, in 1847, when her millions of people were fed on charity, sent out from her distilleries 8,658,879 gallons of spirits.'

E. That was too bad.

M. But worse has yet to be told. In that same year, notwithstanding the unparalleled efforts made throughout Great Britain to save them, 115,929 human beings died of starvation in Ireland!

E. Oh! can that be true? Can that be true?

M. Alas! I fear only too true. It was stated in the House of Commons, by H. Grattan, M.P., on the authority, he said, of information which he had received from clergymen resident in the different counties. And while men, made in the image of God, were thus perishing for want, what were their fellow-men doing, at the same time, beside them? Destroying the food which would have saved them all! Humanity feels herself outraged by such hardheartedness. Patriotism reddens with

shame and indignation at the recital of such cruelty. Christianity spurns from her the pitiless procedure, and pronounces on all concerned in it her sternest condemnation.

E. It was very, very bad indeed; and, I think, cannot be too strongly condemned. Surely the starving people should have been seen to first. Surely the perishing should have been provided for. But the season, in Ireland especially, was one of peculiar severity; and I hope we shall not soon see its like again.

M. So do I. But how vain are human hopes! Such a season, and even a worse one, may soon come again. And is such cruelty to be repeated? Are our brethren to be permitted to perish in thousands, and tens of thousands, while the food which a good God has created for the sustentation of human life is being wasted, and worse than wasted?

E. Heaven forbid it.

M. So say I. But while we wish, we must work—to pray without working, is a lying prayer. Heaven helps those who help themselves. Work and pray—pray and work; that is the way. And both, in this case, are needed. Let the present system of drink-making be permitted to go on, and, as surely as it goes on, we shall have, in the next season of scarcity, the old cruelties over again, and, probably, in larger measure, and still more horrible forms.

E. Well; I must own it—I am getting more and more uneasy about the drinking system altogether, and don't know well either what to do or say about it.

M. I am glad to hear you say this, at any rate. It is one of the very best things you could say; and the greater the uneasiness the better—the more the pain, the sounder and safer the patient. I hope, however, that you will not, in order to avoid the pain, do, as a neighbour of ours has resolved to do.

E. What has he resolved on?

M. To keep away from what causes the pain. When asked, some time ago, if he was going to the temperance lecture, he said, 'No, no; I get no peace of mind for almost a month after, and I have resolved to keep away.'

E. Poor man. I know well I have my infirmities. But, to fear the truth, and run away when it is spoken, I am bold to say, is not one of them.

M. And I will say that for you too, Mr G. And, as we must bring our conversation to a close, for the present, I shall take encouragement from this to state the application of the subject so much the more freely.

E. Certainly; and let the most guilty be most condemned.

M. So be it. Well, then, our principal charges are two, viz., *the immense waste of human food, and the deeply injurious consequences of this waste.* And the parties guilty are, first, the drink-makers. These you have yourself freely condemned, saying, 'that you could never be one of them.' Secondly, the drunkards. These all condemn. But there is a third party, and that party is chargeable with the great proportion of the waste, and, of course, with its consequences. The share of the 600,000 drunk-

ards in our land is a mere trifle. Were none but these to drink, the great mass of our drink-makers would soon give up. Their main supporters are the great body of our population—the millions of moderate drinkers of all ranks and degrees. *There is the great guilty party.* There the mighty host of offenders, to whose account we must charge the overwhelming proportion of that deeply criminal waste of human food that has so long disgraced our country. And to this party (of which, Mr G., you are yet one,) belong the great majority of our decent, church-going, religious people, of all denominations. And is this to be so always? When are christian men to open their eyes to that monstrous system of iniquity, to which, unhappily, they are yet lending, in so many ways, their influence and support? When are its dangers, every where thickening around us, to be seen in their true magnitude and imminency? When are the people of God, reading rightly the signs of the times, to obey the divine command, 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing,' and thus be ensamples to their deeply-erring countrymen? It does not become us to interpret too minutely the judgments of the Almighty. But, surely, it is not presumptuous to regard the pestilence that is at present walking throughout our land, as pointing us most significantly to our great national sin, and telling us, with fearful emphasis, to read that sin in our punishment. There it is, in every corner of our country—*drunken-*

ness, our great national iniquity, with the host of evils that follow in its train! And there comes down upon it, with terrible distinctness, the visitation of the Almighty! Milder rebukes having failed, the pestilence that walketh in darkness must do his

work; his strange work. 'Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?' Happy they who 'hear the rod, and him who hath appointed it.'

ORIGINAL RESEARCHES IN NATURAL HISTORY.

THE DISTILLER.

THE lion is a majestic, philosophical-looking creature. The alligator, notwithstanding its weak—or rather its strong—points, has its uses in the economy of the tropics. Even the serpent has good qualities; it operates beneficially as a check on organic redundancy, preventing the brute population from increasing more rapidly than the means of subsistence. The jackal and hyena, odious creatures though they be, are useful members of Egyptian society, consuming carrion which might otherwise feed the plague. The hawk keeps down the chattering impertinence of sparrows; and the shark, in the opinion of the tars—the men who should know best—officiates as a kind of sea-attorney. But the distiller is an animal, in whose favour nothing can be said. Of all the creatures in the heavens above, on the earth beneath, or in the waters under the earth, the distiller, and its varieties, is the only species that possesses no redeeming quality whatever. It is the most destructive and untameable of creatures.

The fabled dragon-monster poisoned the air with its breath for miles around, and many human beings sickened and died in

consequence. This was bad enough certainly, but the breath of the distiller-monster is a great deal worse. It not only diffuses itself over whole countries, but packed up in casks, finds its way to the remotest corners of the earth, so that the breath of the same monster that kills in Britain, suffocates at the antipodes. The distilling-monster is such a huge, hideous, overgrown brute, and has been breathing so lustily and so long, that its pestiferous habitus may be said to form a component part of the earth's atmosphere. From facts furnished by trustworthy persons, it appears that the air of Asia, India, America, Africa, and Australia, as well as that of Europe, is tainted with it to an alarming extent. Whole Indian tribes have been suffocated by it; cut down like desert travellers by the deadly simoon. Civilised nations, such as Britain and America, have suffered severely. The Americans, however, are striving manfully to purify their atmosphere from the noxious fumes; but, shame to the British people—the distilling-monster is still allowed to blow in Britannia's face, and she is consequently breathing convulsively, sadly

pained, and rapidly losing her health.

It is an important and interesting fact concerning predacious animals, that not one of them has been designed to prey on man. That a lion or tiger sometimes surprises the traveller among the brushwood of Africa or the jungle of Bengal, is certainly true. But such catastrophes are accidental, and occur but rarely. The function of the carnivora appears to be 'to maintain the balance of power' between the contending swarms of earth's irrational offspring, and their food accordingly consists of the lower genera. Not so the distiller. It passes over the inferior creatures, and preys on man alone. This most monstrous of all monsters thrives and fattens on human wretchedness.

The distiller is more decidedly poisonous than any other animal. Its poison is stored up in large barrels, whereas that of the boa-constrictor requires merely small bags to hold it. Moreover, the poison of a serpent may be swallowed without doing any harm, there being no danger from it except when injected into a puncture; but that of the distiller operates from the stomach with such force as to cause stupor, delirium, and death.

It is a melancholy fact, that the distiller extracts its poison solely from human food, of which it consumes an enormous quantity. In the year 1846, the potato blight destroyed the food of about three millions. During the same year the distiller consumed (we dare not say destroyed) as much food as would have fed

five millions for twelve months. There was a terrible outcry about the potato blight, which comes only once in a generation, but not a word about the distiller-monster, which is never away and never at rest. The blight had very stupidly forgotten to take out the license.

Fortunately for mankind the distiller cannot spring upon its prey like a tiger. Indeed, it possesses no locomotive powers whatever, and would be absolutely harmless, but for the co-operation of human beings. Its retreat is generally in some secluded valley, by the side of a stream, or in the neighbourhood of large cities. Like all wild animals, the stench of its lair is intolerable, and there are instances of persons perishing by incautiously venturing into the deeper parts of its den, where they were choked by noxious effluvia. Prone among its vats and worms, belching fire and smoke, the monster, both day and night, elaborates its poison, which is collected with greater care than if it were milk, and sent to all parts of the country.

An incomprehensible blockhead, 'a long time ago,' after expressing the wish that his neighbour might enjoy good health, immediately drank some distiller poison. The idea was too absurd to sink into oblivion; it spread like wildfire. Henceforth every man of common sense, in sympathising with other people's health, gave a decided proof that he had no regard for his own. Another original numskull, during the dark ages, in selling lucifer matches or something else, treated his customers to drams of the poison; and so began the

disastrous reign of the distiller over commercial men. Some stupid monks, better qualified to put devils in than to cast them out, invented presbytery and induction dinners, and so laid the bottle foundation of an enormous demand for the poison. In this way the wonderful qualities of the distiller were gradually discovered and made subservient to the destruction of the best interests of society. The present generation clings with amazing pertinacity to the absurdities of their ancestors, illustrating the progressiveness of the species when the road happens to be downhill.

Some twenty years ago the dreadful ravages of the distiller excited general attention, and led to an attempt to tame the monster. The expedient was ludicrous enough. It was the drinking of the weaker and muddier poison of another monster called the Brewer. The whole affair, as might have been expected, proved a failure. It was ridiculous to expect that one rascal would starve because another was fed.

Subsequently an important discovery was made by some men of common sense in the ancient town of Dunfermline. Like all other great discoveries it was re-

markable chiefly for its simplicity. It was an infallible method of being safe from the distiller, and consisted simply in letting the poison alone. The scheme was laughed at by many; for the earth has always been fertile in fools. But it spread notwithstanding, and is spreading still. No man arrived at years of discretion, need be victimised by the distiller. He has only to let it alone. Parents who teach their inexperienced and unsuspecting children to imbibe the distiller's poison, deserve to be whipped.

Another part of the discovery is the interesting fact, that the monster itself will perish if nobody drinks its poison. Thus the same beautiful and powerful principle, 'let it alone,' at once preserves mankind, and kills the distiller.

As soon as the monster is dead, its large mash-tub skeleton should be sent to the British Museum, and set up partly in the gallery of heroes, and partly in that dedicated to idols. It would occupy a higher niche than either Alexander or Napoleon, and stand upon a loftier pedestal than Budh or Vishnu, for it has slain and deceived a greater number of mankind than all these worthies put together.

Poetry.

STRONG DRINKS.

*Written by a Negro Boy in the Normal School,
Berbice, West Indies.*

They say, 'tis pleasant on the lip,
And merry on the brain;
They say it stirs the sluggish blood,
And dulls the tooth of pain.

Ay—but within its glowing deeps
A stinging serpent unseen sleeps

Its rosy lights will turn to fire;
Its coolness change to thirst;
And, by its mirth, within the brain
A sleepless worm is nurst:
There's not a bubble at the brim
That does not carry food for him.

TEMPERANCE.

BY MRS L. H. SIGOUENY.

Temperance! tell the listening world
 What thine advocates have done;
 Hearken, now; the tyrant's hurled,
 From his high despotic throne.

Temperance! will thy beams alone
 Gild the spot that gave thee birth?

Other climes thy sway shall own:
 See, it bursts o'er all the earth.

Temperance! then I'll be thy child,
 For I love thy sacred name:
 Yes, thy voice and influence mild
 Can the wildest passion tame.

Temperance! we shall shout thy praise;
 We no more will leave thy band;
 Joyful now our anthem raise,
 In every clime, in every land.

Domestic Education.

A MOTHER'S TRUST.

BY MRS ELLIS.

Authoress of 'The Women of England,' 'Social Distinctions,' &c.

WHATEVER may be done by educators, instructors, or advisers in general, it is the great business of a mother, in discharging the trust committed to her care, to look attentively at those three great sources of apprehension, so far as the safety of her child is concerned,—*the world, the flesh, and the devil.*

Under whatever form philosophy may view them, in whatever manner they may be disguised by poetry or imagination, according to the rule which is laid down and acknowledged as the only guide for the Christian's life, they are clearly set forth in these impressive words; and it necessarily follows that in this light the Christian mother *must* regard them.

With the world the mother may think she has but little to do. A single individual, perhaps obscure and feeble, or having but a small amount of influence with her fellow-beings, she may judge rightly that she has but little to do *with* the world, except to perform her part towards making the coming generation better than the present.

Here, however, is a great responsibility, for although her domestic sphere may be very limited, she has had before her a large portion of a lifetime previous to her becoming a

mother, and in that portion of existence she must have seen, heard, and read a great deal; she must have observed what was moving in the world around her; she must have learned to distinguish happiness from misery, and good from evil. She has, therefore, great responsibility as regards the world, but she has still greater as regards the flesh; inasmuch as the little helpless being committed to her trust is, in this early stage of its existence, but slightly raised above the mere animal creation in the development of its natural faculties, while in its instincts it is far inferior.

It is, then, with the flesh, or the physical existence, that, in the outset of life, she has especially to do; and little necessity indeed is there for reminding mothers in general of this; for to hear them speak of the bodily functions of their infant charge, and to witness their solicitude that all these should be healthy and perfect, we might often be led to imagine that a physical existence was all to which their children were born.

So far, however, so good. The instincts of the mother are the same throughout all creation, and not less to be admired and valued in the human mother, as a wise provision

of Divine Providence for the preservation of her offspring, than in any portion of the animal world.

So far so good; but the human mother has to remember that out of this physical body spring desires passions, propensities. Call them what we will,—tastes, feelings, sentiments,—they are all tendencies towards some particular mode of pleasing or gratifying the animal nature. Hence the mother clearly sees it her first duty to regulate the food of which her child partakes. Left only to itself, it might eat poisons, or it might acquire a relish for deleterious food—slow poisons, calculated to destroy its animal growth and vigour, if not its very life. Thus the mother's eye is always watchful here, and her strictest injunctions and most unremitting care are directed to this one point.

But is it really so, that out of these slender veins, which look but like the tracery of some fairy's delicate pencil—out of the little heart, whose small but regular pulsations resemble the beating of a butterfly's wing, as it stands upon the rose leaf, sunning itself between the summer showers,—is it really so, that out of these may come the fever of hot passion, impatient, almost irresistible, hastening onward to ruin or despair?

Again, that precious brain, so curiously constructed, so wonderfully preserved—that delicate mystery which human touch may not too roughly handle, which human science may not fathom, nor human wisdom comprehend—that temple of knowledge—that dome of the great and everlasting soul—is it really so, that out of this may come vile plots, and foul conceptions, and things hideous as the picture in the prophet's dream? Is it really so, that out of this may come the will to carry out a guilty wish—the ingenuity to make it tempting, and to make it sure—the wisdom to make it durable and influential over the destinies of mankind?

That little hand, so exquisite a piece of machinery—so beautiful,

that neither mimicry of wax, nor alabaster, nor touch of art, however elaborate or refined, could model or portray, more than a cold and faint resemblance of its beauty—so pliant, too, and yet so firm—so wonderfully adapted to all purposes of skill and power, and mastery even over matter, under the direction of lofty mind—so distinctive in its grasp, and in its exquisite sensibility of touch, from all the capabilities of mere animal existence—is it really so, that from this small and exquisite machine may come the dexterous and quick execution of unlawful and destructive deeds—of theft, the child of strong desire—of violence, bloodshed, murder, all the offspring of fierce passions, and all nurtured, strengthened, and confirmed within the animal tenement of which the mother holds the almost entire and undisputed management, control, and care?

It is, then, not a light or little thing to hold this trust, to be responsible, so far as human instrumentality can be so, for those pulses beating, and beating *time*, to the various exigencies of, it may be, a long and eventful life. It is no small responsibility to have to answer for the flesh, and for what may arise out of it, if the bodily functions are too much excited, the blood too rapidly sent hurrying through the veins, the brain disturbed, or any other tendency to excessive action produced by the application of unnatural or imprudent means.

But how, the mother asks, if nature gives the inclination, is she to crush that inclination, without hurting or destroying what is committed to her trust?

Happily for the mother, her duty in no instance is to crush. God has given her gentler means of working out his will. He has given her, in the first instance, two grand elements of power. He has placed within her hand, so far as regards her child, pleasure and pain. These she may work with lawfully. The world works with them. Sin works with them, when it lures the unwary to their

ruin. Why should the mother then be backward in associating the pleasures of her child with things pure and safe, such as are not in their own nature liable and likely to grow to sin?

We know that all things may be abused; that such is the ingenuity and perverseness of man, that all things may be perverted from their proper use; but the child would be learning much, if in its early years it acquired a habit of *fearing* rather than *delighting in* that which must necessarily set its pulses beating to a quicker time than nature asks for, or than duty needs. But who shall create this fear unless the mother does? The whole array of England's social institutions stands against her child in this respect; its conventionalities, its hospitable rites—time-honoured customs of the good old

days, (so called)—the glory of the Briton, his free will and independence, his unalienable right to drink himself to death, if such should be his pleasure, and especially his inborn hatred of all interference with his purposes or his desires,—all these strong characteristics of the 'true Briton' are against the mother in discharging faithfully her trust. But is it less a trust because they are so? Is it not rather her part especially to stem the popular tide, so far as her influence is concerned, so that in the after trials of its varied lot, even when her own head is laid beneath the churchyard turf, that child, when others recommend the tempting draught as 'drowning all the ills of life,' may pass the cup, and say, 'My mother taught me differently from that?'

Illustrative Tale.

THE LEGACY.

PART FOURTH.

(Continued from page 67.)

THE DEPUTATION.

ALTHOUGH it was late in the evening before Mr Martin arrived in Banton, he did not close his eyes in sleep, till he had communicated the result of his Glasgow mission, not only to Grannie Lockhart and Widow Galbraith, but also to the minister and doctor. The latter functionary, availing himself of his professional character, prescribed what he was pleased to call, 'a stiff tumbler of toddy,' to the dominie, as a never-failing remedy for fatigue and anxiety. It is impossible to tell whether the man of 'taws' doubted the doctor's skill; or whether he suspected the toddy prescription to be a headache-creating scheme, intended for the benefit of the profession; or whether Mr Lockhart's arguments had actually touched his conscience; but it

is certain, that he refused the proffered draught with a firmness unknown in Banton—a firmness no persuasion could overcome. Mr Martin was labouring under that peculiar kind of intellectual reaction, which arises in the mind after the head has been defending what the heart condemns. He felt that the appeal on behalf of Andrew Galbraith was reasonable, and he knew it to be sincere. But he was too much of a tactician, and too conscious of the dignity of his position, not to speak of the maturity of his understanding, to betray his mental condition to David Lockhart. Face to face with the student, the vindication of the teacher's personal superiority demanded that he should refuse to be convinced. Now that he was

alone however, he began to feel the full force of the student's temperance arguments—for arguments are disembodied things, and offend no man's self-esteem. Indeed, if his courage had been equal to his conviction, he would at once have avowed himself an abstainer. But he was a member of the Banton Government. The other members of the cabinet were decidedly hostile to abstinence. Moreover, the people of Banton were in a state of political rebellion; a fact which induced the prudent dominie to conceal his temperance opinions from his official associates. He resolved, however, to abstain from intoxicating liquors; but was careful to attribute this improvement in his conduct to a defect in his health.

The reform agitation had reached Banton, and involved the intellect thereof in a political whirl of portentous rapidity. 'Knuckle doon' and 'fair play' were not more frequently heard among the callans, when 'playing at the bools,' than 'Reform for ever,' and 'Down with the Tories,' among the adults assembled at Luckie Simpson's to discuss the news. The sensible dame just named, was decidedly in favour of reform. She said she 'sauld maist as muckle whisky when the news cam' on the Saturday nights, as she did at the saukrimint.' But the patriots of Banton, not content with a weekly 'booze' on behalf of reform, resolved to get up a public dinner in honour of the movement, and thus rival the neighbouring city of Kirkintilloch, and be on a par with the kingdom of Kilmarnock. Accordingly it was unanimously resolved, at a large and influential meeting in Luckie Simpson's, not only that such a dinner should be eaten, but that the 'twa chieils' at the college should be specially invited. As it was a matter of great importance to have a speedy and definite answer from the students, it was further resolved that a deputation should besent to Glasgow without delay. Moreover, Mr Shuttle, from his knowledge of foreign parts, was

at once appointed chief diplomatic agent to the Banton embassy, to be assisted by Mr Daisy, the gardener at the 'big house.' The deputation was instructed not to leave Glasgow without a favourable answer from the students; 'especially Mr Galbraith,' said the keen politicians. They were also advised to lodge or 'put up' at the 'Sheep's Head,' a tavern of which Peter Barley, nephew to Mr Nicol, had recently become the proprietor.

* * * * *

'Ye saw him wi' your ain een, did ye?' 'Deed did I.' 'An' did ye expect to see him wi' ony ither body's een?' 'Atweel no, Mr Shuttle; I didna see him wi' your een ony way, or I wad hae made a better use o' them than ye did yersel.' 'Ye saw him turnin' a corner, what corner was't?' 'A fine quastin to speer at me, wha never was in Glasgow afore. Ye might as weel speer what corner it wasna.' 'Never in Glasgow afore, Mr Daisy! I thoct ye had been often up wi' the rest of the gardeners at the cattle show.' 'The cattle show!' 'No, no! I mean the hurdigurdy.' 'Whisht, whisht, Mr Shuttle, dinna begin to mak' a fule o' things ye ken naething about; if ye're gaun to speak about the horti'—Ou' ay, man, that's jist the word I wanted, the Horticorporal Society, for improving grosset busses.' 'O man, ye're a perfect ignoramus, the proper meaning o' the word Horti'—Hoot toot, man, never mind, I ken baith Horti and Dorti as weel's e' dae, an' Snorti ana'; come awa' in here an' get a dram, and speer if they hae a Directory.' 'A Directory! what's a'—but the sentence was cut short by the whisky shop door, through which they had just retreated, from the busy Trongate of Glasgow, to one of the dingy back parlours, or rather boxes, in which country immigrants of the humbler class delight to smoke their pipe, to quaff the ardent poison, and crack their joke. Whether Mr Shuttle, in the course of his travels from Banton into the adjacent territories, had acquired the easy air of a gentleman by coming in contact with

the natives of the regions through which his perambulations led him, or whether his manners were the result of some original characteristic peculiar to the man himself, are questions concerning which there is much room for honest difference of opinion. That his carriage was free from awkward rusticity, was sufficiently obvious; it was also, alas! equally guiltless of wheels. His companion, Mr Daisy, had not mixed with the world for a great enough length of time, to have the rust rubbed off; and now when he found himself seated side by side with entire strangers, a certain painful feeling of restraint crept over his mind, and nailed his tongue as firmly to the roof of his mouth, as he was wont to nail the branches of favourite trees to the garden wall. Not so, Mr Shuttle. His tongue, like the instrument named in honour of its owner, was ever gliding hither and thither between his teeth, carrying with it the thread of conversation, and weaving a rather lengthy, if not very substantial web, whereof the Church and State, the Army and the Navy, formed the endless warp. His conversation was at first addressed to Mr Daisy, but the latter, partly from having lost the use of his tongue, and partly from choice, replied merely by nods and shakes of the head, a mode of exchanging thought which was never regarded with much respect by Mr Shuttle, who preferred the distinct perception of his ears, to the doubtful interpretation of physiognomical hieroglyphics. The man of cloth finding the man of flowers not at all inclined to conversation, was glad to avail himself of the company of a young and rather smart-looking man, dressed in the manner called shabby genteel, who, on his part, was equally glad of an intelligent respondent, with whom to compare notes on the state of the world generally, and of anything else in particular, that might happen for the moment to attract their attention. An advertisement on the window partition, setting forth the virtues of 'Bear's Grease,' as a means of restoring, strengthening, and beautifying

the phrenological heather, led Mr Shuttle to remark, that the Emperor of Russia had used the Poles very badly, and that if he (Mr Shuttle) had been born in Warsaw, instead of Banton, he would have died beside Kasko-whisky. The smart-looking youth remarked, that Kosciuszko was certainly a brave man, and was about to express an opinion regarding the policy of Russia, when Mr Shuttle suddenly exclaimed, that the merits of Kaskowhisky were not appreciated as they ought to be, that, in fact, neither Rob Spiers, of France, nor Samuel Curry, of Spain, could be compared for a moment to Kaskowhisky. Meanwhile, Mr Daisy, who was not sufficiently conversant with the state of affairs in Europe, to be able to appreciate the sagacity of Mr Shuttle's remarks, was anxious to have certain other matters which appeared to him of more immediate moment, attended to without further delay. He was aware that it was a winter afternoon, that an hour had passed away since the six o'clock bell rang, that Mr Shuttle and himself were in the midst of a strange city, and that they had their lodgings for the night to seek. He was well aware, moreover, that Mr Shuttle in his hurry, had brought away an old web ticket, instead of the written direction Widow Galbraith had torn off the top of one of Andrew's letters, and that, unless directed by Mr Barley of the 'Sheep's Head,' whom Mr Daisy had seen 'turnin' a corner,' it might be impossible to find out the domicile of the students. Moved by these considerations, which arose spontaneously in his mind, Mr Daisy succeeded by certain signs of uneasiness, in communicating his wishes to Mr Shuttle, who by this time was busy demonstrating to the strange youth, an infallible method of making a perpetual motion that would whirl round for ever, without stopping. The stranger was about to urge some objection to the feasibility of Mr Shuttle's scheme, when that gentleman abruptly cut him short by asking the nearest road to the 'Sheep's Head.'

The stranger, on hearing this question, assumed a somewhat knowing look, relieved by a smile slightly tinged with sarcasm, and gazed in Mr Shuttle's face in a manner which either belied the feelings within, or conveyed the notion that he, the stranger, was decidedly of opinion that the desiderated head, after a very superficial search, might easily be found in the neighbourhood of the shoulders of him from whom the query came. Mr Shuttle, in all probability, mistook the marked attention of the stranger for the homage superior natures seldom fail to secure, even at first sight, and once more inquired, with due solemnity, where the 'Sheep's Head' might be found. The remark of the stranger, that the head was generally found on the sheep, after causing Mr Shuttle to laugh pretty heartily, led him to explain, that what was wanted was a tavern which rejoiced in that innocent name. The stranger, who had evidently no desire to quarrel with his new acquaintances, not only told them the whereabouts of the 'Sheep's Head,' but volunteered, in the most gentlemanly manner, to show them the greater part of the way, on hearing which generous offer, Mr Shuttle drew out the leathern purse his wife had allowed him to line with ten shillings, and cheerfully paid the stranger's bill, as well as his own and Mr Daisy's. Forth they sallied once more into the busy Trongate. The brilliancy of the shops (for the early closing movement was as yet unborn,) kept Mr Daisy in gaping astonishment, and filled his mind with exalted notions of the native grandeur of gas. Even Mr Shuttle felt the power of the glaring glory that flashed from a thousand windows upon the passing throng, and might have stared in silent wonder on the living current around him—might even have experienced a slight attack of melancholy on seeing, and that but for a moment, faces he had never seen before, and should never see again—might possibly have moralised on the moving mass of a great city,

flowing along through its paved arteries and veins, each organised atom fraught with the elements of social renovation or of social destruction. But Mr Shuttle was too much interested in his own conversation to mind such matters, and as he walked along, arm in arm with the stranger, his voice proved itself superior to the din of the streets. What the topic of conversation was, or whether it had any topic, we do not venture to guess. The passer-by must have heard such sounds as 'Deminant Arrystokersy,' 'The Meddling Klessis,' 'Vote by Bawlit,' 'Free Tred wi' a' Naishins,' 'Yaikwal Tacksaishin,' 'Whos'old Sufferidge,' but whether Mr Shuttle was for or against could be known only to the listening stranger, whose politeness and hearing capacity were so great that the eloquent weaver was quite delighted with him, and wondered how Mr Daisy should be so shy about a gentleman who was evidently a 'perfit intilektal trait.' Mr Daisy contented himself with following in the wake of the illustrious pair; and it was not till the stranger had biddin' the weaver good bye, that the gardener ventured to resume his wonted familiarity. 'Come awa,' man,' said Mr Shuttle to Mr Daisy, who had just laid hold of his arm. 'Come awa,' man, what's the use o' saunterin here?' 'Wait a minit,' said Mr Daisy, as he peered through a florist's window. 'Here's some gran' ruits, I'll wadger thae's the saillybraited tulips that'—'Toots man, what's the use o' fashing your head wi' thae things.' 'Ye've nae taste, Mr Shuttle.' 'Taste! wha ever heard o' ony body eatin' tulips?' The indignant gardener reluctantly left the attractive display, and resumed his travel with the weaver, whom he could not but regard with mixed feelings of contempt and pity. 'Ha! ha! my man, here's something worth lookin' at,' said Mr Shuttle, as he dragged Mr Daisy to a haberdasher's window. 'There's the finest figgert wark ever I saw.' Now, Mr Daisy, I'll tell ye how they dae the muntin.' 'Ye needna fash,

Mr Shuttle, I dinna care a button about yer useless leddies' dandifications.' 'What is't, I wad like to ken, Mr Daisy, that distinguishes the seevileessed frae the—' 'Seevileessed snuff,' said Mr Daisy in a surly mood, 'I winna hear another word about it, so jist whisht at ance;' whereupon Mr Shuttle, finding there was no demand for dissertations on the 'mounting' of the Jacquard, or any other loom—finding, in fact, that the only customer he had for the article had prohibited its importation, prudently resolved to limit the supply. But he was by no means well pleased at the conduct of Mr Daisy, in whose mind he intended to diffuse useful knowledge; nor was the gardener in better humour, indeed his mouth was completely and firmly closed, the lips compressing each other with unbrotherly force, whereas they were wont to keep at a respectful distance from each other, partly because there was plenty of room, and partly because there was no use in keeping the teeth in the dark. Mr Shuttle and Mr Daisy were walking in the same direction, but on opposite sides of the pavement, and when they did glance at one another—which they were obliged to do to keep in company—it was with an ocular fierceness which each had displayed only once in his life before. Mr Shuttle, when, after rapping repeatedly and loudly on the roof for a

further supply of pirns, and rapping and waiting in vain, rushed up stairs and found Mrs Shuttle not 'ca'ing pirns,' not washing the 'tatties,' nor 'soopin' the flair,' nor 'reddin' up the fire-en,' but 'daein' feint the hate,' and 'jist sittin' herknin' to Mrs Story's clavers o' nonsense (an' it comes aff her tongue like waft aff a pirn,) about the mairridge o' Peter Simmervil, the carrier's son.' And Mr Daisy, when he, after laboriously tending a noble turnip, which was sure to have taken the first prize at the 'show,' found, to his angry surprise, that 'Wee Jock, the herd laddie, had eatin'd a'.' Such a look as Mr Daisy bestowed upon 'Wee Jock,' he now occasionally conferred upon Mr Shuttle, and the latter returned the compliment with an optical salute which nobody but Mrs Shuttle had ever been favoured with before.

'Nor word nor thought between them pass,
Nor use of brain nor lung;
Each takes the other for an ass,
And therefore holds his tongue.'

Mr Shuttle and Mr Daisy proceed in solemn silence to search for the 'Sheep's Head,' a journey of discovery which we leave them to prosecute at their leisure; and which, when completed, will likely lead to a discovery anent Mr Shuttle's purse and watch, which had passed into the pockets of the polite stranger, by what the metaphysicians call the process of abstraction.

Correspondence.

MALT:

IMPORTANT EXPLANATION.

To the Editor of the Scottish Temperance Review.

DEAR SIR,—In a very friendly Review of the *Scottish Temperance League Register*, by the Editor of the *National Temperance Chronicle*, he has pointed to a mistake at page 53 of the *Register*, in calculating the quantity of barley used in making malt in this

country, estimated from the bushels of malt charged with excise duty, during a period of ten years past, and as this calculation is of some importance to public speakers, and advocates of the temperance cause, perhaps you will permit me to set this matter in its proper form before your readers.

In the ten years, then, preceding 1848, we find that 381,078,328 bush-

els of malt was brought to charge for excise duty, and in estimating the bushels of barley required to produce the quantity of malt specified, the article in the *Register* (which by the by, is taken from the *Economist Newspaper*) proceeds thus:—‘Barley loses one-fifth of its weight in the malting process, so that to produce the 381,078,328 bushels of malt on which duty has been paid during the last ten years, required 476,347,910 bushels of barley; being an annual average of 47,634,791 bushels.’ On this calculation the *Chronicle* justly remarks, ‘The Editor of the *Register* appears to have fallen into the common error of confounding weight and measure,’ because, ‘although barley loses one-fifth of its weight, it increases in bulk in malting.’ And taking this increase in bulk at 5 per cent., he calculates the quantity of barley consumed in ten years by malting, thus:—

	Bushels.
Malt paying duty in ten years	381,078,328
Deduct 5 per cent. for increase of bulk by malting . . .	19,053,916
Barley consumed by malting in ten years,	362,024,412

Now, as every one acquainted with the malting process knows that 100 bushels of good barley will yield 105 bushels of the best malt, the principle of calculation adopted by the ‘*Chronicle*’ is the right one, and did the Excise measure by the bushel the whole malt charged with duty, and were there no smuggling, then the quantity shown by the *Chronicle*’s estimate would be the actual quantity of barley sought to be known; this, however, is not the case, and putting out of view at present the smuggling, I shall proceed to show that, although the latter estimate is more correct than the former, both gentlemen are wrong, the one being above and the other below the exact quantity of barley consumed in malting, as calculated from the excise returns of malt charged with duty; and the reason is simply that (a fact which neither of the editors could be expected to

know), the excise duty is not charged by the actual measuring of the malt by the bushel measure (except in the case of distillers from malt only), but by a gauge taken at various stages of the malting process—a kind of measurement which brings the quantity of bushels, actually charged on the average, to just about the number of bushels of barley which is wetted with water, none of the surplus malt (5 per cent.) appearing in the revenue accounts at all. Allowing then, as we may well do, the small quantity of surplus malt, which is measured at the malt distiller’s works, to go for the quantity which evades duty, in the legal malt-houses, the estimate of the quantity of barley consumed in Great Britain, as shown by the revenue malt accounts for ten years past, will be as follow:—

	Bushels.
Malt charged with duty in ten years,	381,078,328
Increase in bulk by the malting process, but which not being brought to charge in consequence of the grain being gauged in cisterns, &c., instead of being measured by a bushel measure, does not fall to be deducted, . . .	19,053,916
Bushels of barley consumed in ten years by malting, . . .	381,078,328
Or annual average, . . .	38,107,832

It must be borne in mind, however, by every one who may make use of this calculation, that it does not include the barley and other grain consumed in the legal strong drink traffic in an unmalted state, which, in the making of whisky alone, will be about ten millions of bushels annually; neither does it include a vast quantity of both malt and barley used in illicit distillation, &c. Nor should it be forgotten that, although the making of barley into malt increases the bulk about five per cent., it destroys the nutritious weight of the barley to the extent of 13 per cent.; so that in feeding either man or beast, 100 lbs. of good barley is as valuable as 113 lbs. of

the best malt, even when, for this good purpose, men in sad ignorance resort to this round about way to

improve the bounties of heaven.—I am, Dear Sir, yours truly,
JAMES MITCHELL.

Scottish Temperance Review.

GLASGOW, 2D APRIL, 1849.

SIR T. F. BUXTON AND JAMES HAUGHTON.

EXERT yourself to the utmost to please every one you meet, and be incessantly careful neither to wound the feelings nor to offend the self-esteem of any individual whatever, are the maxims which form the basis of modern politeness. If the whole world were a supper party, and the business of mankind a quadrille, such maxims would be admirably adapted to the genius of humanity. But there are affairs of great moment which no man may venture to deal with, except under the guidance of higher principles than parlour etiquette. There are errors to be corrected, grievances to be complained of, wrongs to be redressed; and such things cannot be done through the silken medium of complimentary phrases. The French soldiers who bowed gracefully to their British adversaries, and invited them to fire the first volley, made themselves ridiculous by the grotesque attempt to transfer carpet tactics to the field of battle. There is a time for everything—a time to tell a man that you are his ‘most obedient servant;’ and also a time to let him know that, if he does not pay you that money to-morrow, he shall be handed over to the tender mercies of the law.

Politeness is said to be the oil that lubricates the joints of society. There would be less of this oil required if society had fewer joints. Honest stiffness is better than deceitful pliability. The most of the evils that afflict mankind are perpetuated partly by social hypocrisy, and partly by the tendency of ‘birds of a feather to flock together.’ The embryo thief, beginning his career with peculations from the till, is still within the pale of reformation; for his relatives are honest, and his pilfering is therefore constantly limited and resisted by the virtuous atmosphere that surrounds him. But he is sent to prison for a time—then released;—and now he mixes with companions whose vices and crimes have nourished into luxuriance a theory not expressed in words indeed, but still a theory, under the shade of which every enormity may be perpetuated without a pang of conscience. Who shall be able to reclaim him now? The slaveholder, educated in the midst of a society in which the essential wrongfulness of slavery is dexterously concealed, and perhaps receiving in England nothing but politeness when he expected an anti-slavery shock, passes

through life detested and deceived. If he were greeted on the shores of Britain with the hiss of honest indignation, his dormant moral powers might be excited to something like healthful action. But, rendered callous on the one hand by early training, and screened on the other by social hypocrisy, he lives a life of selfish indulgence, and dies with as much complacency as if he were a benefactor of his race.

The men who, through the medium of the strong-drink traffic, thrive on the wretchedness of their fellows, occupy a similar position in this country. The heartless white-aproned ruffian, who thrusts the fleeced and drunken victim headlong into the streets, holds up his head in the best society, and occupies one of the most conspicuous pews in the church. He is one of the meanest rascals that crawls upon the face of the earth; but society has not the courage to make him aware of the fact. When such atrocious conduct is quietly winked at, it cannot be expected that milder delinquencies connected with the traffic should even be called in question, much less rebuked. It is cheering, in the midst of dumb cowardice, to find the following instance of moral intrepidity:—

LETTER from JAMES HAUGHTON, Esq., to the late Sir T. F. BUXTON.

Dublin, 35 Eccles Street,
15th Oct., 1840.

SIR,—Some unknown friend having furnished me with your valuable work, 'The African Slave Trade and its Remedy,' I have read it with, I hope, much benefit. It has created in my mind an increased conviction of the horrors of the slave trade, and of slavery;

and, if possible, a more decided determination to co-operate with greater ardour with you, and other distinguished friends of the human race, in your endeavours to put an end to that accursed traffic, which continues to be such a blot and disgrace on the christian name. * *

There is one other point to which I wish to allude. You advocate the necessity of increased physical force, to assist you in your benevolent efforts. This is a question which I approach with great diffidence, and yet it does appear to me that it is time for us to give up the idea of force altogether, as an element for the government of our fellow-creatures. So long as good men advocate that principle, I believe that genuine christianity will make but little progress in the world. It would lead me too far were I to discuss this question; but permit me to say, that I think a good deal of your own book proves the correctness of my opinion, or rather the opinion of the friends of peace. I believe the application of force excites the disposition to resist, and thus wars are promoted and perpetuated. I attended the Anti-Slavery Convention, held in London in June last, as a delegate from this city, and I approve of the peaceful principles laid down by that association for its government.

I do not wish to occupy your valuable time by engaging you in a correspondence with an entire stranger; on the contrary, I feel that I am called on to apologise for thus intruding on you. I could not feel quite easy without having done so. I trust you will excuse me. There is one other matter which I cannot, consistently with what I believe to be right, omit mentioning to you. I understand you are an extensive porter brewer; permit me respectfully to ask you if that be a lawful trade for a friend of man to be engaged in? Do you not leave yourself open to the charge of great inconsistency by proclaiming yourself the friend of the black man, while you supply your white brother with an article which debases and degrades him, and which both science and experience prove to be injurious to the human constitution? I know many brewers in this city, intimately, and for years past I have endeavoured to persuade several of them to turn their capital into other channels. That many of them are heavy sufferers by the temperance movement, I deeply regret, because their trade was considered an

innocent one ; but the light of truth has dispelled the illusion. Our people have become teetotalers ; the English nation will soon follow our example.

Once more I beg to apologise, and to subscribe myself respectfully yours,

JAMES HAUGHTON.

To Sir T. F. Buxton, Bart.

Sir T. F. Buxton's reply to Mr HAUGHTON.

Northupps Hill, near Aylsham,
Oct. 27, 1840.

SIR,—I ought long before this to have acknowledged your excellent letter, and its enclosed donation of £2 to the funds of the 'Society for the Civilisation of Africa.' * * * * *

You are quite right in the supposition that I am a porter brewer. I assure you that were I convinced on conscientious grounds that it were better for me to desist, I hope I should yield to the dictates of my conscience ; but as yet, I have met with no arguments sufficiently strong to bring me to such a conclusion. At the same time, I would have you to think that I am nothing but thankful for your suggestions.—I am Sir, your obedient servant,

T. FOWELL BUXTON.

To James Haughton, Esq., 35 Eccles Street, Dublin.

LETTER from MR HAUGHTON, to the Editor of the *Scottish Temperance Review*.

35 Eccles Street, Dublin.

DEAR SIR,—Your article on Sir E. N. Buxton, Bart., M.P., in the Dec. number of the *Review*, induces me to send you, for publication, a correspondence I had with his father seven years ago. It is not easy to satisfy the dealers in

intoxicating drinks with 'arguments sufficiently strong' that their business is injurious, and only injurious, to their fellow-men, and therefore immoral. Truths which are clear as the noon-day to other men, are darkened to their vision by the muddy current which they voluntarily, and for the sake of gain, cause to intercept its rays of light, in their passage to their hearts and consciences. They cannot, or will not, see the amount of mischief they are doing, and the sum of human misery they are creating. * * *

The manufacturers and sellers of intoxicating drinks, and all who encourage their use by example, are, and must be, held accountable for the evils which arise from the drinking customs of society. Let them put their gains in the opposite scale, if they please, and laugh at the exhortations of teetotalers, who call on them to transfer their capital to useful occupations ; they may despise our warnings, but the day is coming in which public opinion will tell them they must desist from their evil practices.

These kingdoms must abolish the drinking customs which prevail, or their institutions will crumble into the dust, and their people will sink in the scale of nations ; for it is impossible that Great Britain and Ireland can maintain a noble position in the face of her demoralising expenditure of sixty to one hundred millions of money annually spent in drunkard making, and in the face of the destruction annually of sixty millions of bushels of grain which God gives us for our sustenance, and not for our demoralisation. The wickedness of Tyre and Sidon was light in comparison with this wickedness.—Yours, my dear Sir, respectfully,

JAMES HAUGHTON.

TEMPERANCE POLITICS.

WHILST the patriotism of politicians has induced them to take each other by the ears—which is the celebrated mode of redressing the national grievances—ours has flowed in less ambitious channels, busying itself chiefly with drinking reform. Well do we remember the time when the Reform

Bill kept the whole nation processing, discussing, drinking, and dining. We felt persuaded that a child born of such parents could not possibly be healthy. The nation was so diseased with drinking, her own personal constitution so thoroughly broken down, that a perfectly sane off-

spring was not to be expected, much less a family remarkably robust in either body or mind. We noted this opinion in our memorandum book at the time. The same opinion, generalised, is daily confirmed by the events in the national life. In proportion as drinking prevails, in the same proportion will national vitality decay, will gangrenes and decomposition—witness pauperism and crime—attack the extremities, and threaten organic disease. Legislation which, now-a-days at least, is necessarily a negative sort of thing, can do little or nothing to effect a cure; especially as it is suffering severely from the same malady itself. The old Scotch proverb, ‘Gif the daft keep the daft, there’s daft keeping,’ when rendered in English, affirms that ‘to expect the insane to take care of the insane is itself a kind of insanity.’ Whoever admits the truth of this cannot expect the British government to take care of the British people, so far as drinking at least is concerned. Besides, the exchequer could scarcely stand a sweeping temperance reform;—the malt and spirit tax cannot be done without. So far the death of the people is the life of the ministry.

The drinking system must be crushed after another fashion, and with different agencies. The patient himself, not his physician, is to be relied upon. He must be taught—and the truth requires it—that his malady is the result of his own bad habits, that it will stick to him as long as he sticks to them, and that if he really wishes to renovate his health, he must reform his con-

duct. He must be told to get home in time at night, and not go gadding about amongst gin-palaces and whisky-shops, throwing away his money in buying the very thing he wants to get quit of—bad health. When his friends come to see him, he must give up bringing out the bottle; such mischievous nonsense is on no account to be permitted. It is sure to prevent recovery. Moreover, when he goes to see his friends, he must tell them what an abstinence ‘darky’ told his master,—‘When I drinky, I drinky for dry, not for drunky, so take de water.’ (It is surprising what good sense sometimes lies concealed in very bad English; like a diamond in dross, or a cherub in rags.) Further, he must absent himself most rigidly from all public drinking displays; especially from banquets; particularly from dinners. Otherwise his convalescence will be interfered with, and very likely serious relapse will be the consequence.

John Bull, if you take this advice, you will find it to be as good as it is cheap. At present you spend a deal of your time and money in beer-shops, and such like places, keeping your head constantly muddled, and so cannot manage your own business. Indeed, you scarcely know anything at all about your own affairs, you great soft block-head, you; but there shall be no scolding if you will only keep your eyes half open, as usual—for no man ever saw them quite open yet—and your ears; but really, John, the stuff you drink has made them so peculiarly long, that the less said about them the

better. There you sit, you great, good-natured lump of humanity; with your hands in your pockets—the popular resort of more hands than your own, John; with your hat—rather a bad one, by the way—slouching over your brows; and your legs thrown out in such a manner as to rest upon your heels—your own identical heels, John—for your boots, having suffered severe losses, are now so much reduced in circumstances as to have lost their standing in the world. Alas! Mr Bull, these splendid tops were once the admiration and envy of surrounding nations, which, luckily for your pride, are too much occupied in looking after their own footing to mind yours. Though a half-ruined man, John, your intellect still retains a large portion of its native soundness;—nay, it is even improved: what you have lost in leather on the one hand,—or rather on the two feet—you appear to have gained on the other in wisdom; so that what fell off your heel appears to have got into your head. Nay, do not stare, Mr Bull, (how he looks!)—why, man, don't you mind how ready you were to interfere with your neighbours' quarrels when you were a much younger man; don't you remember how recklessly you fought all sorts of bootless battles, when you had boots; and now, when your boots are gone, or at least going very fast, you have sense enough to sit still? Pretty boots they were, when new, and all nicely blackened and polished, so that you could see yourself in them; but, indeed, you may see yourself in them yet, John, for they now sha-

dow forth your own condition truthfully, and fit your fortunes as closely as they once did your feet. You are a sinking man, Mr Bull, (how mournfully he shakes his head!) but you must not despair. You have the making of your own fortune (he looks as if he thought somebody else had the spending of it,) in your own hands, (how he clutches his empty pockets!) You have a very good income (see how he scowls—he's thinking of the income tax,) from your business—an income which, with ordinary economy, would keep you comfortable, and enable you to give your family a first-rate education; besides, if you were to attend to your business, it might be greatly extended, and so yield you larger returns. You have a first-rate connexion, John—indeed there could not be a better—and yet you are in misery, and obliged to pawn your clothes, all through drinking. Your family, too, as well as yourself, are rapidly going to 'pot.' Sandy, although supporting himself, is spending the most of his wages in the whisky-shop; and Pat—that strange compound of generosity and greediness, fun and ferocity, wit and wickedness—is going rapidly back in the world. You did not always use Pat well though, Mr Bull; in fact you didn't, and you know it; but let bygones be bygones, the grand rub now is to find out the best thing to be done. Now the first thing to be done, do you hear, Mr Bull?—(stares again)—the first thing is to give up drinking. You must make no more bread into either beer, or porter, or ale, or whisky—but eat it. In

truth it is a downright shame of you to waste so much bread and your family starving. You must instantly reduce your establishment, Mr Bull, if you don't wish to be ruined immediately. (He starts, looks about him for a moment, and then resumes his reverie.) You must pay off these three lazy good-for-nothing fellows, Mr Malt, Mr Spirit, and Mr Publican. These three, sir, although professedly your friends, have done more in an underhand way to damage your reputation and your fortune, than the French, Spanish, and Dutch, from time immemorial, put together. (John lays his hat on the floor, and after rubbing his bald head, and stroking his care-worn visage, assumes an unwonted air of serious attention.) These three fellows, Mr Bull, have formed a conspiracy to take away your life, and the lives of your family. (Here Mr B. rises and shuts the door, for what purpose nobody knows, and then resumes his seat.) They are secret poisoners. (Here the old gentleman starts.) Malt and Spirit make the poison, and Publican administers it; and as their dupes pay handsomely for the drug, a good profit is realised. A good many that took the poison died, and an inquest was held on their bodies; but through a slight mistake in the spelling of the coroner's verdict, the guilty parties have hitherto escaped detection. (He looks as if he would like to know what the mistake was.) The verdict was 'killed by XS,' whereas the real criminal was XX, eldest son to Mr Malt. (Mr J. B. gets up and keeps walking across the

floor with a determined air, and looks as if he intended to call Messrs Malt, Spirit, and Publican's attention to the important fact that there was at least one door in his, Mr Bull's house.) John Russell, your watchman, will tell you that these fellows have a hand in all the street rows you say you can't get sleeping for, and that they are always helping a pack of burglars to break into the house, and encouraging thieves that pick your pockets in open day. Besides, they are at the bottom of all the quarrels and mischief at your own home, Mr Bull, and it is impossible for you to put things to right till you send them off about their business. (He stands at a window with his lips compressed, his brows drawn down, and looking very hard at—nothing.) There's the common-shore below the house, which you say smells so, and gives you headache—never cleaned because you can't afford it, and yet it costs you more to keep these three rascals, than it would take to clean every common-shore, everywhere, every day. Then you say your own education is defective, and you wish you had time to study. Now, to be plain with you, Mr Bull, if you were to spend as much time with Mr Teacher, as you do with that ne'er-do-weel Publican, you would soon become a paragon of learning. Even Sandy, you say, the best educated of your sons, is only half educated after all; and Pat you confess, can scarcely read his A B C, although his natural abilities are such, that if he were to take nothing stronger than T, he might easily become a man of

letters, and continue to XL. You would engage a tutor for each of them, you say, if you could afford it. If you could afford it, Mr Bull? Why, sir, you give more to Malt, and such like scoundrels, than would get as many tutors as would soon make Sandy a lawyer, and Pat a philosopher. (Mr. B. is evidently conscience-stricken, takes his hands out of his breeches pocket, thrusts them below the lappels of his coat, and pokes his thumbs into the corner of his vest; then looks hard at the toes of his boots.) There's a great many other things, sir, that you would have, that you should have, and that you might have, but that you can't have, unless you turn off Publican and his low associates. It's all in vain, Mr Bull, to give the watchman—be he Russell or Peel—instructions about this and that, and the other thing, so long as you allow these three rascals to run about the house. Out with them at once, John—don't hesitate—you've kicked less deserving people down stairs often enough ere this. Why, what has become of your pluck? Are you the man that walloped everybody at Waterloo? (He nods affirmatively) and a great many other places? (Ditto) and yet hav'n't spunk enough to kick these humbugs out of your own house? (Merely rises on his toes, and then comes down upon his heels) Are you the man that made the steam engines? (nods) and steam ships? (nods) that sinks pits and has ships, colonies, and commerce? (nods) that makes railways? (At this he immediately shudders, turns half round, and stares once more very hard at

—nothing.) Are you the man that ploughs and weaves? (nods) and works hard all the year through? (nods.) And then after making your money by the sweat of your brow, you toss it over into the till of Mr Publican, that greatswollen lazy fellow, with the white apron. (John does'nt nod.) There's no doubt at all about the fact, Mr John Bull. You, sir, even in the worst years, and when you are complaining bitterly of the badness of the times, never fail to divide fully fifty millions—a fair average salary—amongst your three traitorous favourites, who always take care to spend it in such a way as to increase your domestic expenditure by at least as much more. Fifty millions, and fifty millions, Mr John Bull, are generally believed by men of average intellect, to be pretty nearly equal to a hundred millions. And such a sum, Mr Bull, to keep up three scums, that should never have been allowed to come into your house, is perhaps slightly extravagant. Not spent once or twice in a jubilee, but every year. Why, Mr John, these three actually cost you more than all the rest of your establishment put together. (He lifts up his face as if to look at the top of the window, and then closes his eyes—a very ordinary occurrence with him.) Mr John! Mr John!! Mr Bull! Mr John Bull!! John Bull, Esquire! (opens his eyes and listens.) It is high time to make up your mind, sir, about this greatest of all retrenchments. Consider the condition of your own family at home, and your grandchildren and great-grandchildren in the

colonies and foreign parts; and, above all, consider your own condition; look at your hat, how shabby it is! your coat, how seedy! your boots, how addicted to ventilation in dry weather, and how much in want of drains after a shower! Come! come, John, this will never do. You must give up drinking at once, and economise, or you are sure to go to the dogs. You must give up beer-swilling and manage your own affairs, or you will speedily be bankrupt. Then your creditors will be down upon you, and you shall see whether Malt, Spirit, or Publican will do anything for you then. If you pitch these bottles out of the window, John, and stave these casks and barrels, you may again become a thriving, well-fed, well-clad man; and may even realise a competency. But if you don't, why, then, to be plain with you, you may as well go and hang yourself at once. (He shakes his head.) Indeed you may, John: it must be far pleasanter to be suddenly strangled, than to die off by inches of a slow poison. This advice is given to you, Mr Bull, by your

best friends: if you take it you shall quickly rise to your proper position, as the most active, industrious, prosperous, and useful man in sublunary society. If you don't take it, you must be a hopeless, incorrigible, foolish, green, done-brown man. (He turns round and looks as if he knew it was all very true, but wouldn't like any more of it.) If you don't, why then, Mr Bull, you are an unadulterated a-a-ass! (How angry he gets!) You needn't scowl at the plain truth, Mr Bull: if you reform yourself, as you ought to do, you will yet thank your friends for being no flatterers; if you don't reform, why then, your friends will wash their hands of your fate, and will meddle no more with you. Your sins, Mr Bull, be upon your own head. (He seizes a bell-pull and tugs away most unmercifully; but as we are not certain whether he intends to order Malt, Spirit, and Publican out of the house, or to do some other thing, we deem it prudent in the meantime to leave him to his meditations, and so bid him good-bye.)

: THE DRINKING AT CHRYSTON.

Two or three months ago there was an induction dinner at Chryston, a village some seven or eight miles to the north east of this city. It was attended by members of the Glasgow Free Presbytery, and duly reported at considerable length in the *Scottish Guardian* at the time. Several intelligent Free Churchmen, abstainers, called at our office and expressed their sur-

prise and disgust at the Chryston proceedings. We felt the disgust, but not the surprise of our friends; for our experience had made us familiar with the irrational doings of reverend dram-drinkers, whom we have long regarded as a species of theological barbarians, who are guided in social intercourse rather by the remnants of pagan superstitions, than by the dictates of

Christianity. We were not surprised, therefore, to find such men presenting the bible to the young minister with the one hand, and putting the bottle to his mouth with the other. Nor should we be surprised to hear the devout drinkers defending their conduct from scripture. They are a kind of preaching prisms, through which the light of truth is not conveyed; but refracted into all the colours of the rainbow. But no tissue of texts, however ingeniously woven, can conceal the glaring inconsistency of first warning a minister and congregation of the dangers that beset them, and then teaching both pastor and people to dally with distilled destruction. As consistently might the shepherd be enjoined to beware of the wolf, and then persuaded to nurse its young ones in his bosom.

Immediately after the perpetration of the Chryston dinner, we were prepared to denounce it with merited severity; but were induced to remain silent, in the hope that the whole affair would form the subject of discussion in the Presbytery itself. In this expectation we have been disappointed. There was, indeed, a notice of motion; but, so far as we are aware, nothing more. But such a notice, though slight in itself, is not to be despised, especially when it is given in a Presbytery. The flower that would attract no attention in a garden, excites our admiration when it lifts its tiny head above the sands of the desert.

Were we to accuse the actors in the bacchanalian rites at Chryston of abetting immorality and crime, they would probably meet the

charge with an indignant denial. But this would not deter us from arraigning these men at the bar of public opinion; for the evidence of their guilt is too definite to be mistaken, and too strong to be resisted. As the promoters of the drinking system, they are the promoters of whatsoever that system fosters. If the best interests of mankind were observed to flourish under the drinking customs, these would be entitled to respect, and their supporters to gratitude. But no such relation subsists between drinking and human welfare. On the contrary, the experience of nations and individuals, in all ages, establishes the fact, that intoxicating liquors are destructive alike to physical prosperity and moral progress. Whoever, therefore, propagates the drinking system is a traitor to the common family of man.

But the drinkers at Chryston are Scotsmen. They are natives of a country which has suffered more from strong drink than any other. Scotland has been pillaged by invading armies, distracted by civil wars, and betrayed by a dastard nobility; but it was not until the character of the people had been destroyed by intemperance that her sufferings and misfortunes were coupled and crowned with disgrace. The Southron is a foe no longer, the feuds of the clans have passed away, and internal commotions have ceased, but the ravages of the liquid destroyer are as widespread and deadly as ever. Every family in Scotland has suffered from strong drink—every poor-house, every prison, every asylum, every infirmary swarms with its dupes, and in every churchyard

are mouldering the bones of its victims. To drive it forth requires no patriotism of steel. Freedom from its tyranny is to be achieved, not by the blood, but by the virtuous abstinence of Scotsmen. Never was so great a victory to be gained by so slight an effort. To oppose an effective barrier to the progress of pauperism and crime, to limit the ravages of disease, to overthrow intemperance, and to clothe every man and woman in armour which it cannot penetrate, demand nothing but the abandonment of strong drink. Yet this demand, which fell upon the ears of reverend Scotsmen at Chryston, was callously refused. They sacrificed the welfare of their country at the shrine of Bacchus.

The men of whom we speak are also christians—but of this we will say nothing. There is a vast difference between the sturdy

humanity of Paul and the genteel simpering of men who are distinguished from the common herd chiefly by a handsome and, perhaps, fashionable suit of pious verbalism. When religion ceases to be a reality it becomes ridiculous, and permits those who in theory are the servants of the highest principles on earth, to become, in fact, the slaves of its most degrading customs.

We have neither space nor patience to comment upon the toasts. There is one, however, which we cannot permit to pass quietly into oblivion. It relates to Dr Chalmers. They associated the name of that great man with the drinking customs, and embalmed his memory in intoxicating liquors. Thus, not satisfied with injuring the living, they ended their insane proceedings by insulting the dead.

BACCHUS IN DUNDEE.

ON the last week of February, a number of toddy christians in Dundee held a demonstration in favour of the drinking system. The affair was ingeniously got up, and did great credit to the religious portion of the bottle denomination.

To have called a meeting openly for the worship of Bacchus, would have frightened the weaker brethren. Even the stronger would have been startled by such an announcement. The strictly orthodox, moreover, would have questioned the scripturality of the proceeding, and demanded 'chapter and verse' for 'the usual loyal toasts,' and

'the toast of the evening,' as well as for the edifying and truly pious 'hip, hip, hurrah.' But the meeting was not called for the worship of Bacchus. No; it was held in honour of the Rev. Geo. Gilfillan. Thus, the same meeting that would have horrified tender consciences under one name, delighted them under another. And thus a number of men, in the middle of the nineteenth century, with an amount of discrimination which makes us curious to know the exact length of their ears, managed to show their respect for a christian minister, by perpetuating the rites of a heathen deity.

INTERESTING TO WINE DRINKERS.

THE commander of the American Exploring Expedition, in his description of Madeira, after alluding to the fact, that 'the manner of expressing the juice has never been particularly described,' goes into detail regarding this preparatory process in the making of wine:—

'On our approach we heard a sort of song, with a continued thumping, and on entering, saw six men stamping violently in a vat of six feet square, three on each side of a huge lever beam, *their legs bare up to the thighs*. On our entrance, they redoubled their exertions, till *the perspiration fairly*

poured from them. After the grapes had been sufficiently stamped, and the *men's legs well scraped*, &c.

An attempt was made it appears, by some cleanly Europeans, to introduce machinery in lieu of the legs, but the attempt failed, in consequence of the resistance of the natives. London porter is said to derive a portion of its virtue from the filth of the Thames, and perhaps the wines of Madeira owe their peculiar flavour to the agreeable process just described.

DRINKING AND SABBATH DESECRATION.

Our next number will contain a valuable article on this topic, from the pen of the Rev. William Reid, Edinburgh. As the subject of Sabbath profanation is at present engrossing the attention of the christian public, and will probably be discussed at the meetings of the ecclesiastical bodies assembling in May, the present is a favourable

opportunity for bringing the statement of facts in the article referred to before the Ministers and Office-bearers of the church. Our publisher will punctually attend to all orders for single copies or parcels of next number, which may be forwarded by the 20th day of the current month.

Scottish Temperance League.

BRIEF NOTES ON THE TEMPERANCE MOVEMENT IN THE SOUTH OF SCOTLAND.

BY THE COMMISSIONER OF THE LEAGUE.

We visited Langholm, Dumfriesshire, on Tuesday, the 25th of July, and remained till Tuesday, the 8th of August. The meetings were held alternately, in the north and south United Presbyterian churches. The attendance at the lectures was not very numerous, but the juvenile meetings were deeply interesting. When visiting from house to house, the people received us with great courtesy. It was quite evident, however, that a considerable number were much more willing to talk favourably of the temperance cause, than adopt the principle. We likewise met with several

teetotal renegades, whose consciences were not at ease.

The Langholm Total Abstinence Society, was instituted on the 10th of Nov., 1838. The Rev. John Dobie, of the North United Presbyterian Church, identified himself with the movement, at the formation of the association. His labours in this, as in every other good work, were abundant. In course of visitation, we heard his name frequently referred to, in honourable terms, by total abstinuers, moderate drinkers, and several poor, miserable victims of the drinking system. His divine Master, however, called him

in the midst of usefulness, from this harassing world, to the enduring felicity of the incorruptible inheritance. He died on the 6th of February, 1845. Mrs Dobie, her elder son John, missionary and student in divinity, together with the other branches of the worthy family, are all total abstiners.

Our visit was rendered much more useful and agreeable by the disinterested attention of the Rev. William Watson, of the South United Presbyterian Church, and Mr William Little, draper. Although Mr Watson is a young minister, having been ordained so recently as the 20th of March, 1844, he is an old, consistent abstainer. His labours are well known in different parts of the west of Scotland. He has not unfrequently done good service to the cause, by means of that powerful engine—the press. On the 1st of January, 1848, he formed a juvenile total abstinence association in connection with his Sabbath school. Three-fourths of the scholars, besides a number of adults, have already received cards of membership. Mr Little has long taken a deep interest in the movement, and still continues to devote much of his time to its advancement. Few of our societies are favoured with such a prudent, zealous, unassuming secretary. We felt much pleasure in meeting with Messrs Robert Wood, Thomas Reid, Adam Anderson, Jas. Harkness, Robt. Skeil, together with other friends of the cause.

The population of Langholm parish in 1841, was 2820. Since our visit a juvenile total abstinence association has been commenced, under the auspices of the parent society. Seventy-five have already come forward and received cards of membership. The committee, very wisely, charge one penny for each of the cards. A children's meeting is held on the first Monday of the month. It is regularly announced in three of the Sabbath schools. A boy and girl are also appointed to visit each district, for the purpose of trying to get young people out to the meetings. The average attendance is about 100. The number of adult members up to the present date, 15th March, 1849, is one hundred and ninety-nine. A monthly temperance prayer meeting has been recently originated. We are sorry to learn that the attendance has not been very encouraging. Although the moderate drinking christian does not, nay, in

fact, dare not, ask the divine Being to bless the 'vain customs' to which he is giving countenance and support, this is no reason why the christian abstainer should neglect to pray for the prosperity of a cause, the object of which he can bring with the utmost confidence to the throne of grace. A *monthly temperance prayer meeting*, for an hour, is a species of 'teetotal infidelity,' for which we have sometimes spoken, and in which we have great confidence.

The committee, during the year, have put into circulation not fewer than 60,000 pages of temperance publications. This includes 14 copies of the *Review*, 100 of the *Adviser*, and a column of temperance matter in the *Eskdale and Liddesdale Advertiser*. When the committee make a distribution of tracts, they endeavour to leave one in every house in the town, and occasionally send a few into the country. In February last, they circulated 300 of an excellent four page tract, entitled 'The Sabbath traffic in intoxicating drink. Is the church blameless?' by the Rev. Duncan Ogilvie, Broughty-ferry. After the numerous opportunities which have been afforded to the people in this locality of becoming acquainted with the abstinence principle, there are few, if any, places in Scotland, where the inhabitants are under greater obligations to carry forward the temperance enterprise. It is almost impossible for any individual to plead ignorance of the principle or the good which has been accomplished. They have had ample opportunity of learning the one, and not a few living examples of the other are daily before their eyes. The committee have but little active opposition to encounter. The principal difficulty here, as in too many places elsewhere, is the *callous indifference* of those who profess to be regulated by the self-denying principle of christianity.

THE COMMON RIDING AND THE RACES.

If personal feelings were consulted, most cheerfully would we quit Eskdale without adding another sentence. A sense of duty, however, compels us to refer briefly to a disgraceful limb of the drinking system which came under our observation. We refer to 'Langholm common riding, and the races.' Shortly after eight o'clock, on the morning of Thursday the 27th of July, we left the comfortable roof of our host and hostess

and proceeded towards the Cross, where some five or six hundred people were assembled. In the centre of the crowd stood the town-crier on the back of an old rugged steed which, like himself, had seen better days. After reading a piece of tom-foolery from a paper, he gave a signal to the dupes around him to proceed with him to 'ride the common,' and there examine the land-marks and the pit-stones. The procession consisted of a person with a pole, on which was fastened a large circular barley bannock, and a full-grown salt herring; a kind of hurdy-gurdy band; a number of simpletons mounted, with an exception or two, on, from 20s to 45s horses; and a fair proportion of drouthy pedestrains. In about an hour the royal company returned to the Cross. Some of the riders who were 'half seas-over' at starting, had got so drunk on 'the common,' that it was with difficulty they now retained their position on horse-back. After the town-crier had gone through the remaining buffoonery in 'the proclamation,' the gallant horsemen rode off to the race-course, where a run took place for 'a pair of excellent spurs.'

The wrestling commenced about ten o'clock, and lasted for two or three hours. A number of country lads, who had given in their names as wrestlers, felt so completely ashamed that, when called upon, they either did not make their appearance, or merely entered the ring for a few seconds, and then walked out. Even the more practised hands from Cumberland seemed as if they were engaging in something base and unmanly. In conversing with wrestlers themselves, we never met with one who attempted to defend the contemptible custom. There was comparatively little drinking whilst the tearing and tumbling continued, but whenever any noted pair were called out, the betting and the swearing became general. As the patrons of the concern had advertised that '£7 would be wrestled for,' and the *publican's* *benevolence* being proverbial, it was necessary that money should be got from some quarter. Three individuals accordingly commenced, in good earnest, to take what they could get from the bystanders. The trio was composed of an elder, a brewer, and a manufacturer. The third gentleman appeared to feel, as well he might, ashamed of the job; but as for the elder and the brewer, it is questionable if a couple of more sturdy,

bare-faced, spunging beggars could be found in broad Scotland. As soon as the wrestling was over, the young people flocked in considerable numbers to the whisky-tents on the opposite side of the river. The number of booths was 20 or 21, including one for the sale of tea, coffee, and provisions. There was a marked difference in the general appearance of those who had sense enough to enter the tent where intoxicating liquors were excluded. The males, for example, uncovered the head while partaking of refreshment. Neither was there any of that low corrupting slang which was going on, even at an early hour of the day, in all the other temporary dens of iniquity.

About two o'clock, a select party of 'honourable men,' whose hats and brawny countenances had evidently seen some service, took possession of the winning post, and shortly thereafter the racing commenced. At the end of each race, a goodly number made a run to the tents, but by and by the attraction of the sweetened intoxicating cup became so powerful that the 'field sports' had little effect upon a large proportion of the spectators. Between four and five o'clock, several individuals began in earnest to try and get up the greased or soaped pole. A hat and handkerchief was fastened at the top of it. It was painful in the extreme to witness the torture to which the stupid people exposed themselves, who were foolish enough to attempt to reach the paltry bait. We have attended similar exhibitions in Lancashire for the purpose of exposing them, but never met with this most degrading of all the brutalising departments of these 'field sports,' until we visited Dumfriesshire. The 'greased pole' has for several years been abandoned in different parts of England. It is considered below par. The people will not tolerate such an abomination. Is this a proof of the inferiority of the intelligence and morality of the English people?

Towards seven o'clock, the race ground was almost deserted. The inns, however, the public-houses, and the booths were full to overflowing. The language and general conduct of the men and women in the tents was of the most pestiferous, demoralising character. It equalled, and in some cases surpassed, anything we have witnessed when visiting as a missionary in St

Giles' London, or the south end of High-street, in Glasgow. About nine o'clock, an attempt was made to get up a dance in the neighbourhood of the booths. The mistress of the ceremony appeared to have reached the rising side of fifty-five. With considerable difficulty she collected a few half drunk members of the band, and then pled with those by whom she was surrounded, to 'come forward and protec' the richts o' the toun.' She was ultimately joined by ten or a dozen people, who, like herself, could not retain the centre of gravity for more than a few seconds at a time. After jumping about for a little, like so many wild cattle, they set off—headed by the tall tipsy woman—to the Cross, where the official department of 'the common riding' was brought to a conclusion by another ludicrous performance of street-dancing. When retracing our steps about ten o'clock to our friend's house, the principal thoroughfare was pretty throng with drunken people. The yells and stamping in the public-houses far excelled anything we heard when recently spending a day in a lunatic asylum, where there were upwards of 500 unfortunate inmates.

It is unnecessary to observe that these barbarous remnants of the dark ages, originate and are kept up by the publicans. This is true, not only of Eskdale and Liddesdale, but of every district where they are tolerated. The publicans have always been ready to lend a helping hand to whatever was likely to fill their coffers and debase the people. The venerable John Wesley correctly said of them nearly a hundred years ago, 'They murder his Majesty's subjects by wholesale; neither does their eye pity or spare, they drive them to hell like sheep.' Such deeds, however, receive the merited scorn and execration of all right-thinking people. Every respectable inhabitant with whom we conversed, spake in strong condemnatory terms of the whole of the proceedings. When visiting on the day after the races, we met a number of men with broken heads and empty pockets, who were loud in their denunciations against the patrons of 'the turf.' Yesterday they were sitting in the tents drinking 'Long life, health, and prosperity to the Rev. — — —'; to-day they were bitterly cursing him, for publicly defending 'a long-established pastime, which,' says the rev. gentleman, 'has always been hailed with general delight,

and which I myself have hitherto countenanced, in company with my family and friends, and many of my most respectable parishioners.' This silver-locked apologist of 'harmless amusements,' was called out in consequence of its having been reported that he had sanctioned an address issued by six ministers in the neighbourhood, warning the people against the abominations of 'the common riding.' If a similar exhibition takes place in July, 1849, it is earnestly to be hoped that this old clergyman will take up his pen against cruelty, gambling, profane swearing, drunkenness, and debauchery; and, above all, teach his 'respectable parishioners,' by example, to have no fellowship with these unfruitful works of darkness.

We have much pleasure in transcribing a brief extract from the excellent, seasonable address, to which the names of the Revs. W. B. Dunbar, William Watson, William Ballantyne, John Black, George Clark, and Robert Hamilton, are appended:—

'Again, it cannot be denied, that such scenes expose both old and young to peculiar temptation, in the improper use of intoxicating liquors. Have we not known persons in mature or even advanced years, who bear a tolerable character for sobriety and steadiness at other times, but who seldom or never frequent such scenes without being more or less guilty of intemperance? Indeed, they seem perfectly aware of the fact, and scarcely calculate upon its happening otherwise. And yet (awful thought!) these men will deliberately return to the temptation time after time,—deliberately peril—nay, certainly destroy their own souls, in spite of the many warnings they receive, both from conscience within and from frequent events without. Then, too, as respects the young of both sexes. How innumerable, and almost inevitable are the snares laid at every step and turn on such occasions, to betray them into the use of stimulants, which are all the more dangerous and uncontrollable in their effects, because they are unused to them! Who shall answer for the propriety or the virtue of a child or a servant under an excitement so unwonted and perilous? Yet you parents, and you masters, are answerable in the sight of God, and to your own conscience for the evil they suffer, if you expose them to it, or use not your best efforts to withhold them from the temptation. Many a father and mother have had their declining years embittered by the reckless profligacy of a son whose first lesson in dissipation was learned amid the social licence of such a time as this. Do such never reflect, think you, on the mistaken fondness which thought it hard to restrain the youth from what was called a little *innocent* amusement?

Again, with respect to young women, you must be well aware what scenes of rioting, profane swearing, indecent language, and often indecent conduct, are forced, even publicly, on the notice; things which the eye and

ear of no modest female, surely, can ever meet without shame and abhorrence. If these are not hated and shunned as they ought to be; if they are borne with, as matters of course, to be met with there; what an account is this of the tendency of such resorts! But more—if they are not shunned and hated—then we say, their corrupting work is begun—the barrier of virtue and womanly modesty has begun to yield—and you parents and masters are answerable for the *ruin* that, for anything you can tell, may follow. Do you say, “It is not *necessary* they should witness such things?” We reply, you expose them to the risk—nay, almost to the certainty of witnessing such, if you countenance their presence there.’

ESKDALE AND LIDDESDALE FARMERS.

In Chambers’ Journal for 25th Dec., 1847, there is a somewhat lengthy paper, entitled ‘A Look into Liddesdale.’ The writer, ‘W. C.,’ relates two or three queer stories, and offers a few observations, illustrative of the ancient and modern drinking habits of the people in that locality. ‘Fighting,’ says he, ‘at fairs and trysts was common; the country was overrun with beggars and gipsies; and, to crown all, intemperance was universal. In this state was Liddesdale about the middle of last century.

‘Some of the stories told of these drinking times are exceedingly droll. A farmer having gone to a fair at Hexham with a quantity of cattle, and taken up his quarters at a public-house, one day observed to the landlady that he had that morning received a hint it was time to depart.

‘What hint do you mean?’ she asked.

‘This morning,’ said he, ‘I noticed that the hen which began to sit on her eggs on the day of my arrival has now got chickens.’ And so, after a carouse of three weeks, he set out for Liddesdale.

‘Another farmer, who dwelt in the higher part of the district, was one day, in the year 1745, surprised and chagrined to find that his house was made a place of refuge for a number of his neighbours, on the occasion of a detachment of the rebel forces passing down the dale. Unprepared for so large a company, he suggested the propriety “of all immediately going to bed, as they did not know on what service of danger they might soon be called.” The advice having been taken, though not without some murmurs of dissent, the host had no sooner seen all safely lodged in bed than he despatched two shepherds on horseback for a stock of brandy. The kegs in due time arrived, and were arranged with spigots; and the kettle

being boiled, the sleepers were joyfully roused from their lairs, and told “that all was now ready for a regular set-to.”

‘Drinking with little intermission for days together was so common on all occasions of festive meeting, that a refusal to participate in the orgies consigned the recusant to contempt and exclusion from society. In the house in which we lodged during our stay in Liddesdale, is shown a curious memorial of these excesses. It is a bell-shaped glass on a tall stalk, capable of holding an English pint, and known by the name of “The Constable.” This capacious goblet was put on the table at the commencement of a bouze, and all the glasses which a guest refused to take off, at the frequent rounds from the punch bowl, were poured into it. When “The Constable” became full, it was the duty of the recusant guest either to drink it at a draught, or leave the room—a consequence which entailed no small share of local disgrace. When a great national collection shall be made of engines of bygone intemperance, “The Constable” must receive a conspicuous place.

‘During this drinking era, which, with some modification, may be said to have extended till within the last forty years, there was little substantial improvement.’

The writer proceeds to give a description of the houses, the roads, means of conveyance, &c. He then refers to the different improvements which commenced to take place about the beginning of the present century. ‘Drinking bouts were diminished in length and intensity.’

‘From this time,’ says he, ‘all has gone on improving until the present day, when the following condition of things is seen in Liddesdale: Husbandry is on the most advanced scale of operations, and abundant crops are produced in the lower grounds. The extensive hill pastures feed large flocks of the finest sheep, which find a market in certain fairs lately instituted at New Castleton. Five years ago, when these markets were instituted, the number of sheep offered for sale was 1400; on the last occasion the number was 15,000. * * But the most agreeable changes are those which have taken place in habits of living. Drinking among the farmers is now out—an exploded thing. The old border spirit which once took the direction of freebooting, fighting, and

rollicking intemperance, now finds vent in emulation of a different kind. All are possessed with a keen spirit of competition in store farming. It is not now who will drink the greatest number of "cheerers," but who can show the best breeds of sheep, as well as the best general management of stock. Books and newspapers occupy the place formerly devoted to glasses and decanters. The young of both sexes receive an education equal to that common among the respectable classes in towns. One farmer told me that his nephew had been for some time studying chemistry in Germany under Liebig.'

There can be no doubt whatever that a great change for the better has taken place among the farmers in this district. If 'W. C.,' however, had inquired a little more minutely into the present social habits of the people, it is questionable whether he would have returned such a very favourable report. During our sojourn for a fortnight in Eskdale and Liddesdale, we spent a good part of the time in domiciliary visitation, and conversed with a number of agriculturists and others on the subject. The result of these interviews has led us to a different conclusion from the writer in *Chambers'*. It is our deliberate conviction that drunkenness still prevails to an alarming extent in the neighbourhood. In support of this opinion, we submit a few facts which were furnished to us by two intelligent individuals, in whose statements we have the utmost confidence. In reference to Liddesdale, one of the informants states that he can remember thirty-three farmers, of whom six were killed by drink, two reduced to beggary, and seven injured in worldly circumstances. Referring to Sabbath schools he observes that in one school, with which he is well acquainted, three of the teachers are habitual drunkards. Some time ago a teacher and scholar met in a public-house. Both were the worse of drink. The boy agreed to treat his teacher to a gill of whisky, on condition that he promised to let him have a certain number of 'marks,' or reward-tickets, when they met on Sabbath in the school,—*whether he deserved them or not*. In a class in the same school, there were 16 lads, of whom one has died, ten have left the place, and five have turned out drunkards. Again, in the same school, within the last few years, at least six of the other scholars have gone to a pre-

mature grave in consequence of intemperance.

Let us now hear what the other correspondent has to say about Eskdale. He states that of 48 farmers he had known during the last 30 years, not less than 15 had been killed by drink; three are notorious drunkards, and four have been brought to poverty. Several of the deceased were men of fine genius, warm, generous-hearted individuals. Their death was a great loss to the neighbourhood. He observes, further, that he had a conversation four or five years ago with a good man of some 70 years of age. At that time the old gentleman mentioned the names of 18 farmers, with whom he had been acquainted, who were destroyed by strong drink. After pausing for a little, the worthy patriarch said in a most impressive manner, 'The fact is, since I can remember, almost all the principal farmers in Eskdale and Liddesdale have either been ruined or killed by drink.' These painful facts are recorded for the purpose of showing that, whilst a great reformation has taken place in the drinking habits of the people, there is nevertheless vast room for improvement.

We have much pleasure in stating that there are a number of shrewd, intelligent farmers, and others, in this extensive agricultural district, who have long been connected with the temperance movement, and some of them take a deep interest in its advancement.

NEW CASTLETON.

We started on Tuesday the 1st of August for New Castleton, Roxburghshire. This quiet modern village is situated on the banks of the Liddel, ten miles north-east of Langholm. The population is from 1100 to 1200; number of inns and public-houses, six. Shortly after entering the village, we heard a respectable person state, with a sentimental air of serenity, that there was nothing like drunkenness in the place. This was certainly a cheering state of matters, especially after the strange scenes we had just witnessed at 'the common riding.' Coming, however, as it did, from a hair-splitting supporter of the drinking system, it produced no very extraordinary effect upon our mind. On the following morning we commenced visitation amongst the people. Every individual gave us a more cordial reception than another; and, without in any way

prying into private matters, we soon ascertained that there was not only drinking, but noted drunkards in the village. There are, at the same time, not a few sterling teetotalers, particularly amongst mothers, young women, and the children. The temperance cause at one period was very popular in New Castleton. By and by a reaction took place. Another change has recently taken place for the better. The committee held an interesting soiree at the new-year. In the month of Jan. last, 37 juveniles and 69 adults joined the society. At our visit we found Messrs Adam Elliot, James Inglis, William Kyle, Robert Elliot, farmer, Thomas Elliot, Robert Crozier, Adam Ballintyne, and others, somewhat anxious to advance the good work.

We had three juvenile and three adult meetings in the parish school-room. The teacher was very obliging. We never recollect of conducting a series of more enthusiastic meetings. Our friend and fellow-labourer, George Easton, of Glendivan, took part in the second meeting. George has been a teetotaler for upwards of ten years. During that time he has travelled many a score of miles to advance the cause in the south of Scotland. James Sheridan Knowles concludes his introductory remarks to 'The Elocutionist' with these words, BE IN EARNEST. If this great authority be correct, George Easton, though a working-man, is a genuine orator. About three years ago, George and other two clear-headed abstainers, James Johnstone and John Oliver, were expelled from one of the churches in Eskdale for conscientiously refusing to partake of intoxicating wine at the Lord's table. This important question, ten years hence, will not be so very unpopular in the churches as it unfortunately is at present. Moderate drinking professors are beginning to find out that the teetotaler has a conscience as well as another man.

MOFFAT.

We visited Moffat on the 9th, 10th, and 11th of August. This ancient village has long been celebrated for its medicinal waters. The wells are three in number. The most popular one, Moffat well, is upwards of a mile from the village. It was discovered, or came into note as a spa, more than two hundred years ago. According to Dr Garnet, late of the Andersonian University, a wine gallon of the water contains 36 grains of muriate

of soda or common salt, 10 cubic inches of sulphuretted hydrogen gas, 4 cubic inches of nitrogen gas, and 5 cubic inches of carbonic acid gas. Many invalids doubtless repair to this well in the hope of being cured of diseases which are not traceable in any way to the use of intoxicating liquors. It cannot be denied, however, that hundreds go there whose health has been almost ruined by the respectable drinking usages of the day. An occasional morning visit to Moffat well will furnish not a few painfully practical proofs of the truth of this declaration. In the prison you meet with one class who suffer from the drinking system, in the poor-house a second, in the industrial school a third, and at our fashionable inland or sea-port watering-places, a fourth.

We circulated a number of temperance tracts in the village. The inhabitants received them courteously, but some of the strangers, who are engaged at home in the spirit trade, honoured the distributor with a polite twirl of the mouth, or said, with a scornful cast of the head, 'We can temperate ourselves.' The juvenile and adult meetings were held in the United Presbyterian Church. The children came out well, but the attendance at the lectures was not numerous. The temperance movement in Moffat has been in rather a languid state for some time. However, we met with a number of firm adherents to the principle, in various parts of the village. James Hamilton, jun., George Williamson, John Easton, with other members of committee, are still warmly attached to the cause. The population of the village, irrespective of hundreds of visitors, is from 1400 to 1500.

ANNAN.

On Friday the 9th of February we visited the ancient royal burgh of Annan, and remained until Monday. The population of the parish in 1841 was 5471; population of the burgh, 3321. In April, 1848, the number of public-houses in the parish was reduced from 48 to 42, being one to 114 of the inhabitants. The Annan Temperance Society was commenced on the 25th of June, 1830. It gave place to its more thorough-going successor, the Annan Total Abstinence Society, on the 13th of September, 1836. It is quite evident from these dates that the temperance reformation met with a cordial reception in Annandale at an

early period of its history. Wilson Johnstone, the venerable president of the abstinence society, adopted the temperance principle in December, 1828. James Simpson, Esq., of the Commercial Bank, took an active part in the formation of both the associations, and still continues to do much for the advancement of the cause. The Annan Juvenile Total Abstinence Society was instituted on the 19th of December, 1848. The Rev. Ebenezer Young, Messrs John H. Simpson, William Ewart, John Aitchison, William Edgar, together with a number of others, take a special interest in this important branch of the movement. It was our privilege to address two numerous and deeply interesting children's meetings in the United Presbyterian Church. We likewise gave three of a series of lectures, which have recently been delivered under the auspices of the parent society. The following friends took part in the course:—Revs. James Towers, Birkenhead; Joseph Brown, Dalkeith; Alexander Ilannay, Dundee; William Watson, Langholm; James Samson, Blennerhasset, Cumberland; William Duncan, Alnwick; and Mr George Easton, Glendivan. These lectures were, in general, respectably attended, and they have given a great impetus to the cause. The number of adult members up to the 12th of February was 522; juveniles, ditto, 284. Since the 25th of November last there has been an increase of 89 adult members, and 215 boys and girls. William Burnie has lately opened a neat, clean, comfortable coffee-house, near to the railway station.

Mr John Jones, the obliging superintendent of the Dumfries county police, has furnished us with a valuable statistical paper on the connection of intemperance and crime. We regret that we can only find room at present for a brief extract:—‘I do not think,’ says Mr Jones, ‘it requires argument to convince reasonable persons that drink is the great, if not the main cause of the several evils which are complained of by the public, and which come under our daily notice, viz., crime in all its criminal forms, vagrancy, destitution, &c. I could adduce instances out of number from my fifteen years’ experience, but I would only be traversing the ground of the many persons who have so ably written on the subject.

‘Since I received your note, I have traced most distinctly, in ten different

instances, that drunkenness in the parents has been the cause of bringing no less than 18 children in this town to habits of thieving, in the year ending December, 1847,—all of whom were convicted before the sheriff or magistrates, and the greater part of them more than once. In the year ending Sept., 1848, there were 12 convicted, principally the same parties, all of whom are within the age of fourteen years.’

It is stated in the returns for 1848, that the total number of convictions in the county of Dumfries, was 437; total number ditto in the burgh 712; giving a grand total of 1151.

P.S.—In the February Notes, Vale of Leven, for ‘Alexander M’Niel,’ read Alexander M’Nie.

MR STIRLING'S PROGRESS IN THE NORTH.

About the middle of February, Mr Stirling held several meetings, both public and private, in the capital of the Highlands. The attendance at the public meetings was not very numerous, but the private soirees with the members of committee and their friends, were well calculated to advance the cause. On the 15th Feb., Mr S. proceeded to Beaully, and with considerable difficulty procured a place of meeting, in which, at the appointed hour, a very attentive audience assembled. At Dingwall two meetings were held on the 16th and 17th, and although several publicans and their friends tried to interrupt the proceedings, a number enrolled their names at the close, and resolved to re-organise the society. Four very successful meetings were held at Tain on the 20th, 21st, 22d, and 23d, not fewer than 88 new members having been obtained during his visit, and when he entered the place there were only seven abstainers in it. At Dornoch two excellent meetings were held on the 24th and 26th, and at the close of the second, 31 had enrolled their names to form a society, among whom were three teachers of youth. Sheriff Gordon moved, and the Fiscal seconded a vote of thanks to the lecturer. Golspie was next visited, where was held a series of interesting and effective meetings, the last of which was a tea-party, attended by 303 persons. The society has received a great impetus, and is now upwards of 200 strong. Among the new members are a

medical gentleman, a teacher, and several other influential parties. The duke is friendly to the cause, and has put down all the public-houses except one, besides the inn. The landlord of the latter place attended two of the meetings, and purchased a number of tracts. On the 5th March, Dornoch was revisited, and a good meeting held. A few more signed the pledge, and the society appointed a committee to manage its affairs. The next place visited was Beaulieu, where 24 additional members were obtained, and a meeting was fixed for the election of a committee. On the 12th March Mr S. again reached Inverness, and addressed two thinly-attended meetings. For the honour of their town, as well as for the sake of its drunken inhabitants, we trust the friends here will bestir themselves. At the village of Campbeltown a numerous and attentive audience assembled in the United Presbyterian Church on the 14th, and on the two succeeding evenings excellent meetings were held at Nairn, where the Rev. Mr Bisset nobly upholds the standard, although unsupported by any of the other three ministers in the place. An excellent meeting was held in Kintessack Free Church on the 17th, at the close of which some new members were obtained. On Sabbath evening, 18th March, an address was delivered in the house of Mr M'Grigor, Crowhall; and on Monday evening, a first-rate meeting assembled in the United Presbyterian Church, Boghole, over which the Rev. Mr Whyte presided. Many were present who had travelled four miles to attend the meeting.

From these brief notices, our readers will perceive that the unwearying efforts of this worthy patriarch have been exceedingly useful. We are happy to state that he never enjoyed better health than at present.

MR GRUBB.

During the month intervening between the middle of February and the middle of March, Mr Grubb lectured with great acceptance and success at Dalkeith, Kirkcaldy, Anstruther, Leven, Alloa, and Perth. From nearly all the places visited, we have been favoured with the most gratifying accounts of his labours; and several have already applied for another course of lectures. The following from Kirkcaldy will serve as a sample of the communications received:—'On the two first evenings the house (Rose-street Chapel) was not quite full, but on the others it was crowded; and the greatest interest seemed to be manifested by the public with the lectures. Mr Grubb supported his formerly good name admirably. We have on several former occasions had lectures from him of a very excellent character; but for cogency of reasoning, for highly moral sentiment, and true manly eloquence, the present course surpasses, if possible, any of those formerly delivered.—It is hoped great good will result from their delivery. We can earnestly recommend societies that have not had Mr G. on this occasion, to get fixed for having him at once, and are sure they will not be disappointed.'

SERMONS.

The Rev. Adam S. Muir of Paisley, and the Rev. Joseph Bogle of Linlithgow have, since our last publication, preached temperance discourses at the request of the executive committee. The former was delivered in Free St Matthew's church, Glasgow, and the latter in the Rev. Mr Knowles' chapel, Linlithgow; and both were listened to by numerous and attentive audiences.

Temperance News.

SCOTLAND.

GLASGOW.

Several agents of the city mission have recently established abstinence societies in their districts, as auxiliaries to the other means in operation for the improvement of the people among whom they

labour. Four associations have been already formed, all of which bid fair to accomplish, to a considerable extent, the object for which they have been instituted. We earnestly trust that they may be carried on with vigour and efficiency, and that many more

of a similar kind will spring up, not only in this city, but throughout the country generally. No human instrumentality will do more to render home missionary agency more effective than it has ever yet been.

The annual meeting of the Cowcaddens Total Abstinence Society was held on Wednesday evening, 21st Feb., in the hall adjoining the Rev. Dr Eadie's church. The chair was occupied by Mr William Webster, one of the vice-presidents; and the report was read by Mr M'Alpine, corresponding secretary. The report stated that public meetings had been held weekly during the year; that three soirees had taken place; that two courses of lectures and four sermons had been delivered; that upwards of 250 new members had been obtained; that the missionary agent had visited 3,000 families, and distributed 3,400 tracts; and that the income of the society had been £51 2s 11d, while its expenditure had been £53 0s 11d. The operations of the juvenile branch had been very successful, a large number having met weekly, to whom lectures on a variety of subjects had been delivered, and instructions in music given. After the report had been read, it was unanimously approved of, and ordered to be printed and circulated; and a number of other resolutions appropriate to the occasion were submitted and passed.—*Scottish Times*.

The committee and friends of the Commercial Abstinence Society, held a social meeting in Wood's Temperance Hotel, on Wednesday evening, 28th Feb., to testify their respect for Mr William Ronald, secretary, previous to his removal to Liverpool. John M'Gavin, Esq., president of the society, occupied the chair, and presented Mr Ronald with a pair of handsome gold spectacles, bearing an appropriate inscription.

In connection with the Cowcaddens Total Abstinence Society, a public tea-party was held in the Mechanics' Hall, on the evening of Thursday, 8th March, in honour of Mr William Downie, on the occasion of his removal from this country to the United States. Mr James Mitchell, of Lochside, presided, and Mr Robert Rae presented an address from the committee to Mr Downie, expressing their admiration of his consistent conduct since he became a member of the society in 1837, and wishing him success in the land of his adoption.

DUNFERMLINE.

The annual meeting of the society in this place was held on Thursday evening, 1st March,—David Dewar, Esq., president, in the chair. From the report, which was read by the secretary, we learn that during the past year 180 new members had been obtained—that a juvenile society, with several hundred members had been organised—that four sermons had been preached, besides six Sabbath evening lectures by the Rev. R. Cuthbertson—that there had been 160 public-houses in the town—that 3000l. had been expended on intoxicating liquors, while only 11l. 17s 3½d had been spent on temperance purposes in connection with the society. Among other particulars, the report referred to the loss which the society had sustained in the removal to Glasgow of Mr Russel, their late secretary. After the report had been read and adopted, the meeting unanimously resolved to empower the committee to unite the society with the Scottish Temperance League.

STIRLING.

For the last few weeks the cause of abstinence has almost been standing still, the committee being obliged to slack their public efforts, in consequence of cholera having made its appearance in the locality; but, in the absence of other advocates, in that scourge they have certainly had a most powerful one in favour of their principles. In the month of February, Mr Edward Grubb delivered two most elaborate and practical lectures on the physiological aspect of the subject, which gave great satisfaction. The friends of the cause here have to regret the loss of Mr Richard Street, who has removed to Alva, he having been secretary to the society for the last eighteen months, and has been distinguished for his zeal, perseverance, and self-denial in promoting the interests of the society. Before he left, a number of his friends entertained him to a soiree in Mr Dowdy's teetotal coffee-house, and they presented him with a handsome rosewood desk, complete, as a token of respect, and also to evince their appreciation and approval of his many valuable services amongst them. The evening was spent in a most profitable and pleasing manner. Short addresses were delivered upon various subjects. Mr William Muir spoke upon 'Moral worth,' Mr Robert Currie upon 'The signs of the times,' and Mr David Crocket upon 'Good results arising from individual effort.' The in-

tervals between the addresses were filled up with lively conversations upon the addresses delivered, and by singing appropriate melodies upon temperance and peace. The best wishes of Mr Street's friends follow him to his new sphere of action, where they trust he will be as useful as he has been in Stirling.

DUNBLANE.

On Wednesday evening, 14th March, a numerous party, chiefly consisting of members of the total abstinence societies of Doune and Dunblane, assembled in the Dunblane Teetotal Coffee-house, to commemorate the opening of that establishment, by Mr and Mrs M'Culloch, the proprietors,—the Rev. Alexander Henderson, president of the Dunblane Total Abstinence Society, occupied the chair. Mr Dochard ably officiated as croupier. After partaking of a most substantial repast, the meeting tendered formally to Mr and Mrs M'Culloch their best thanks, for having conferred on the inhabitants of Dunblane and neighbourhood, and on the numerous railway travellers who visit 'The Ancient City,' and 'The Banks of Allan Water,' the privilege of a coffee-house in Dunblane, in which either to transact business, or take rest and refreshment, without being annoyed by alcoholic drinks. The best wishes and hopes of the meeting were expressed for the prosperity of 'The Dunblane Teetotal Coffee-house.' After suitable acknowledgements had been made by the worthy host and hostess, the remainder of the evening was spent in the happiest manner; and the meeting broke up at an early hour, highly delighted.

VALE OF LEVEN.

We are requested by the committee of the society in this place to state that the association was formed in 1838, instead of 1837, as stated by the commissioner of the League in our February number. Mr Logan derived his information from the printed schedule issued by the society, but according to the committee, the date there given was wrong. To prevent such mistakes in future, it would be well for the committee either to get new schedules, or to alter with a pen the date of those they have. We are glad to learn from the secretary's communication, that the juvenile movement is progressing rapidly in the Vale.

ENGLAND:

LONDON.

Let us pause to indicate the movement of temperance by comparing the proportion of publicans to sinners against sobriety in former days and now. 'About a century ago,' said Dr Colquhoun before the police committee of 1816, 'multitudes of men and women were constantly seen rolling about the streets drunk;' and it was not uncommon to behold such an enticement painted under a public-house sign as this: 'You may here get drunk for a penny, dead drunk for twopence, and have clean straw for nothing!' The crime became so general, that the legislature determined to lessen it by making its commission more costly and difficult, and levied a duty of 20s per gallon on spirits, and prohibited their sale by retail. The result was, that quite as much was drunk as before; for within two years, 12,000 persons were convicted under the act within the bills of mortality of selling gin clandestinely. At that time the population of London may have been about 680,000; so that the generality of drunkenness in London at that time may be estimated by the fact, that during two years, the proportion of convictions for merely selling gin illegally to the amount of the population was nearly 1 in 60; but of course many persons were each convicted many times. The decrease of the vice was not rapid; for we find that in 1785, to a population of about 800,000, there were in London 7780 houses at which beer and spirits were sold—namely, 5,979 alehouses, 207 inns, 447 taverns, and 551 coffee-houses—or a proportion of 1 public-house to nearly 112 individuals. The comparison becomes more gratifying as we approach the present year. In 1840 there were about 1,873,000 individuals; and according to Piggott's Directory for that year, 5,840 persons, exclusive of wine-merchants, dealt in strong drinks, of whom there was therefore 1 to nearly every 321 Londoners. The present year shines more brightly in this respect than any of its predecessors. In 1849 a London population of perhaps 2,250,000 gives encouragement to no more than 5,017 purveyors of beer and spirituous liquors, exclusive of bottled-ale and wine-merchants, or a proportion of 1 publican to about every 450 individuals. We recommend these facts to the especial attention of temperance societies, and trust they will afford encouragement for

renewed exertion in the excellent cause.
—*Daily News.*

NORTH SHIELDS.

On Thursday, the 8th March, the teetotalers of North Shields held a grand demonstration in the Assembly Rooms, when about 600 partook of tea—Mr Pyle, surgeon, in the chair. The following were amongst the speakers:—Messrs Buchanan, Charlton, Clasper, Elliott, Guthrie, Haggie, Johnson, Lillie, Middlemas, Strachan, Wilcke, and White. Mr Lillie, on behalf of the society, presented Mr Johnson with a watch and appendages, bearing the following inscription:—‘Presented by the Tynemouth Total Abstinence Society, as a token of respect and esteem, to Mr W. E. Johnson, for his able and unceasing exertions as honorary secretary to the above society.’ The proceedings were enlivened by the harmony of Messrs Cook, Graham, Little, Simpson, and Ward. Mr Simpson accompanied his singing on the piano-forte, and Mr Hill delighted the company with his musical glasses. The meeting was interesting and cheering. Nearly 500 persons have joined the society since 1st January, 1849, and numbers are enrolling themselves weekly.

GAINSBRO’.

In a letter to the Editor of *The Cause of the People*, Mr George Gyngell, railway missionary, states that there have been about 400 men employed on the railways in this neighbourhood, during the last year, and upwards of 100 of these have been induced to sign that glorious magna charta of mental and moral freedom, the ‘Pledge.’ Some of these were amongst the most abandoned of the class, and, previously to signing the pledge, were addicted to almost every grovelling vice which can debase human nature. But, how great is the change effected in these men! they are now ‘clothed, and in their right mind;’ they now might be seen on the Sabbath-day, respectably attired in broadcloth, wending their way to different places of worship. Fifteen of them have become members of christian churches, during the year, and others, I trust, are not far from the kingdom of God. And this is not all, sir; we have done without a staff of soldiers in the town, or an additional man to the usual police force; for as far as either military, or civil authorities are concerned, they have scarcely had an

hour’s extra trouble on account of the navvies; so completely have temperance principles succeeded in promoting habits of sobriety and virtue amongst these interesting sons of toil.

CARLISLE.

The Temperance Bazaar referred to in our last was opened here, in the Assembly Room of the Athenæum, on Wednesday, 14th March, under the management of an efficient ladies’ committee. The articles exhibited for sale were numerous and varied, and most of them were sold. The bazaar has been the means of adding upwards of £60 to the funds of the society. Mr Edwin Paxton Hood delivered lectures on the two evenings preceding the bazaar; and on Thursday evening the proceedings were brought to a close by a public tea-party.

IRELAND.

CARLINGFORD.

A meeting of the Carlingford Temperance Society was held on the evening of Tuesday, 27th Feb.—Mr Lucas was called to the chair. The Secretary read the rules and regulations of the society, after which the chairman introduced the Rev. John Dodd of Newry, who addressed the meeting for nearly two hours, and was listened to with breathless attention by a numerous audience.

FOREIGN.

UNITED STATES.

The state societies in New-York, Massachusetts, Pennsylvania, New Hampshire, New Jersey, Vermont, &c., have recently held their anniversary conventions, which have been attended by numerous and enthusiastic gatherings of delegates. Each meeting has issued a series of resolutions, nearly all of which refer to the influence of the church, and to the suppression by law of the strong drink traffic. Several states have resolved to agitate for a law prohibiting the sale of intoxicating liquors on Sunday. A memorial on this subject, bearing the signatures of 15,000 citizens, was presented to the Mayor of New-York on 31st Jan., and the committee have also addressed a circular to all the ministers and churches in the city.

John B. Gough and John Hockings, the Birmingham Blacksmith, are lecturing in different parts of the Union; and Father Mathew and Dr Grindrod are both expected in course of this year.

NOTICES OF NEW PUBLICATIONS.

JUVENILE DEPRAVITY. £100 PRIZE ESSAY.
By the Rev. H. Worsley, A.M., Rector
of Easton, Suffolk. 8vo. pp. 275.
London: Charles Gilpin.

HAVING reached us at a late period of the month, we are precluded from giving this volume a lengthened notice in our present number, but hope soon to be able to give it the attention to which it is entitled.

THE TWELFTH REPORT OF THE BELFAST
TOTAL ABSTINENCE ASSOCIATION. pp.
12. Belfast: James Wilson, 70 High
Street.

BESIDES a detailed statement of local operations, this document contains many interesting particulars regarding the progress of temperance throughout the country, with much general matter which eminently fits it for serving its

purpose as a 'tract for the times to be read and circulated.'

ON THE CONNECTION BETWEEN INTEMPERANCE AND CRIME: A paper read before the Dublin Statistical Society. By James Haughton. Dublin: Hodge & Smith.

WE are delighted to see a document of this kind issuing from such a quarter. The fact that it has been approved of and published by a body whose deliberations are presided over by the learned Archbishop of Dublin, shows that the temperance movement is beginning to attract attention among the more educated classes in Ireland. The paper itself is well worthy of the attention it has received, and is to be followed by another, showing the relation of the subject to the prosperity, happiness, and morality of the community.

Miscellaneous.

THE REV. WILLIAM JAY'S OPINION OF SMOKING.

In his 'Memoir of the late Rev. Cornelius Winter,' the venerable Mr Jay, of Bath, characterises smoking as a 'sottish and offensive habit,' an opinion in which we cordially concur. It appears, however, that all have not been equally well satisfied with his definition, and he has therefore found it necessary to append the following note to the latest edition of the work:—

'Here the author has been not slightly censured by some of his brethren. One very renowned smoker said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all—the tobacco-plant. Though this might seem to be only uttered jocosely, it had some verity of sentiment in it; and there have been known some to whom perhaps few things would be deemed so Paradaisaical as this stupid luxury.

'The author, however, does not renounce or soften his expressions. His opinion has

been confirmed and strengthened by the observation of many years; and he cannot but lament that no physical or civil consideration, and no motive, derived from usefulness or decorum, can induce many preachers to avoid or break off this exceptionable habit.

'He has called it "a sottish practice." And is it not so in its appearance? fume? smell? and immoral associations in the mind of the observer? Does it not hint almost inevitably the pot-house, and the low and sailorly fellowships there? Let a person enter a room in the morning where there has been smoking over night, will the devout savour remind him of a sanctuary, or lead him to think of an assembly of divines?

'He has called it "an offensive practice." And is it not so to many of his own profession, and to many of his own sex? But how trying is it to females, almost without exception! though, from the kindness and obligingness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value. Can ridicule and satire do nothing here?

The pipe with solemn interposing puff,
Make half a sentence at a time enough;
The dozing Sages drop the drowsy strain,
Then pause and puff—and speak and puff
again.

But often like the tube they so admire,
Important triflers! have more smoke than
fire.

Pernicious weed! whose scent the fair
annoys,

Unfriendly to society's chief joys;
Thy worst effect is banishing for hours
The sex whose presence civilises ours.
Thou art indeed the drug the gard'ner wants
To poison vermin that infest his plants;
But are we so to wit and beauty blind,
As to despise the glory of our kind;
And show the softest minds and fairest forms,
As little mercy as the grubs and worms?

'We say nothing of the silliness of the
practice, especially in "a bishop," who
"should be grave;" but to see a man of
education, and filling an office which would
dignify an angel, passing so much of his
time with a tube in his mouth, and emitting
therefrom the smoke of a burning herb, as
if his head was on fire, must, were it not for
its commonness, always excite an inquiry
or a laugh. Nor do we speak of its vulgarity.
But is not every shop-boy, every
apprentice-lad, every silly coxcomb, every
pert fop, every common traveller upon a
stage-coach, seen now with a pipe in his
mouth, or a cigar? (The railroad companies
wisely forbid the desecration of their vehicles.)
And should its expensiveness be
overlooked? It indeed befriends government,
as the consumed article pays a high
duty and yields a large profit; but can
every preacher afford (for so it may be relatively
to him) such a dear indulgence consistently
with the claims of household
comfort and the education of his children,
and some charity to the poor and needy?

'Or should its injuriousness be forgotten?
Need persons be told that tobacco is a very
powerful narcotic poison? If the saliva
(the secretion of which it produces), being
impregnated with its essential oil, be swallowed,
the deleterious influence is carried
directly into the stomach; or if, as most
frequently happens, it is discharged, then
the blandest fluid, which performs as a solvent
and diluent an office in digestion
secondary only to the gastric juice itself, is
lost. But is it not an ensnaring habit with
regard to the waste of time, the danger
(frequently) of drinking, and fondness for
company, not always of the most refined
and improving sort?

'I deal therefore with the thing most

seriously: speaking boldly, as at my age
I ought to speak. Were I upon a committee
of examination, I would never consent
to the admission of a young man into one
of our academical institutions, but upon the
condition that he *did* not, and *would* not
smoke.

'I would exact the same condition from
every student, if I filled the responsible as
well as honourable office of tutor.

'Were I a member of a christian church,
I would never give my suffrage in favour
of a ministerial candidate who was a slave
to his pipe.

'And if I were a man of affluence, I
would not on any application afford any
pecuniary assistance to a preacher, who,
while he complained of the smallness and
inadequateness of his means, could afford
to reduce it by indulging this needless and
wasteful expense.

'The author was one day attending a
missionary meeting. Before the close of it,
a minister arose and said he had to present
a donation. The offering was not indeed
large in itself, but it showed a nobleness of
disposition, and was beyond the two mites
of the applauded widow. "These two
guineas," said he, "are sent from a servant,
who was allowed so much by her mistress
for tea, but who had, during the last two
years, denied herself the use of this beverage,
to aid your collection." But suppose a
person had immediately said, Go thou and
do likewise. Spare for the same all-important
cause, the eight or ten pounds which
you spend in wanton, in needless, and
noxious gratification; and at our next
anniversary how many will praise and bless
you! . . . A minister should be an
example, and not require one. But behold
there are first that shall be last, and there
are last that shall be first.

'We want ministers to do as well as to
teach. We want them to be not only
harmless and blameless, but praiseworthy.
We want them to adorn the doctrine of
God our Saviour in all things, exemplifying
not only all that is moral but all that
is becoming in life and religion; all that
is lovely and of good report; all that has
any virtue or praise in it.

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MONDAY, 2d April, 1849.

THE SCOTTISH TEMPERANCE REVIEW.

MAY, 1849.

DRINKING AND SABBATH DESECRATION.

BY THE REV. WM. REID, EDINBURGH.

ANY one at all acquainted with the temperance movement must have been often delighted at the number of good causes to which it proffers most effectual aid. Though suspected of opposition to the bible, it has kept the precious book from the pawn-shop, and given time for its perusal, appealed to its examples and precepts in vindication of the abstinence principle, and thus paid homage to the volume which it has been charged with maligning. Though stigmatised as the working man's enemy, in taking from him the intoxicating cup, it has lifted him up when all had disowned him, and given him even now the comfortable dwelling which sanitary measures hold out as a thing of the future. When the people were starving, it protested against the destruction of their food. When cholera invaded the land, it stood forth like an angel of mercy, and sought to turn aside the scourge; and now, when the Sabbath is being assailed, it comes anew upon the scene and joins in the

work of recovering, for the purposes of rest and devotion, the only portion of time exempt from the curse, the only flower of paradise saved from the sword of the avenger. While it would be wrong to boast of what we have done, yet are we not warranted to recognise in this fact an evidence that our principles are in harmony with all that is good and holy? Now, as temperance reformers and friends of the Sabbath, we conceive it to be our duty to supplement to some extent the labours of the promoters of Sabbath observance. While we have heard a great deal about Sabbath desecration by railway travelling, we have heard little beyond a passing allusion upon the desecration of the Sabbath by making, selling, and drinking intoxicating liquors. We rejoice in all that has been done to denounce the evil of Sabbath trains. We, too, lift our voices in protesting against a system which robs the working man of his Sabbath rest, and converts the day into a season of frivolity and

crime. Better have no Sabbath at all than a day devoted to purposes so hateful to God. A Sabbath bereft of its holy character can be nothing but a curse to a community, a day on which the forces of evil muster to a successful conflict with all that remains of what is holy and good. We present ourselves, then, that we may contribute to the formation of that sentiment by which the day is to be recovered to its primeval design and preserved inviolate.

As our argument must be based upon facts, we would first of all solicit attention to a few, for the purpose of affording an idea of the extent to which the Sabbath is desecrated by the making, selling, and using of intoxicating liquors. I find that in 1846 there were 53,373 brewers, maltsters, and distillers licensed in the United Kingdom. Now we know that in every such establishment there is work done on the Sabbath-day. Sir Edward N. Buxton, M.P., and a great London brewer, declared in the House of Commons, in the month of July last, in the discussion on 'The Sunday Trading Bill,' that no work was done in his establishment on Sundays, except what was absolutely necessary. If, then, Sabbath work be absolutely necessary to the manufacture of porter and ale, we infer that in all such establishments Sunday labour is common. The same, it appears, is true of distilleries. With respect to the town of Campbelton, I find in a letter dated March 7, 1848, the following statement:— 'In the twenty-four distilleries which are here, there is no work

done on Sabbath beyond the switching or keeping down, as it is called, the fermenting tuns, which require two boys the whole day, and then in connection with this there are about fifty or sixty malt floors, which require to be turned three times a day, and take a man four or five hours in all during the day, but this is so managed, that in no case does it interfere with their attending divine worship, if so inclined. Such is the report of the distillers themselves.'

Taking, then, the moderate calculation of two persons on an average being so employed in each brewery, distillery, or malting house, we have upwards of *one hundred thousand men employed every Sabbath-day in making liquor alone*. I also find that in 1846 there were 247,803 persons in the United Kingdom licensed to sell intoxicating liquors. How many of this number may keep open doors on the Sabbath-day? Take an example. In Paisley, Perth, Aberdeen, Berwick, Dundee, Kirkcaldy, Inverness, Glasgow, Dunfermline, there are 4,271 places licensed for the sale of intoxicating liquors, and from a survey recently made it was found that of this number 2,608 opened on the Sabbath for traffic, which is five-eighths of the whole. Now, five-eighths of 247,803 is 154,877. But as the traffic is not so general in the rural districts on the Sabbath-day, say we have only 100,000 places open for this purpose, and allowing two persons engaged in each, serving customers, we have *two hundred thousand persons desecrating every Sabbath by*

the sale of intoxicating liquors. And surely it is not too much to suppose that each place has ten customers. This is but a low average. On the morning of the 13th June last, not fewer than 280 persons were observed to enter a single house in Glasgow in the course of an hour and a half. Take, however, as an average, ten to each, and you have a *million* desecrating the day by *public* drinking. And if to the 100,000 makers, the 200,000 sellers, and the 1,000,000 drinkers, we add those who *privately* desecrate the Sabbath by drink—for thousands drink around tables adorned with decanters and toddy glasses to as great excess as the public-house frequenters—we will have little short of two millions out of the twenty-seven millions in the United Kingdom, who, by means of drinking customs, desecrate the Lord's-day. Think of that **TWO MILLION PERSONS**, nearly as many as the whole population of Scotland, engaged in the United Kingdom in the open desecration of the Lord's-day, by making, selling, and drinking intoxicating liquors.

It is difficult to form the most distant idea of the amount of wickedness which this comprehends, or the evil influence which it exercises on the whole community. Take a few examples for the sake of bringing the evil more distinctly before your minds. In London, from the year 1838 to the year 1844, the number of committals for drunkenness on Sunday was twenty-five per cent., and in 1844, thirty-six per cent. of the entire commitments of the week; whereas, if there were no

difference in the days, it should have been only fourteen per cent. Mr Twells, speaking of the White Conduit House, Islington, says, 'I once made it an object of curiosity to go. I am not now clear, but I think there were between 4000 and 5000 persons on a Sunday evening, entirely occupied in drinking spirits and beer.' The Rev. T. Davis, incumbent of Pontypool, estimated that, on Sunday evenings, there were from 1200 to 1500 people in the public-houses and beer-shops of his parish, containing a population of 7000. As beer-houses, etc., abound among all the adjoining masses of population, it would appear that not far short of the entire adult working population frequent those places on Sunday evenings. A highly-respectable dissenting minister, in another part of the district, thus expressed himself on this subject:—'I have laboured among them many years, and, I am sorry to say, I see no improvement in their habits in this respect, and but little, if any, in their general morals. My chapel is attended by at least 400 people every Sunday evening, and it is shocking to think, after so many years of my ministry, that immediately after the service is over they all flock to the beer-shops and public-houses.' On the supposition that two persons only are engaged at each place devoted to the sale of intoxicating drinks in London, we have 10,000 individuals who thus desecrate the Sabbath. In London alone, there are 5000 places at which intoxicating drinks are disposed of; £20,000 are expended every Sabbath on this article. It is not a matter of

surprise, therefore, that there should be 23,000 drunkards, and 650,000 Sabbath-breakers in the guilty metropolis of this guilty land. On the evening of the last sacrament Sabbath in Glasgow, (29th October, 1848,) there were open 1097 public-houses, and, according to the calculation already made, there could not be fewer than 13,000 persons desecrating the evening in these places. What is railway travelling to this? 1097 open public-houses is equal to 13 railway trains with 1000 passengers each.

And what are the effects of Sabbath-day drinking on the parties themselves? Take a few cases upon this point:—From a return by the Superintendent of Police for the burgh of Musselburgh, I find that between Oct., 1847, and Oct., 1848, there were 525 charges before the magistrates with various offences, and that of this number 202 were for ‘night and Sunday rioting.’ To the return there is appended this note:—‘The cases classed under assaults and night rioting are more numerous this year than during the three preceding years; and these cases have generally occurred during the Saturday nights and Sundays, which shows the necessity of obtaining an act to prevent public-houses selling spirits during these periods, as now adopted in almost all the other burghs.’ One Sabbath evening last year, there was a survey made of the open public-houses in Edinburgh, and 496 were found at work, giving, at the same calculation, *six thousand Sabbath desecrators*. The Rev. Mr Robertson, of the Greyfriars’ Church, stated at a meeting of

the Edinburgh Presbytery, in July last year, that he had to give up the Sabbath-day school in his parish, in consequence of boys coming to it intoxicated, or with bottles of spirits concealed about them. What said Councillor Gray, chairman of the Parochial Board, at a meeting lately held in Edinburgh?—‘Every new applicant for relief is asked if he belongs to a congregation, and has any claim for aid elsewhere. Many say they were once members, but they have not had clothes to go to church for a long time. Drink has made them naked. The Sabbath-day coat and the Sabbath-day gown usually went first to the pawnshop, and the money got for them was spent on strong drink.’ A few months ago, a member of committee visited one of the *singing saloons* in Rochdale, and on a Saturday evening, about eleven o’clock, he observed sixteen boys and girls seated at a table in front of the stage; several of the lads had long pipes, each with a glass or jug containing intoxicating liquor, and no less than fourteen of the number were members of *Bible classes* in our different Sunday schools. There they sat, listening to the most obscene songs, witnessing scenes of the most immoral kind, and spending the interval in swallowing liquid fire.—It is added, —‘These sinks of iniquity are thronged with old *Sunday scholars*, especially on *Sabbath evenings*, and not unfrequently until twelve o’clock.’ A young man, hanged for murder at Ayr in October last, said in his confession:—‘Nothing leads a man more faster astray than intoxica-

ting liquors and bad company. Those public-houses that keep open late on Saturday nights, early on Sabbath mornings, and during the Sabbath-day itself, lead to destruction. Were the keepers of those houses more severely punished for so doing, it would be a great means of preventing one-half of the crime in this country. They have been the ruin of me for the last ten years. I can safely say that they have been the very means of bringing me to this shameful end, as well as many unfortunate men similarly placed like myself. I therefore hope that the magistrates of this town, as well as those in every other town throughout the land, will endeavour to suppress irregular hours in public-houses. They are the means of leading many a sinner to shame and disgrace. Whisky-drinking and bad company, I repeat, are the ruin of thousands of souls.' A brother minister lately informed me that he commenced a Sabbath evening sermon in a destitute locality in his district, chiefly inhabited by colliers. For some evenings the attendance was most encouraging, and the people most grateful for his services. On the third or fourth evening, however, to his surprise, he found the room where they assembled almost empty, and on inquiring the reason was answered, 'Oh! yesterday was pay-day, and they are all drunk.' What care a besotted people for the gospel? And how will they be reformed till drinking strong liquor everywhere, and in every degree, is abolished? The influence of Sabbath-day drinking on the female character, is

specially demoralising. In these haunts of wickedness, all that is honourable to woman is lost. Servant girls are peculiarly the victims of those who there lie in wait to destroy. Out of 140 females convicted for crimes and imprisoned in Glasgow, 97 admitted that they had been led astray on the Sabbath evenings by frequenting dram-shops. A stranger who took a turn through the low parts of the city of Edinburgh, one Sabbath evening, thus expresses himself:—'In Canongate we counted more than two dozen of whisky-shops open, most of which seemed crowded with victims; and we felt somewhat surprised to see a number of *military gentlemen* leaving those sinks of pollution, accompanied with servant girls, several of whom were not only tipsy, but had bibles in their hands as if they had been at church! It was also very distressing to witness a girl of some eight years of age, who appeared to have lately returned from school, enter a spirit-shop with a tin jug for a gill of whisky, at the request of the parents. This is one way in which the efforts of Sabbath school teachers are frustrated.'

How then must God regard this system? In the *making* of the liquor he sees his day profaned by converting the bounties of his providence into a soul-destroying poison. In the *selling* of it, he sees men setting his law at defiance, and sacrificing the best interests of their fellow-men for paltry gain; and in the *drinking* of it he sees multitudes on the holy day seeking 'their own pleasure' rather than his glory, and rendering themselves curses

to their wives, children, and all around them. Their dwellings, instead of enjoying the calm of the Sabbath rest, become scenes of dissipation or gloomy indolence; their children, instead of being benefited by the lessons which the day affords, are only tenfold cursed by that example, which is always bad, and they themselves not only lose the spiritual blessings of the Sabbath but waste their energies; and instead of returning to their ordinary labour with minds calmed by spiritual engagements, and bodies revigorated by cessation from toil, return the gloomy victims of their sinful indulgence, with their physical strength greatly impaired. But for the drinking system, the open violation of the Sabbath would be almost unknown. Who are the men who ride your horses, and drive your gigs to the adjoining localities on Sabbath? Are they not your smokers of cigars, and tavern frequenters. Who are they who crowd your railway trains on the Sabbath? Are they not those who, at a father's table, or in the tap-room, have lost all respect for themselves, and reverence for God.

What shall we think of that country that boasts of its reformer Knox, and of that city which claims him as peculiarly her own, while the fact stares every visitor in the face, that the house in which the great reformer lived and died comprehends two tap-rooms, both carrying on their traffic on the Lord's-day? One of them is said to be kept by an elder of the church. Nay, what is worse, the property, if we mistake not, belongs to one of

our great ecclesiastical bodies. This we know, that it was purchased for the purpose of erecting a church in memory of its distinguished occupant. The publican, however, still keeps possession of the ground, emblematical, we think, of the influence which drink has obtained over religion in the country generally. We notice this most humiliating fact in the way of indicating how low must be our moral feeling upon the subject of drunkenness, when, in the very heart of bible-reading and Sabbath-loving Scotland, a barbarity so atrocious should ever have been perpetrated or continue to exist.

I must, however, come now to the application of our argument. Every friend of the Sabbath will admit that these are appalling facts, and demand that efforts should be made to put an end to the evil. But we go the length of asserting, that in order to do this, every friend of the Sabbath is bound to become a total abstinence. First of all, you will observe that malt liquor, *i.e.*, whisky, beer, porter, or ale, are the product of Sabbath desecration. Malt occupies eight days in preparing, so that not a bushel of it can be produced without the sanctity of the Sabbath being broken. God says, 'Six days shalt thou labour and do all thy work.' But the brewer, maltster, and distiller say, 'No, the Sabbath law does not answer our calling; we shall labour *seven*. What although God has forbidden Sabbath working? good people must have their drink, and we must have our livelihood.' This is the

plain interpretation of the conduct, not only of men who treat religion with indifference and contempt, but of professedly godly makers and sellers of intoxicating liquor. Can, then, any sincere friend of the Sabbath say that they are right in so desecrating the Lord's-day? But dare they say that they are wrong, so long as they drink the liquor which is prepared at the expense of Sabbath desecration. Let the friends of the Sabbath remember, that every glass of malt liquor used at their table, is liquor, in the preparation of which the Sabbath has been desecrated. Although not *Sabbath-bought*, it is *Sabbath-made* liquor. If the maker sins in its manufacture, can the drinker be sinless in its use? From this conclusion, there is no escape by the plea, that the making of liquor is a work of necessity and mercy; for the first medical men in the kingdom have testified, that our health would be better, and our minds stronger, did we never touch intoxicating liquor of any kind.

Now, we assert that the friends of the Sabbath, to be consistent, must adopt the abstinence principle. We know that they condemn the *selling* of liquor on the Sabbath as much as we can, for they do not buy on that day; but we fix specially upon the *making* of the liquor, and reiterate the charge, that as long as they drink, however moderately, they are partakers in other men's sins. Supposing you were on your way to the house of God, and you met any of the hundred thousand men who are engaged in making the liquor, going in

their working-dress to the malt-kiln, the brew-house, or distillery, and you should tell them of the sin of working on the Lord's-day, and they should tell you in return that malt liquor cannot be made without Sabbath desecration, could you afterwards feel comfortable in drinking the liquor which keeps the maker of it from the worship of God on that day, specially set apart for the purpose? Is the fourth commandment to be so lightly made of? Has the Saviour not said, 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven?' To be the effective advocates of any principle, we must have clean hands. I recollect, some years ago, when the running of trains was first talked of in this country, a meeting was got up in a certain town to condemn the evil. The chair was occupied by a gentleman who had his distillery in operation every Lord's-day; the abstainers in the town thought that they had a few words to say on this subject too, and so they requested to be heard. It was agreed, that when the opponents of Sabbath trains had finished, they would have their request granted; but when they got thus far, the chairman and his friends left the platform, which was, of course, a signal for others following their example. To show, however, that his conscience was not altogether seared, next Lord's-day the windows of his distillery were closed, and people going to worship could only hear what they before saw. I recollect of another demonstra-

tion got up for the purpose of opposing Sabbath trains, and of a gentleman, the master of a large brewery, marshalling his men, furnishing them with tickets of admission, and conducting them down to the meeting to vote for the ceasing of trains on the Lord's-day, while on that same day he employed these very men in his establishment. I observe, too, that Sir E. N. Buxton, one of the partners in a large London brewing-house, besides aiding all benevolent institutions, save the Total Abstinence Society, is a contributor to the fund for giving working men prizes for writing essays on the Sabbath, and presided lately at the distribution of the prizes. Now, these are glaring inconsistencies — inconsistencies which, I am sure, the friends of the Sabbath will condemn; but I bring the charge of inconsistency not only against the makers, but against the drinkers of malt liquors. We join most heartily with the friends of the Sabbath in saying, shut the public-houses, but shut them how? Shut them by ceasing to drink the liquor that is there sold. Even moderate drinking and Sabbath desecration are inseparably connected. As long as there is moderate drinking there will be excessive drinking, and the excessive drinker will always be a Sabbath-breaker. Although, by an act of parliament, you were to shut every public-house on the Lord's-day, what of that, so long as they remain open the other days of the week. Thousands, by Saturday night drinking, unfit themselves for Sabbath-day

duties. Buy the liquor on what day he may, freedom from labour will allow the intemperate man opportunity for indulgence. 'On Saturday night I halted,' says a Glasgow gentleman, 'opposite a drunkery, one of four or five owned by a respected *Sabbath school teacher*, and who is, or was lately, *President of a Religious Instruction Society*; fifty-one individuals entered here in fifteen minutes, the majority of whom were females; tea is sold in the shop, and it was truly disgusting to witness some females, after pouring the poisonous liquor down their throats, putting their tea in their baskets, and walking out without shame.' Why are so many of our church pews empty on the first day of the week? Such facts as these tell us that, in many cases the ordinary occupants are not recovered from their former night's indulgence. The true way to terminate Sabbath desecration by drinking is, to give up drinking altogether.

Although we cannot affirm that the universal practice of abstinence would be accompanied by a universal respect for the Sabbath, yet we do affirm that so long as the promoters of Sabbath observance drink moderately at their own tables, they not only directly promote Sabbath desecration, by using Sabbath-made liquor, but they sustain a system of which Sabbath desecration must ever be the accompaniment. The bible-reading, God-fearing, Sabbath-loving part of the community have the putting down of the drinking system in their own hands. Let but such discountenance drinking customs,

and banish strong drink from their dwellings, and intemperance, as a national evil, has received its death-blow. Intemperance is sustained by the drinking customs of the country; and these customs are sustained by respectable people. Let but public sentiment, then, be unequivocal in their condemnation, and the work is done. And with the abolition of drinking customs, the greatest obstacle to the universal diffusion of the gospel is removed, and the mind of the community left free for the formation of those religious habits in which the Sabbath is alone to find its chief safeguard. But while christian people generally countenance drinking, they not only directly desecrate the Sabbath, by using Sabbath-made liquor, but sustain the system which is the chief temptation to Sabbath desecration, and the promoter of that state of mind and those habits which are inveterately opposed to all the decencies of christian life. In discussing this question, we would meet our Sabbath friends on their own ground. They often say, 'Granting that there may be cases in which railway travelling on Sabbath would be sinless, yet to provide for such cases exposes to the danger of such provision being abused, and, therefore, it is better to have no Sunday trains at all.' Now we say, 'Granting that there may be cases in which the use of alcoholic liquors are beneficial, yet to provide for such cases exposes to the danger of alcoholic liquors being abused, and, therefore, it is better to have no such liquors at all.'

That I have not over-estimated the tendency of abstinence to a better observance of the Sabbath, I may state that upon this point numberless facts could be adduced. I content myself with a single case, and I give it in preference to any other, because it has come out in connection with the prize essays written by working men. At a meeting of the successful competitors, held in the Freemasons' Tavern, London, a Mr Fisher, a labourer, spoke as follows:—'I have often been before the public, especially in connection with the temperance movement. I am sorry to say it was a long time before I regarded the Sabbath; yet I believed that those who kept the Lord's-day, and did their duty, were more happy than I was. I spent sixteen or twenty years of the most useful part of my life in seeking pleasure where none was to be found, and I had the character of being a miserable, wretched drunkard. But it pleased God to give me eyes to see the danger I was in, and I was persuaded by kind friends to give my hand to the temperance cause. If you, dear sir, were in Wisbeach, I could show you the spot where I first made up my mind to give my heart to God, and said, "If I cannot live without this drink, I will die without it." Soon after I had made this resolve, the hand of affliction was laid upon me, and I was led to see what I really was: for I expected to be called into the presence of an angry God. At this time I was forty years of age. I poured out my soul in prayer to God, and gained some amount of happiness. I

have made every endeavour to educate myself. I have spent a good deal of my time in Sabbath schools, and I have been blessed with the care of about a hundred souls as superintendent of a Sabbath school.'

Having adduced these facts, and noticed what I consider to be the inferences fairly deducible from them, I conclude. If I

have overstated the evil, I shall thank any one to correct me. At the lowest calculation, it is sufficiently appalling. Our object with the friends of the Sabbath is one and the same. We only contend for the abolition of drinking customs, with the view of gaining the highest moral and religious good.

THE SABBATH ALLIANCE—THE WORKING MEN'S ESSAYS, &c.

THE Sabbath Alliance has recently observed its first anniversary, and in so far as the labours of the year have been glorifying to God, and beneficial to man, we rejoice, and will rejoice. The attachment of the christian public to the institution of one day in seven to be a Sabbath unto the Lord, has been extensively tested and developed, and affords encouragement to direct the attention of the Alliance, and its numerous branches and members, to the crying evil of making, selling, and buying intoxicating drinks on that sacred day, which many of them have openly, formally, and solemnly undertaken to defend. Whilst some chuckle over the pecuniary insuccess of the Alliance, it is rather to be regarded as a clear and painful evidence of the greater reluctance to contribute to a good than a bad cause. The liberality which flows into the exchequer of benevolent and religious institutions is counted by tens, whereas the offerings presented at the shrine of Bacchus may be counted by thousands and tens of thousands of pounds sterling. On the evening of the Glasgow Winter Sacrament, 29th October, 1848,

there were 1097 public-houses open for business as on other evenings; and if the statistics of attendance and drawing at these places are computed, and compared with the attendance and collections at the churches, the latter will be found to fall far short. This is the most heavily taxed nation in the world, yet the British revenue falls short of the sum offered by Britons at the shrine of Intemperance by not less than ten or twelve millions of pounds sterling. Twenty-eight millions of pounds are paid annually as the interest of debt contracted in war, but not less than sixty-five millions of pounds are voluntarily contributed to the revenue of King Alcohol, for the support and promotion of war—not waged and carried on by hostile nations; but war—shall it be told?—wherein the knife of the assassin is lifted by the father against the son, the mother against the daughter, the uncle and aunt against the nephew and niece, the master and mistress against their servants, the teacher against his pupils, and the minister of the gospel against the people of his momentous charge. Never was a war so unprovoked,

so thoroughly inhumane, or so unmixedly cruel. The Thug system in India, the funeral sacrifices in Calabar, and the infanticide upon the Ganges, with all their enormities, do not exceed those of the drinking system. Amid heathen forms of murder the victims shudder and shrink with awful aversion; but under the Moloch of Intemperance death is welcomed by the victims with a lightness of step and a boldness of demeanour which they could not expect to display at the stake, or in the flames of christian martyrdom. Yea, such is the character of the scene, that the courtesies and friendships of life are made 'the valley and shadow of death.' War, by means of guns and bayonets, has long passed its meridian; but the **STRONG DRINK DELUSION** maintains an appalling sway. Armies drawn out upon the field of battle, with no other intent than mutual murder, are regarded with greater indignation than the big-boy tournament, held a few years ago, at Eglinton Castle; but the sums spent upon intoxicating drinks, and the swarms of drunkards upon our streets, are the incontrovertible proofs that the public mind is deeply sympathising in the drinking system. Living in the midst of dying life and living death, with all the horrifying details passing hourly before our eyes, like a panorama inscribed in blood, can there be a heart, sainted or savage, that is not pained and lacerated, that the Sabbath Alliance and its representatives should make no other use of the statistics of intemperance than by allusion or dilution

around a period, or point an appeal? How often have British christians grieved and mourned over the criminal insensibility of the slaveholder; and there is greater reason to burn and bleed at the apathy and indifference of Christ's professed followers, to the evils of intemperance, and the means in operation for their removal. The slave dying under the lash may pray for his **MAS-TER** and **MURDERER**, but there is no room for prayer in 'THE INN.' Those places which denied a birth-place to the Saviour of mankind, have, to this hour, little or no room to those who have embraced his salvation, and the breath of whose life is—

'Oh! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!'

It has been shown in other papers of this *Review* that the number patronising and upholding railways on the Sabbath are not to be compared with the thousands who make, sell, and buy intoxicating drinks on that day; and, therefore, so long as the Sabbath Alliance refuses to consider and cancel its inconsistency, it cannot expect to occupy its proper place in the public mind, or exert a healthful and invigorating influence upon public morals. It must be prepared to set its face like a flint against every form of Sabbath desecration, though dear to some of the members as a right eye or a right hand. This is the ground to which they must all come. Let them keep away from it, and they are assailable at a hundred points. Under the Levitical dispensation, a man with a squint

eye was disqualified for the priestly office; and now that the shadow has given place to the substance, and we enjoy a higher and purer economy, there is not a less but a greater disqualification and condemnation of the Sabbath Alliance and its agents, who make a studied neglect or concealment of Sabbath desecration arising out of the drinking system. It is admitted that the constitution of the Alliance contains a clause condemnatory of drunkenness on the Lord's-day; but no one acquainted with the movements of that association, can fail to have observed that such a recognition of intemperance is of no practical worth. They allow Sabbath desecration more as the cause than the result of intemperance, but more frequently the subject passes unnoticed. At a meeting held in Exeter Hall, on the 27th Dec. last, for distributing prizes to working-men, the successful competitors who had written Essays on the Temporal Advantages of the Sabbath, the chair was occupied for a time by Sir E. N. Buxton, Bart., M.P., and, according to his own confession, the master of 300 men who work on Sabbath as on other days. The Rev. E. Bickersteth was one of the speakers, and in the course of his speech made the following statement:—"The government were now the only licensed traders in the country on the Lord's-day. It was true that the money-order business of the Post-office had been given up, but they wanted a Post-office Sabbath throughout the whole land." This statement, which says nothing about the drink-

ing system, may be technically, but it is not absolutely correct. The Post-office may be more intimately connected with the government than the manufacture and sale of strong drink; but it is not less true that a brewer, a distiller, or a publican, can do no business on the Lord's-day without a government license. And there are more places than Balmoral which enjoy the special patronage of royalty. We offer no opinion on the abstract question of 'Sunday Trains,' but, were we called to decide between the drinking system and the railway traffic carried on upon the Lord's-day, there would be little difficulty in coming to a conclusion. The Post-office and the railways do not require so many men as the drinking system; and, while the one may be a partial, the other is an unmixed evil.

At a meeting of the British Workman's Sabbath Protection Association, held in Edinburgh, on Monday, the 5th Feb. last, Mr Stevenson, a domestic servant, accommodating the sentiment of Mr Cobden on the corn laws, said:—"He trusted the day was not far distant when the friends of the Sabbath, and amongst them the hero of "a hundred motions," (Sir A. Agnew) would be also in power on the great question of the Sabbath." It is one of the cheering signs of the times, that men like Mr Stevenson are allowed a place on a public platform, and are qualified to take a part in the discussion of public questions; but, for the benefit of Mr S. and his coadjutors, it is proper to state, that it may be fairly disputed, whether

the community would be benefited by the shutting of the railways on Sabbath, so long as the taverns and public-houses are allowed and encouraged to do business on that as on other days. Steam may lead many astray on Sabbath, and thus be declared an evil spirit; but intoxicating drinks are an evil every day, and if there were no outlet and escape on Sabbath by means of railways and other conveyances, it is to be feared that the thousands who frequent the haunts of dissipation on the Lord's-day would be increased to an alarming extent, and the sum of evil, for time and eternity, awfully aggravated. Those who seek to improve the dwellings of the working classes never expect the objects of their sympathy to leave their dingy and unhealthy abodes before better accommodation has been provided; and in vain do the Sabbath Alliance, or its numerous branches, hope to be 'in power on the great question of the Sabbath,' by shutting railways, and keeping open public-houses—by undoing the lesser and upholding the greater evil.

The offer of prizes to working men for Essays on the Temporal Advantages of the Sabbath, was intended for good; but it is to be feared that that intention has been greatly impaired by the studied indifference of the Alliance and its friends to the monster evil of the day. Daniel Oakey, Esq., one of the adjudicators of the prize essays, said, at the meeting in Exeter Hall,— 'Many crimes are traced to the violation of the Sabbath as their common and prolific source. The prevalence of intemperance

and socialist infidelity, especially among the youth of this country, are distinctly shown to issue largely from this cause.' Here Sabbath desecration is the cause of intemperance, but not a word as to intemperance as the cause of Sabbath desecration. The strain of Mr Oakey is in accordance with the strain of the speeches delivered by 'Working Men' throughout the country, during the last few months; and we are all the more surprised, when it is taken into account that a goodly proportion of the successful and unsuccessful competitors are pledged teetotalers. It will be for their own credit, and the honour of the cause, if our professed friends would be so far our friends indeed as come forward and avow whether Mr Oakey's statement fully expresses their views of the connection between the drinking system and Sabbath desecration. One thing is certain, that the temperance movement has not been honourably dealt with by the Alliance, its agents, its essayists, and members. They have got the 'squint eye,' and while gazing with undivided vision upon the railway trains running on Sabbath, have become so absorbed and bewildered as to have neither the power nor the willingness to look round on the hundreds of thousands of rational and responsible beings worshipping at the countless altars of Bacchus. Mr Stevenson, to whom reference has been made, reported that there were 1800 of his class in Edinburgh, and if so, there cannot be fewer than 300,000 or 400,000 throughout the United Kingdom; but with all his sympathy for his class,

Mr S. did not say that a large proportion were required every Sabbath to carry to and from the table of their masters and mistresses those materials and apparatus which are employed in the army of drunkenness. But, shall we say more? The injustice of the Sabbath essay-writers to the temperance cause is not completed till we look at Mr Younger, St Boswell's, seated in the Buccleuch Arms there, on the 15th January last, in the midst of a company assembled, not only to dine, but also to swallow by the tumbler, large quantities of intoxicating beverages, which cannot be made without Sabbath labour, and which is the occasion of the largest proportion, and the most aggravated forms of Sabbath desecration. Mr Younger, defender of the Sabbath, accepts of an invitation to aid in undermining what he had been rewarded to build and protect.

Whilst we offer no apology for our condemnation of the manner in which the Sabbath Alliance has treated the subject of intemperance, in its connection with Sabbath desecration, we are happy to be able to state that there are many of the essayists, including the amiable authoress of the 'Pearl of Days,' who have been, for years, very decided and consistent teetotalers, and that some have spoken out in high places, and others may be expected to raise their voice against the manufacture, sale, and purchase of strong drink on the Lord's-day.

The testimony given by Mr Fisher, a labourer from Wisbeach, at the meeting held in the Freemasons' Tavern, subsequent

to the meeting in Exeter Hall, which is quoted in our first article this month, is a piece of heart-stirring eloquence, and is well adapted to shake the confidence of those who do not see the necessity to abstain from all intoxicating drinks, and to raise their public testimony against the drinking usages of society.

At the first meeting of the 'Working Men's Sabbath Protection Association,' held in Glasgow, four out of the five speakers on the occasion, were consistent teetotalers, and one of them pronounced a sweeping denunciation of the conduct of Sir E. N. Buxton, Bart., M.P., which was met by an anti-teetotaler with the cry, 'Shame, shame.' A friend who was present, testifies that the manner in which the sentiments of the teetotal speakers were received, was a clear proof that the friends of the Sabbath in Glasgow, are not insensible to the crying inconsistency and injustice of undertaking to defend the sanctity of the Lord's-day, and at the same time winking at one of the greatest and most appalling forms of desecration.

We have just been favoured with the prospectus of a small book, entitled—'A Voice from the Road, or a Labourer's defence of the Labourer's Rest'—Being one of the unsuccessful Prize Essays on the 'Temporal Advantages of the Sabbath,' by George Easton, Ewes. From what we know of the author, there is no fear that he will spare any of the members of the Buxton school. They may stand prepared. And let our friends take courage, and re-echo, multiply, and accelerate the voice

gone forth, until the connection between 'SABBATH DESECRATION,' and the 'STRONG DRINK DELUSION,' is left without a rag or a shred to cover its enormity.

In a future paper, we purpose to submit a few plain reasons for the members of the Sabbath Alliance becoming members of the abstinence association.

THE IRON SHOE.

THE difficulties that attach to the removal of any of the evil customs that afflict society, are not confined to one age. Our forefathers had to battle with evils of various descriptions, as we now do. Most of our religious and civil privileges have been bought with blood.—Nor to one country; for the difficulties which a heathen has to encounter in opposing the evil customs which exist among his countrymen, are as great as those which we have to encounter, in opposing the evil customs which exist in society around us. If it be the duty of the heathen, when they make a profession of christianity, to oppose the evil customs of their countrymen, so certainly must it be the duty of professing christians at home. If the excuses given by a heathen for conforming to the customs around him be not admitted, far less can similar excuses from a christian. As illustrating the duty of abolishing the evil customs at home, to enable us consistently to raise the warning voice against those abroad, we call attention to one of those foreign customs which we are bound to seek the abolition of—the use of the iron shoe in China.

The Chinese admire a small foot in females. Small feet are fashionable, and therefore greatly desiderated by parents for their

children, and by husbands in their wives. To secure a small foot, from a very early age, it is encased in an iron shoe. This necessarily prevents the growth of the foot; and at twenty it is no larger than it was at five. But much torture is thereby occasioned—often the loss of health, and sometimes the loss of life.

The Chinese are a civilised people. Their government greatly opposes the use of opium, on account of its intoxicating qualities. It was some acts in connection with their desire to put down its use, which led to the war with this country. Notwithstanding this, they countenance the use of the barbarous iron shoe. On this account we might charge them with brutality; and they, in turn, might charge us with such an insatiable love of money, as leads us, for its sake, to pander to the pernicious appetite which exists among their countrymen for the drug, that demoralises them as much as intoxicating drinks demoralise our population. But let us rather try to learn lessons of practical wisdom from the habits of both countries. Among such we notice:—

1. *We must not judge of right by custom.* Some nations practise infanticide—some cut off one joint of the finger when married—some dye their teeth black.

The Chinese use an iron shoe for their female children. We must always inquire, Is the custom right? If it regards things temporal, is it in accordance with man's reason? If it regards religion, is it in accordance with God's word? But we must not confine the application of this test to the customs of distant and barbarous nations. If customs equally absurd or injurious exist at home, they, too, must be abjured. To qualify us to take the mote out of our brother's eye, we must first remove it from our own. Has then the use of intoxicating drinks, which so much prevail among us, any better foundation than custom? In 1846, 247,803 persons were occupied in selling these drinks. They cost more than a hundred millions of money every year. They sink to hell annually 60,000 souls! Physicians say that they are not needed as an article of diet—that they are one of the most common causes of disease. Political economists say that the money expended on them exceeds the declared value of the exports of the kingdom; and that their disuse would secure abundance of food, and occupation for our idle, starving population. Judges proclaim that 75 per cent. of the crime which abounds is to be traced to this cause. For what reason, then, is their use continued? For no better reason, than because it is a custom!—for the same reason which leads the Chinese to use the iron shoe. Reason as we may with a Chinese, we shall never be able to convince him that his custom has not as good a foundation as ours, or that it is

fraught with worse consequences! Were any one to propose the use of the iron shoe among us, he would be viewed as a madman: yet it is a fact, that all ranks, sects, and parties, unite in perpetuating a custom far more injurious than the use of the iron shoe. Before we can remonstrate with a Chinese about his evil customs, we must give up our own.

2. *The difficulties to be encountered in seeking to remove the evil customs of society are very much the same in all countries.* The difficulties which a Chinese has to encounter in banishing the use of the iron shoe from his family, are not fewer or smaller than we have to encounter in banishing intoxicating liquors from our families. They are more and greater. The inhabitant of Britain, by connecting pleasurable associations with the use of intoxicating drinks, feels that, in giving them up, he is sacrificing part of his social comfort. But sight is a source of pleasure, as well as taste or stimulus. Pleasure is often conventional as to its cause. It depends not upon the impartation of real good, but upon the presence of pleasant emotions. These again are often associated with particular things, the removal of which cause pain, as their presence brings pleasure. Now a Chinese has associated pleasurable ideas with beholding a small foot. He is shocked on beholding a female with a foot the natural size. That feeling is tenfold increased when this abhorred object is seen in a member of his own family. This is no doubt very absurd, but it is

not on this account any the less real.

Total abstinence often shuts those who practise it out from circles in which they have moved, and might still move. Their practice is viewed as a tacit censure on the company, or, at all events, as a jarring note in the universal harmony. The social intercourse of the total abstainer is thereby limited. To whatever extent this operates, it must act injuriously upon him, because he is in a minority. But similar effects would be produced by attempts made to abolish the use of the iron shoe. The abolition of this custom would practically shut out the individual from those circles which view a small foot as an indispensable attribute of respectability. Moreover, the injurious effects of this bearing so directly upon the prospects of the female portion of society—the portion less able to struggle against the stream than the other—would still further increase the difficulties even of individuals willing to abolish the custom.

We have said that the conduct of the total abstainer is viewed as a censure on those who do not abstain. Exercise what caution we may, still this impression is produced. The self-superiority supposed to be involved in dissenting from established customs, is in this country always the subject of the severest condemnation by all classes. Total abstainers must make up their minds to bear the injustice which their position renders inevitable. Now the abolition of the iron shoe would, in these respects, produce the same effects in China

as abstinence from intoxicating liquors does here. But in China there is this fearful odds against those who might wish to abolish the use of the iron shoe.—There, there is an idolatrous and profound regard for things old, and the most determined abhorrence of things new; whilst here this feeling at present exists only to a very limited extent.

In point of fact, let an objector to abstinence, on account of the inconvenience to which it subjects him, compare notes with the Chinese who is called upon to abandon this custom, and we believe it will be candidly admitted, that the practical difficulties in the way of abstinence are fewer than the difficulties in the way of abandoning the use of the iron shoe.

When evil customs have once gained a footing in any society, they cannot be abolished without much labour, and some suffering (often much) on the part of the pioneer band who determine upon their removal. It is like opening up a road that has been long overgrown with briars and thorns. Those who undertake the work must expect some scratches, and, perhaps, serious wounds. They who first opposed the errors of catholicism had to endure martyrdom. The opponents of slavery and the slave trade, had to labour long, and expend much strength, ere their efforts were crowned with victory. To some extent it was the same with the wicked corn laws. Neither in Britain, China, nor any other country will evil customs of long standing be removed without similar toil and sacrifice. It is an institute of

God, that the amount of labour ordinarily required to effect any end, corresponds with the good to be attained. The question then is, shall the difficulties to be encountered in removing the evil customs of society, scare us into an agreement to their perpetuity? If so, the Chinese must allow the iron shoe to continue;—the British must hug the chains with which intemperance has fettered them. But if better times are coming, and these evils are to hide their heads; if the iron shoes will not be perpetual, nor our drinking habits; then a forlorn hope there must be to battle with evil, and lead on the attack against its bulwarks. A post of difficulty, but of honour and true glory, and ultimate, if delayed—victory.

We are to teach the Chinese then, to cast away the iron shoe. But who shall do it? None certainly who are not prepared to abandon the use of intoxicating drinks—a custom which can be given up at a smaller sacrifice than the disuse of the iron shoe, and whose continuance inflicts greater evil upon the inhabitants of Britain than the iron shoe does upon the inhabitants of China.

Even the infallible argument of the non-abstainer—that scripture does not condemn his practice—would have little influence upon a Chinese. He too might plead that the iron shoe is not condemned in scripture. The shoes which they wore in Palestine differed indeed from the iron shoe, but not more, perhaps, than the wines of Palestine differ from the wines used in Britain, and from our other

intoxicating drinks. The New Testament was not given to teach us the kinds of meat or drink we are to use. Reason is amply capable of determining this, by observing the good or evil effects which particular kinds of meat or drink produce upon the body; and clear and unequivocal is the revelation of reason against the use of intoxicating drinks. The divine prohibition enunciated in the mental, moral, and physical injury thereby inflicted, is not to be mistaken. Revelation was given to teach us the existence of a world to come, our guilt, and the way of pardon and holiness. These reason could not discover; therefore they have been revealed.

The consequences involved in peculiar opinions or practices, have a special fitness for carrying home to the mind convictions of truth or error. These operate pretty much in the same way as the carrying out of lines exhibit want of parallelism. Carrying out, then, the principle involved in the use of intoxicating liquors, it leads to approve, or at least, prohibits from censuring all the other evil customs of society, barbarous or civilised, involving no more or greater evil consequences than the custom of using intoxicating drinks. And in the same way as the non-abstainer's principles would prevent him from taking a part in seeking the abolition of the other evils under which mankind groan, so the abstainer's principles link him to every movement which has for its object man's weal or God's glory. We have assisted to abolish slavery. We have aided in procuring the abolition of the corn laws. As

we can, we hold out a helping hand to encourage the Chinese in seeking to abolish the use of opium. We oppose the use of the iron shoe abroad, and of intoxicating liquors at home. We rejoice that abstinence principles, instead of separating us from assisting to remove other evils, is auxiliary and stimulative thereto. Let those who stand aloof from

us in this cause consider whether their *principles*, if carried out, would not equally preclude them from seeking the removal of many of the other evils which afflict society at home; and whether, if Providence had cast their lot abroad, these principles would not have prevented them from associating with those who sought the abolition of the IRON SHOE.

Sketch.

MARRIAGE AT A TEMPERANCE MEETING.

A TRUE STORY.

IN the evening of the day on which Alice arrived at S—, a great temperance meeting was to be held in one of the churches. Her friend, who had become enthusiastic in the cause, urged her to go to the meeting, which Alice did, though with reluctance. The house was crowded above and below. The preliminaries usually appertaining to such meetings having been arranged, a brief opening address was made by one of the ministers. A reformed man then related his experience with great effect. After he had finished, there was a pause of nearly a minute. At length a man who had been seated far back, with his face partly turned from the audience, arose slowly, and moved to the front of the stage.

A half-suppressed exclamation escaped Alice, as her eyes caught the well-known features of him who had once been her husband, while a quick thrill ran through her. Then her frame trembled in accordance with her fluttering heart. The face of Mr Delaney had greatly changed since she had looked upon it. Its calm dignified elevation had been restored—but what a difference!

‘Mr President,’ he began, in a broken voice, ‘although I had consented at your urgent solicitation to

address this large assemblage to-night, yet I have felt so strong a reluctance to do so, that it has been with the utmost difficulty that I could drag myself forward. But I had passed my word and could not violate it. As to relating my experience, that I do not think upon. The past I dare not recall. Would to heaven that just ten years of my life were blotted out!’

The speaker here paused a moment already much affected. Then with a firmer voice he said,

‘But something must be said of my own case, or I shall fail to make that impression on your minds that I wished to produce.

‘Pictures of real life touch the heart with power, while abstract presentations of truth glitter coldly in the intellectual regions of the mind, and then fade from the perceptions like figures in a diorama.

‘Your speaker once stood among the first members of the bar in a neighbouring State. Nay, more than that, he represented his country for three years in the assembly of the commonwealth, and more than that still, occupied a seat in Congress for two Congressional periods.’

At this period the stillness of death pervaded the crowded assembly.

'And yet more than all this,' he continued, his voice sinking into a low thrilling tone, 'he had a tender wife, and two sweet children. But all those honours, all those blessings have departed from him,' he continued, his voice growing deeper and louder, in his efforts to control himself. 'He was unworthy to retain them.

'His constituents threw him off because he had debased himself and disgraced them. And worse than all—she who had loved him devotedly—she who had borne him two babes—was forced to abandon him, and seek an asylum in her father's house.

'And why could I be so changed in a few short years? What power was there to so abase me that my fellow-beings spurned, and even the wife of my bosom turned away heart-stricken from me? Alas, my friends, it was mad indulgence in mockery! A very demon, a curse changing us into the bestial. But for this, I were an honourable and useful representative in Congress, pursuing after my country's good, and blessed in the home circle with my wife and children. But I have not told you all. After my wife separated from me I sank rapidly.

'A state of perfect sobriety brought too many sober thoughts; I therefore drank more freely, and was rarely, if ever, free from the bewildering effects of intoxication. I remained in the same village for several years, but never once saw her. For two years of the period I abandoned myself to the fearless impulse of the appetite I had acquired. A year of sobriety during that time—nor caught a glimpse of my children. At last I became so abandoned in my life, that my wife, urged on by her friends, filed an application for a divorce. And as a cause could easily be shown why it should be granted, separation was legally declared. To complete my disgrace, at the next Congressional canvass I was left off the ticket as unfit to represent the district. I left the

country and state where I had lived from my boyhood up.

'Then I heard of this movement; the great temperance cause. At first I sneered, then wondered, hesitated, and finally threw myself upon the great wave that was swelled onward in the hope of being carried by it far out of the reach of danger, and I did not hope with a vain hope. It did me all, and more than I could have dreamed. It set me once more upon my feet—once more made a man of me.

'Three years have passed since then. Earnest devotion to my profession, and fervent prayer to Him who alone gives aid to every good resolution, has restored me much that has been lost; but not all—not the richest treasure—that I proved myself unworthy to retain; not my wife and children. Ah! between myself and these, the law has laid its stern impassable interdiction. I have no longer a wife, no longer any children, though my heart goes out toward those dearly beloved ones with the tenderest yearnings. Pictures of our early days of wedded love are ever in my imagination. I dream of the sweet fire-side circle; I see ever before me the once placid face of my Alice, as her eye looked into my own with intelligent confidence. I feel her arms twine around my neck—the music of her voice is ever sounding in my ear.'

Here the speaker's emotion overcame him. His utterance choked him, and he stood silent with bowed head and trembling limbs. The dense stillness was broken here and there by the half-stifled sobs. At this moment there was a movement in the crowd. A single female figure, before whom every one appeared instinctively to give way, was passing the aisle. This was not observed by Delaney until she had come nearly in front of the platform on which he stood. The movement caught his ear, and lifting his eyes they fell on Alice: for it was she that was pressing forward—she bent toward her with sudden uplifted hands, and eager eyes, and stood like a statue until she

had gained the stand and advanced quietly by his side. For a moment they stood thus—the whole audience, thrilled with the scene, were upon their feet, and bending forward. Then Delaney opened his arms, and Alice threw herself upon his bosom, with a quick and wild gesture. Thus for the space of a minute they stood—every one by a singular intuition, understanding the scene. One of the ministers then came forward and gently separated them.

‘No, no,’ said Delaney, ‘you must not—you cannot—take her away from me.’

‘Heaven forbid that I should do that,’ replied the minister. ‘But by your confession she is not your wife.’

‘No, she is not,’ replied Delaney,

mournfully. ‘But she is now ready to renew her vows again,’ Alice said, smiling through her tears, that now rained over her face.

Before that large assembly all standing, and with few dry eyes, was said in broken voice, the marriage ceremony that gave Delaney and Alice to each other. As the minister, an aged man, with thin white locks, finished the rite, he laid his hands upon the two he had joined in holy bonds, and lifting up his aged eyes that streamed with drops of gladness, he said in a solemn voice:—

‘What God has joined together, let not *rum* put asunder!’

‘Amen!’ was cried by the whole assembly, as with a single voice.—*St Louis Republican.*

Selection.

DEPENDENCE OF LIFE UPON WATER.*

BY WILLIAM B. CARPENTER, M.D., F.R.S., F.G.S.

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One of the most striking and obvious differences between a mineral substance and an organised body, is the mixture of solid and liquid parts in the structure of the latter. Compare, for example, a flint with a cabbage, a lump of chalk with a piece of animal flesh. It is not merely that the organised body has certain cavities and canals, in which liquids are contained; for these are sometimes found in the interior of solid crystals. But every part of its substance is so penetrated with water, that the minutest fragment even of its hardest parts, such as the heart-wood of the forest tree, or the dense bones and teeth of the most powerful animal, lose a good deal of their weight when completely dried by the prolonged action of a gentle heat. We observe a considerable difference in the proportion of liquid contained in different organised bodies, and in the

several parts of the same body. Thus every one who has taken an early walk in the country must have observed those very delicate and beautiful specimens of the mushroom tribe, which spring up during the night, and seem to dissolve away before the beams of the morning sun; in the fabric of such, the quantity of solid matter is so small, that when the attempt is made to dry them, they leave scarcely more than a film upon the paper of the herbarium. And there is a very curious group of marine animals, the jelly-fish, whose substance contains an equally small proportion of solid matter; so that when they are cast ashore (as they frequently are) by the waves, and are left to dry upon the beach, a large specimen that might have weighed fifty pounds will be reduced, by the draining away of its liquid portion, to no more than as many grains.

* Reprinted, with the Author's permission, from *Howitt's Journal*.

On the other hand, if we look at the dry scaly lichens, which are found abundantly upon old fruit-trees, or creep over time-honoured walls, we shall find that they contain so small a quantity of liquid, as to lose but very little weight, and to undergo scarcely any change in their appearance by being dried; and there are certain marine plants (the true nullipores), in almost every part of whose texture so large a quantity of lime is deposited, that even in their living state they present to the unpractised eye no obvious mark of distinction from the rock over which they grow, whilst the attempt to separate them from it shows that their substance is scarcely inferior to it in density.

In these and other cases, however, it would be found that the *growing parts* are comparatively *soft*; and that, when they become hardened by the deposition of solid matter, they cease to grow. This is very obviously the case with regard to the stony corals; in which, perhaps, the proportion of solid matter is greater than it is in any other members of the animal kingdom. That which we know as coral, is, so to speak, the skeleton of the animal, or rather of a cluster of animals intimately connected together. It is not, as is commonly supposed, a sort of habitation built up by the labours of the coral-polypes, as the honey-comb is constructed by the bee; but it is to the soft membranous body of the animals just what our bones are to our flesh; except that the structure is of a much simpler character, and that a much larger portion of the entire body is thus consolidated, than in the case of the skeletons of the higher animals. In the living state, the whole surface of the coral is covered with a soft gelatinous flesh; and at certain intervals we observe polypes, bearing a resemblance to the common sea anemone, with open mouths, surrounded by numerous arms, by which the food is drawn into them. The under part of this soft fleshy sub-

stance is being continually hardened by union with particles of lime which are obtained from the waters of the ocean; whilst the upper part is as constantly growing and extending, at the expense of the food taken in by the polype-mouths. In this manner are gradually produced those rocky accumulations, of which a large part of the islands in the Indian and Pacific Oceans entirely consist, and which had a great share (in former epochs of the earth's history) in elevating the land of our own quarter of the globe above the sea-level.

In the contrast between the soft and delicate tissue of the coral-polypes themselves, and the dense substance of the stony mass formed by their consolidation (which, when once completed, may endure, with little or no apparent change, for thousands or perhaps myriads of years), we have a striking illustration of the principle which it is our first object to explain:—namely, that *the presence of water in organised bodies is necessary for the performance of all the changes which are essential to their living state*; so that, the softer the tissue, the more active its vital functions usually are. Thus, if we examine a forest-tree, we see that the soft succulent ends of its root-fibres (termed the *spongioles*, or little sponges,) are the organs through which alone it takes up water from the soil; the soft outer layers alone of the wood of the stem convey this fluid into the branches and leaves; the soft tissue of the leaves converts this fluid (by uniting with a portion of it the carbon which has been derived from the air) into nutritious sap; it is whilst descending through the soft tissue of the inner bark and outer wood, that this sap gives origin to the new layers by which the diameter of the trunk is to be increased, or to the young and tender shoots which are to spring forth into fresh branches; and it is in the very softest parts of the whole structure, that all these important operations, which prepare for the propagation of the race by seed, are

at first effected. On the other hand, the dense heart-wood of the trunk, which is the only part whose durability makes it useful as timber, has no concern whatever in the actions of the living tree, and might be removed altogether without any disturbance of them; its only purpose being to give firmness and support to the spreading foliage which is (as we have seen) the chief instrument of the active growth of the structure. This heart-wood is formed by the consolidation of the inner layers of sap-wood, through the deposition of resinous and other matters in its substance, whilst new layers of sap-wood are being formed within the bark; just as the stony corals are produced by the hardening of the deeper part of the fleshy substance of the polypes. In both cases the substances thus formed remain nearly unchanged from the time when they are solidified; and this whether they continue in connexion with parts still living, or are all together detached from them. In fact, by the change they have undergone, they are converted, as much as any organised substance can be, into the likeness of mineral bodies; and, in common with them, will resist the influence of those causes which are constantly producing decay in softer textures.

If we examine the bodies of the higher animals, we shall find that there, too, the quantity of water in the several tissues closely corresponds with the activity of those changes which they have respectively to perform. Thus we find the nervous matter, which of all the animal tissues is the most energetic in its operations, to be the softest and most pulpy; and the substance of muscle, or flesh, which is the instrument of all the movements of the body, is not much more dense, for it contains as much as 77 parts of water in every 100. But when we turn to the bones and teeth, which have only a mechanical purpose to serve—that of giving firmness to the body, or acting as cutting or crushing instruments,—we find that they contain a far smaller propor-

tion of liquid, and approach in durability the most solid coral or the toughest heart of oak. The whole amount of water contained in the human fabric has been shown by experiment to be not less than *ninetenths*; for by the application of long-continued dry heat, the weight of a body was found to be reduced from 120lbs to no more than 12. Bodies of men and other animals, thus baked beneath the burning sun, and dried in the heated sand, are not unfrequently to be met with in the deserts of Africa and Arabia. They have lost little or none of their solid matter by decay; for, as will be presently seen, even the substances that are usually disposed to change most rapidly, can no longer do so when not kept moist. And portions of such dried animal substances, if allowed to soak for some little time in water, would suck up or absorb nearly as much as they had previously lost.

There are some plants and animals which are capable of being thus completely dried up without being killed; although they are reduced by the loss of their water to a state of complete inactivity. Thus the mosses and liverworts, which inhabit situations where they are liable to occasional drought, do not suffer from being (to all appearance, at least) completely withered by heat and want of water; but revive and vegetate actively as soon as they have been thoroughly moistened. Instances are recorded, in which mosses that have been for many years dried up in a herbarium, have been restored by moisture to active life. There is a lycopodium (club-moss) inhabiting Peru, which, when dried up for want of moisture, folds its leaves and contracts into a ball; in this state, apparently quite devoid of animation, it is blown hither and thither by the wind; but as soon as it reaches a moist situation, it sends down its roots into the soil, and unfolds to the atmosphere its leaves, which, from a dingy brown, speedily change to the bright green of active vegetation.

There is a blue water-lily abounding in several of the canals at Alexandria, which in certain seasons become so dry that their beds are burnt as hard as bricks by the action of the sun, so as to be fit for use as carriage roads; yet the plants do not thereby lose their vitality; for, when the water is again admitted, they resume their growth with full vigour. The wheel-animalcules, and some species of the water-fleas of our pools, appear to be the most complex animals that will bear to be thus completely deprived of their water, when they are fully developed, without the destruction of their lives. If it were not for this property, such small collections of water as are liable to be occasionally dried up, would be altogether unable to sustain animal life for any lengthened period; instead of which, we find spots that were previously dry hollows on the surface of the ground, teeming with these interesting little beings, within a short time after they have been converted into pools by a shower of rain. But it would seem that many animals, which are killed by the want of water when they are full grown, can sustain the loss of it in their earlier condition. Thus the eggs of the slug when dried up by the sun or by artificial heat, and reduced to minute points only visible with the microscope, are found not to have lost their fertility when they are moistened by a shower of rain or by immersion in water, so as to regain their former plumpness by the absorption of fluid. Even after being treated eight times in this manner, the eggs of slugs have been hatched, when placed under favourable circumstances.

It would seem that many cold-blooded animals are reduced, by want of a sufficient supply of liquid, to a state of torpidity closely resembling that produced by cold; and hence it is that, during the hottest and driest part of the tropical year, there is almost as complete an inactivity as in the winter of temperate regions. The common snail, if put into a box without food, constructs

a thin horny partition across the mouth of its shell, and attaches itself to the side of the box; and in this state it may remain dormant for years, without being affected by any ordinary changes of temperature; but it will speedily revive if plunged in water. Even in their natural haunts, the snails, slugs, etc., of our own climates are often found in this state during the summer, when there is a continued drought; but with the first shower they come forth and spread themselves over our gardens. In like manner it is observed that the rainy season between the tropics brings forth the hosts of insects which the drought had caused to remain inactive in their hiding-places. Animals thus rendered torpid, seem to have a tendency to bury themselves in the ground, like those which are driven to winter quarters by cold; and thus it happens that the little depressions in the ground, which are changed into pools by the rain, are found in a few days to be peopled by numerous full-grown shells, water-beetles, etc., which had been previously buried in the dry hard soil beneath. Even certain fish and reptiles may be reduced to the torpid condition from the same cause. This is the case with a very curious animal, the *lepidosiren*, which forms a connecting link between these two classes. It is an inhabitant of the upper parts of the river Gambia, which are liable to be dried up during more than half the year; and the whole of this period is spent by it in a hollow which it excavates for itself deep in the mud, where it lies coiled up in a completely torpid condition, whence it is called by the natives the 'sleeping fish.' When the return of the rainy season causes the streams to be again filled, so that the water finds its way down to the hiding-place of the *lepidosiren*, it comes forth again for its brief period of activity; and with the approach of drought it again works its way down into the mud, which speedily hardens around it into a solid mass. The lizards and

serpents, too, of tropical climates appear to be subject to the same kind of torpidity, in consequence of drought, as that which affects the species of those animals inhabiting temperate regions during the cold of winter. Thus the celebrated traveller Baron Humbolt has related the strange accident of a hovel having been built over a spot where a young crocodile lay buried, alive though torpid, in the hardened mud; and he mentions that the Indians often find enormous boas in the same lethargic state, which revive when they are wetted with water.

It is not difficult to understand, in some degree at least, why so large a quantity of liquid should exist in those parts of the living structure which are most actively concerned in the operations of life. For we know that almost every chemical change requires that one (at least) of the substances concerned shall be in a liquid state. Thus, to take a simple illustration, if we mingle together carbonate of soda and tartaric acid, in the state of finely-divided powders, no action will take place, provided the substances be perfectly dry; and so long as they remain so, each will preserve its original state; but let a spoonful of the mixed powder be stirred into water; the ingredients being then dissolved, act energetically upon one another; the tartaric acid uniting with the soda, and the carbonic acid passing off in effervescence. Now, as every operation of the living body, whether vegetable or animal, involves some chemical change, it is easy to see the necessity for the presence of liquid in every portion of its texture. We have a good illustration of this in the case of the germination or sprouting of seeds. Most seeds, when mature or ripe, have a hard dry covering; and the internal substance loses that soft pulpy consistence which it had at an earlier period, being so dry and firm as to be little disposed to change. This condition is obviously favourable to the preservation of the seeds' vitality for a lengthened period, but not

to the chemical changes which they must undergo in the process of germination; and accordingly we find that, if kept quite dry, many seeds will retain their vitality for hundreds or even thousands of years. But if they be moistened, one of two things must happen: either they will undergo those changes in which germination consists, the principal part of the seed being converted into matter for the nutrition of the young plant which then sprouts forth; or they will pass into decay, through chemical actions of another kind. Whether the first or the second of these consequences results from the moistening of the seed depends chiefly upon the amount of warmth to which it is exposed; for a certain quantity of heat is necessary to cause the germ to spring into active life; and anything short of this will only favour the decay of its substance. So also, when animals can sustain being completely dried up and revived again, that very condition of their tissues which renders them incapable of performing their ordinary vital actions, also prevents their decay; so that they may be kept in that state for any length of time, coming to life again upon the application of moisture after a year's torpidity, as readily as after only a few hours' suspension of their activity.

It is an obvious result of what has just been stated, that *the food of plants and animals must be always received into their vessels in a liquid or a gaseous form*. No solid substances can ever be taken up by the roots of plants, until they have been dissolved in the water which they imbibe; and all the matters which are taken into the stomachs of animals must be reduced to an equally liquid state, before they can be taken into the blood, and can be carried by its circulation into the several parts of the body to whose nourishment it is to be applied. Hence, in all living beings there is a demand for liquid, as the solvent or vehicle by which these solid matters, of which the remainder of the structure is composed,

are introduced into it. We may just as well go without solid food as without drink. If the most nutritious substances were conveyed into the stomach, and that organ could not pour forth a liquid secretion capable of dissolving it, the mass of bread would be of no more use than if it had been a stone. And if, when taken into the blood-vessels, the solid matter be not sufficiently diluted with liquid to enable it to flow freely through them, it would at the same time produce a general stagnation of the circulating current, and would be incapable of serving any purpose in the nutrition of the body.

But, further, the *various waste products of that decay of the tissues*, which has been several times alluded to as being necessarily connected with their activity as parts of the living animal, *must be conveyed out of the body, either in a liquid or a gaseous form.* A considerable portion of them is carried off, as we have seen, by the process of respiration or breathing; but there still remains a large amount which has to be separated from the blood by the two great glands, the liver and the kidney, and by a number of smaller glands which are thickly scattered over the lining of the intestines, and over the surface of the skin. The purpose of these bodies is to draw off from the blood whatever substances are unfit to circulate in its current, and to get rid of them from the system; and in doing so, they necessarily draw off at the same time the liquid in which these substances are dissolved. Hence there is a continual loss of fluid from the living body, besides that which would be naturally carried off by evaporation from its soft and moist surface; and this loss is largely increased in many instances, as we shall presently see, by the exhalation of an additional quantity of vapour from the skin, for the purpose of keeping the temperature of the body down to its proper standard, when the heat of the external air, joined to that produced within itself, would otherwise raise it too high. Hence

a continual supply of liquid is necessary to keep up the amount of it which the body ought to contain; and as none of the warm-blooded animals can be reduced by the loss of part of their fluid to the same torpidity as that into which certain of the cold-blooded tribes pass, any considerable deprivation of it is fatal to them. Hence we find that animals which are entirely deprived both of food and water, die much sooner than those which, though deprived of food, are allowed as much water as they require. And most of those unfortunate human beings, who have suffered from the extremity of *thirst* as well as of *hunger*, declare that the former is the hardest to be borne. Its maddening effects were never more remarkable than in the dreadful scene of the 'Black hole of Calcutta.'

We shall now give a few examples in proof of the large and constant demand for water, which exists in all living beings, whose activity, whether of simple growth, or of movement, is considerable. Four young plants of spear-mint, weighing altogether but 403 grains, have been found to take up by their roots in 56 days, no less than 54,000 grains, or seven pints of water. They thus took up daily nearly 6,000 grains, or considerably more than twice their own weight. The proportion of this, however, which was retained in their structure, and contributed to extend it, was extremely small; for the entire increase in the weight of the plants was only 719 grains, or about 1-75th part of the water absorbed; and even of this, a considerable part would be due to the carbon taken in from the air. The remainder must have been exhaled from the leaves. Of the rapidity of this exhalation, when taking place on a bright warm day, any one may readily satisfy himself by placing a tumbler or glass jar with its mouth downwards upon the growing grass of a meadow or garden; its interior will be almost immediately rendered dim by the vapour which rises into it; and in a short time this

will accumulate upon its sides, and will run down in drops. From an experiment of this kind, it has been calculated that an acre of grass-land, under a hot sunshine, will thus give off the enormous quantity of 6,400 quarts, or 1,600 gallons of water, all of which must have been supplied to the roots by the soil below. We can thus at once see how quickly all ordinary plants must be so dried up as to lose their freshness, or even to perish, when the heat and light of the sun thus cause the exhalation of water from their surface to take place more rapidly than the supply is afforded to their roots. And we admire the wisdom and the beneficence of the Creator, who has provided vegetation even for the dry and barren rock; forming the *sedums* (or stone-crops) of our own country, and the cactuses, euphorbiums, and other succulent plants of tropical climates, in such a manner that they can absorb a large quantity of water from the occasional rains, and part with it but slowly under the influence of the hottest sunshine, so as to retain their freshness and succulence even through the severest drought.

The exhalation of watery vapour from the skin is the most constant and certain of all the drains of liquid from the bodies of animals. There are many in which it takes place to such an extent, that, even though the lungs are fitted to breathe air, the deprivation of water for even a few hours causes a fatal drying-up of the body. This is the case, for example, with the common frog; which is soon killed if kept in a dry atmosphere, although, if its skin be moistened with water, it may be confined for weeks without food. One cause of the speedy death of fishes when taken out of water, is the loss of fluid by evaporation from the surface of their bodies, and more especially from the delicate membrane of the gills. As soon as this last dries up, the air can no longer act properly upon the blood which is sent to them for purification; so that, although they are exposed to the atmosphere itself, instead of to

the small quantity of air diffused through their native element, the blood as it circulates through them, does not undergo the requisite change, and the fish dies of suffocation. Those fish usually die most speedily when taken out of the water, which have large gill-openings; whilst those in which the gill-openings are narrow, and in which the surface of the gills is not so freely exposed to the air (as is the case with the eel tribe) can live for a much longer time. There are certain fish which have a peculiar internal apparatus for keeping the gills moist; and these can leave the water, and can even execute long migrations over land. The same is the case with land-crabs, which habitually live at a distance from the sea, and only come down to the shore to deposit their eggs. We have here a very striking example of the dependence of one of the most important actions of life upon the moist state of a part of the surface of the body; and we can easily understand that the same general principle applies to others also.

The human skin, like the leaves of plants, is continually giving off a large quantity of watery vapour, which passes away quite insensibly to ourselves, unless the surrounding air be loaded with moisture. And a considerable quantity of water in the shape of vapour is also carried away in the breath. We become aware of the presence of the latter, when we breathe against a window on a cold day; for the glass, being chilled by the outer air, cools down the breath which comes in contact with it, and causes its moisture to be deposited upon its surface. When several persons are shut up in a coach or railway-carriage, on a frosty day, the moisture which is exhaled from their lungs and skins, quickly forms a thick layer upon the glass, which is renewed almost as soon as it is wiped away. The whole quantity of liquid which thus passes from the human body in the state of vapour, seems to average about two pounds per day. But a very much larger quantity is

poured out when the body is overheated, either in consequence of violent exertion, or of the high temperature of the surrounding air. In this case it is exuded upon the skin faster than it can be carried off as vapour by the atmosphere; and it accumulates in drops, forming the *sensible perspiration*, the quantity of which may be increased under particular circumstances to an enormous extent. *Now the chief object of this pouring out of water from the surface of the body is to keep down its temperature within the proper limits.* Whenever water or any other liquid passes off in vapour, it takes heat from the surface on which it may be; and thus, as long as the flow of perspiration continues, its passage into the atmosphere in the state of vapour has a cooling effect upon the animal body. Provided, therefore, the internal supply of liquid be abundant, and the air be dry enough to carry off the moisture in vapour as fast as it is exuded, the temperature of the body will be but little raised by any external heat that does not absolutely burn it. And thus it is that persons who have accustomed themselves to sustain the heat of furnaces, stoves, etc., can remain for some time in situations in which the thermometer rises to 500 or 600

degrees of Fahrenheit's thermometer, a temperature nearly sufficient to boil quicksilver. But if the body be exposed for a short time to air not many degrees hotter than itself, but already loaded with watery vapour, no cooling effect is produced by the perspiration, because the liquid poured out from the skin cannot be dissolved by the air, and carried off by it; so that, if the external heat be kept up, the temperature of the body itself is raised above its natural standard, and death is the result.

Hence we see that all organised bodies require a continual supply of liquid,—in the *first* place, as one of the principal materials of the bodily fabric; and, *secondly*, as the vehicle for the introduction of the solid part of their food; whilst animals require it also, *thirdly*, as the vehicle for carrying off those products of the continual *waste* of the system which the respiratory process does not remove; and, *fourthly*, as the means of keeping down the temperature of the body, when the external and internal supply of heat would otherwise raise it above its natural standard.

In the next paper, we shall inquire whether any other liquid than *water* can be regarded as having any beneficial action on the body, when habitually employed.

Correspondence.

MINISTERIAL DISCOURAGEMENT.

To the Editor of the Scottish Temp. Review.

MR EDITOR,—I crave your attention to a few words on the subject announced.

It is well known that the drinking usages of society are prejudicial to religion in all its aspects and interests. They mar the purity, and impair the health and vigour of the church. In the midst of the many crying evils which intemperance entails, it is a source of lamentation that so few of the ministers of the self-denying Jesus are found lifting up their testimony and declaring their approval of the

abstinence movement. We have grieved over this, and our sorrow will not be allayed until a change for the better has been manifested.

On the present occasion, I would call your attention to the sad want of encouragement, shown to those ministers of the gospel who have entered heart and hand into the cause, and have made sacrifices for its advancement. Those ministers to whom I refer do not shun the subject as it occurs in the weekly ministrations of the pulpit; they bring it forward in their visitations from house to house; when called

on by the society of the town or neighbourhood, they occupy the platform and the pulpit; and in the government of their respective churches, they, to the utmost of their power, apply their avowed principles. This is their course, and whilst they are encouraged by the goodness of the cause, the purity of their motives, and the blessing of the Most High, they are also entitled to the sympathy and encouragement of all with whom they are associated in wiping away the evils of intemperance. This we would now show.

The instruction and discipline of abstinence ministers are not popular, however high their general qualifications for the ministerial office; and as the other churches in the town and neighbourhood are not acting with the same vigilance, or lifting up so bold a testimony against the monster evil of the day, the subjects of discipline are strongly tempted to become fugitives. Many take flight, and with them others who know the course they are treading and the judgment to be apprehended. This state of things is not discouraging save in so far that, owing to the mixed character of our churches, there is little ground to hope for the reclamation of those members who have turned aside into the paths of intemperance, and dishonoured the christian profession. Diminution of numbers does not imply a corresponding diminution of strength; and in large towns and cities, what is lost in the exercise of discipline can easily be made up by industry and perseverance. In country districts and villages, with a limited population, and superabundant church accommodation, the case is widely different. In these districts everything is known by everybody, and the churches with teetotal ministers are unpopular resorts. The respectable people, as they are called, will not have it said that they lend their countenances to these places; and when strangers come to reside they seek respectable society, and thereby, apart from any exercise of

judgment, they are introduced into the membership of churches where teetotalism is never heard of but to be scouted and denounced, and where wine is always spoken of as that which cheers the heart of God and man. Teetotalers are not ignorant of these things. They have heard ministers denounce the abstinence cause as infidel; they have known abstainers classed among the disrespected of the community; and they have seen churches decreasing in numbers because the ministers had identified themselves with an infidel cause and a disrespected society. But ask teetotalers, where were they worshipping last Sabbath, or where do they generally worship, and their answers will show that the brand of infidelity and disrespectability is confirmed and aggravated by their own position. In answering the said question, some will say, I worship along with a minister who speaks of intemperance as a great evil. Others will say, I worship along with a minister who holds the opinion, that if the grace of God will not keep a man sober, no society or pledge will do it; and a third party will say, I worship along with a minister who takes his tumblers daily, and on Sabbath denounces teetotalism as one of the grossest forms of infidelity. Ask how many were standing by the side of the teetotal minister and bearing up his hands at the throne of grace; alas, but a handful, and these principally men without worldly importance or influence! Thus abstinence ministers are forsaken and discouraged of their friends; and by the same acts abstainers confirm upon their cause the brand which their enemies first inflicted.

Mr Editor, I have a great deal more to say, but will desist for the present. This letter has not been written for controversy, but to obtain your advice; and hoping that it may receive the notice to which you consider it entitled, I remain yours, &c.,

A LAYMAN.

GLASGOW, 6th April, 1849.

Scottish Temperance Review.

GLASGOW, 1ST MAY, 1849.

THE SABBATH QUESTION.

THE evils indigenous to the country of our birth, growing up around us from our earliest years, at last become so familiar as scarcely to excite attention, much less abhorrence. Whereas, those which spring into existence after the conscientious reason has been trained in the service of just principles, are instantly regarded with appropriate feelings, and speedily uprooted. No other theory can account for the singular phenomenon presented by the Scottish Sabbath conservatives, who, after slumbering for ages amid the desecrating fumes of ten thousand whisky-shops, have been suddenly aroused from their stupor by the whistle of the engine.

At the present moment, an extraordinary amount of opposition is being made to Mr Locke's bill for compelling railway companies to carry passengers on the Lord's-day; but the friends of the Sabbath should bear in mind that institutions are attacked by more insidious foes than acts of parliament. So long as the day of rest is sincerely respected by the masses of the people, the arm of the government is powerless against it; but when it loses its hold of the national conscience, no legislative enactments can hinder its decadence.

It was remarked of the Romans, that they were subdued by their own vices before they were

overrun by the Vandals; and that their power disappeared with the character that created it. The Sabbath is exposed to a similar catastrophe. Drinking is doing for Scotland what licentiousness did for Rome. It is impairing the minds, and hardening the hearts of the people; wooing them to gross pleasures, and blinding them to the higher attributes of their nature. It is estranging them not merely from the Sabbath, but from every principle of justice and humanity. Facts and arguments, which will be found in another part of our columns, confirm these statements, and open up to the friends of the Sabbath a much wider field of effort than railway reform. Strong drink is the greatest enemy of the Sabbath. In Glasgow alone, there is a greater number of persons engaged in the whisky trade every Sunday than would be employed though all the railways in Scotland had Sabbath trains. But the desecration caused by drinking is a slight evil compared with the damage it does to the character of the people, which, after all, is the foundation on which every institution must rest. The present agitation may protect the temple of the Sabbath from violent invasion; but this will avail but little, if the rock on which it rests is crumbling into sand.

COMPLIMENTARY LETTER FROM BACCHUS TO
RICHARD COBDEN, ESQ.OFFERING THE HON. MEMBER A PLACE UNDER THE BACCHANALIAN
GOVERNMENT.

MY DEAR MR COBDEN,—Nothing but a severe headache, caused I suppose by the east wind, and heightened by the unexpected rebellion of my body-guard of Blues,* has prevented me from telling you how much I appreciate your worth, and how glad I shall be to have the pleasure, and I may say the honour of your acquaintance. Allow me to thank you most kindly for your eulogium on malt liquors, and for the zeal you displayed in breaking down those absurd legislative barriers which stand—I am sorry I cannot say stood—between the British brewer and the British people. I must also tender my warmest thanks for the manly tone you assumed at a recent meeting, when you said, ‘Gentlemen, I have a toast to propose, and I beg you will fill your glasses.’ My authority in your country is so openly resisted by an absurd sect of water drinking enthusiasts, that it is positively delightful to hear a gentleman of your character and standing, talking so rationally about drinking and toasting. So greatly pleased was I with your conduct, that I immediately applied to his Royal Highness the Prince of Pandemonium, to admit you into the legion of honour, and this would doubtless have been done, if that surly dog Mars had not interfered, and accused you of being a decided enemy to war. To this foul insinuation I replied, by stating that you

were by no means an enemy to war, considered in the abstract, that in fact, you did not object to war on principle, but merely thought you might have it at a cheaper rate. His Royal Highness, however, deemed it prudent in the meantime, to delay the intended honour, especially as I was not able to make a very effective reply to Famine, who fiercely charged you with having done him serious damage, by taking off the Corn Laws. Pestilence also objects to you, on the ground of your being favourable to Sanitary Reform, but I am persuaded, my dear Sir, that you have been much misrepresented at head quarters, and that you shall ere long have justice done you. I mention these particulars, merely to show you the great interest I take in your welfare.

And now, my dear sir, allow me to vindicate my own character. I do not think that you misunderstand me, but I am persuaded that the great majority of your countrymen do, and I wish to speak to them, through you, in my own defence.

I am not, I never was, the friend of drunkenness. I never was drunk myself; that is to say, I never was essentially drunk. I may have been tipsy, probably very tipsy, possibly almost drunk, but certainly never perfectly drunk, in the strict sense of the word. Indeed, I have always abhorred drunkenness, which is a state in which one is utterly unconscious of his degra-

* Commonly called the Blue Devils.

ded position. I have no recollection of ever having been in such a state. Odd though it may sound, I am really the patron and friend of sobriety, and had great hopes of being elected perpetual president of the old temperance association, when the ridiculous cold water heresy sprang up, and blasted all my expectations in that quarter. I hate the two extremes, abstinence and drunkenness, but I love the golden medium, sobriety. An abstainer is not a sober man, he is only an abstainer; he must drink a little before he becomes perfectly sober. My temperance is scriptural temperance: 'Let your moderation be known unto all men.' I can take a little and I can let it alone, if I like, but I don't like; and I am glad to see that you are of the same opinion.

Having thus repelled certain insinuations against my own character, I come next to the most important part of this letter, wherein I shall offer you the highest honour at present in my power, and at the same time, explain the considerations that have led to this step, so important to us both.

In the first place, you will permit me to refresh your memory with two or three facts of which you cannot be altogether ignorant.

You are doubtless aware that the drinking of toasts—a ceremony of which you seem to be passionately fond—is the principal feature of my worship, and the strongest bulwark of my power on the Earth. You will easily understand, from this frank statement, why I regard all the drinking usages with peculiar satisfaction, and why I am exceedingly

desirous that they should last for ever. Indeed, I feel that my dominion over the minds of men can only be maintained through the medium of the drinking customs, which, as you are aware, are observed in one form or other in every grade of society, and in every trade and profession. I foresee, however, that I shall, by and by, have a tough combat with the teetotalers; and I am anxious to be thoroughly prepared for the coming strife. The drunkards who swarm in your country are indeed friends of mine; but for obvious reasons I cannot depend upon them for effective aid against the water-drinkers, who, between ourselves, are the most formidable antagonists I have yet encountered. I must have men of character—men who are looked up to, esteemed, respected, and who possess what is called moral influence. Fancy what would become of me if my interests were entrusted to the multitude of characterless wretches who have spent their lives in my service. Fancy what success would attend the recruiting sergeant if, instead of the gay clothing and the merry music, he were to carry about with him the dead and the dying, and to fill rustic ears with the piteous moans, and feast rustic eyes on the ghastly aspect of wounded men. Mars would speedily lose his popularity were his servants to become so outrageously candid; and I feel that mine will also be in a very precarious position if my numberless vagabond hosts of beggars, paupers, and criminals should be arrayed against me. My plan—and I am sure you will acknowledge it to be a good one—is to keep the whole of my ragged ras-

cality in the back-ground, and to put forward, as my dearest and most valued friends, all the well-dressed respectabilities I can get hold of. In this way I shall soon be able to drive the teetotalers off the field, and to bring back the good old times when people were allowed to drink without molestation. I have no doubt that you understand and appreciate the drift of these remarks.

And now, my dear sir, I come at last to the honour I purpose conferring upon you. I require at this juncture a man of influence and ability to protect my interests in the British Empire, and you of all men appear to me to be

best qualified for the important post of 'Consul to His Bacchanalian Majesty.' Do not, I beseech you, allow your modesty to refuse an honour which your merits so richly deserve. Be kind enough to send me your acceptance of office by return of post, and you shall immediately be put in possession of the requisite credentials.

I am,

My dear sir,

Your grateful servant,
BACCHUS.

P.S.—Beware of Bright. He is a dangerous fellow. He is by no means popular in Pandemonium.

THE 'REVIEW' AND ITS REVIEWERS.

THOUGH always ready to defend the temperance reformation, we seldom repel attacks directed against the *Review*. When a critic pronounces in favour of this publication, we deem it a decided proof of his moral and intellectual health; when he condemns it, we regard him with unmixed compassion; but we neither thank him for his kindness, nor punish him for his severity. A man's opinion of a book is as much influenced by his prejudices, as is his perception of a landscape by the colour of his spectacles. Besides, it cannot be expected that our efforts should be satisfactory to moderate drinking critics; for when habits are not corrected by experience, they are strengthened by time, and it is disagreeable to hear others condemn what we

cannot shake off. Swayed by such considerations as these, we treat numerous assailants with silent neglect, and thus permit oblivion to feast upon paragraphs which prove nothing but the remarkable thickness of their authors' heads. While we thank our country correspondents, therefore, for the papers they send us, we beg them not to be disappointed when they find that what was intended to raise our wrath only contributes to our amusement. We greatly admire the old fable about the Lion, who, when challenged to single combat by a mouse, declared that his antagonist excited neither his anger nor his avarice, and that he could not afford to engage in a contest which could neither increase his fame, nor appease his hunger.

MR COBDEN AS A CONJUROR.

WE have seen a juggler swallow a sword, have heard of an American giant who ate an earthquake, and read of a certain thirsty gentleman, named Thor, who drained the Baltic. The hon. member for the West Riding, however, beats them all. He was prepared at the Wakefield Banquet, at a single draught, it is said, to drink both the Army and the Navy, but was prevented by a host of old admirals, who threatened to stick in

his throat. It was also understood that the hon. gentleman loathed the colonels, who, as regimental clothiers, might have taken a fancy for the coats of his stomach. If the drinking feats attributed to Mr Cobden by the press are literally true, he must bear some resemblance to that huge African whom recent travellers in Abyssinia vulgarly describe as 'a cove, at least a hundred yards across the mouth.'

MINISTERIAL DISCOURAGEMENT.

IN another part of our columns is a letter calling attention to a very serious kind of discouragement inflicted on the abstinence pulpit of this country. The letter sets forth the fact, that while abstainers patiently submit to be lectured by reverend moderate drinkers on the absurdity and infidelity of the abstinence movement, the thin-skinned bottle fraternity, from the most scrupulous little-drop man to the bloated publican, generally withdraw from the neighbourhood of pulpits, whence the manly sound of temperance threatens to rouse their slumbering consciences. The latter regard the accession of an abstinence minister as the

signal for desertion, and immediately decamp to congregations who faithfully observe the ancient truce between drinking and devotion. We are not surprised that they should. Men are powerfully attracted by the wonderful, and pay eagerly to gain admission to menageries, where art has tamed creatures who are enemies by nature, and taught them to live amicably in the same cage. The most extraordinary feat of this description is that exhibited by those churches where the Bible and the Bottle have forgotten their inborn antagonism, and harmoniously divide the ecclesiastical empire between them.

A DIFFICULT CALCULATION.

THE *Glasgow Examiner*, when speaking of the *Review*, puts the following question to temperance reformers:—'Can the friends of a noble movement calculate how many converts this periodical makes in a year?' Ever anxious

to aid in the 'pursuit of knowledge under difficulties,' we applied for information at the proper quarter, and found that the calculation referred to could not be performed in less than two years.

NOTICES OF NEW PUBLICATIONS.

TEMPERANCE AND TEETOTALISM: 'an Inquiry into the effects of Alcoholic Drinks on the Human System in Health and Disease. By WILLIAM B. CARPENTER, M.D., F.R.S., F.G.S., Examiner in Physiology in the University of London, and Lecturer on Physiology at the London Hospital. Crown 8vo, pp. 32. Glasgow: League Office. London: Houlston and Stoneman.

WE have great pleasure in directing the attention of our readers to a 'new and enlarged edition' of the valuable reprint from No. 48 of the *British and Foreign Medical Review*. Numerous assurances have reached us from various quarters, of the very efficient service which this essay has rendered to the temperance cause, and we rejoice to learn that 'besides two very numerous editions disposed of in London, no fewer than 15,000 copies have been circulated through the agency of the Scottish Temperance League, a copy having been sent to every minister of the gospel in Scotland, and the remainder disposed of in other ways. It has been reprinted also by the Massachusetts Temperance Society, with the addition of an interesting history of the temperance movement in the United States.' Such an extensive circulation of this document is certainly highly encouraging, but we trust that every abstainer will endeavour to diffuse still more widely the important truths which it contains. The friends at Bristol lately adopted a very successful plan for promoting its sale in that city, the following account of which we copy from our spirited contemporary, the *Bristol Temperance Herald*:—'The admirable work, "*Temperance and Teetotalism*," which we again urgently recommend our friends to circulate, was advertised in our five weekly papers; in each paper we were allowed to insert a brief extract from the work, which, of course, contained some of its most striking passages. These paragraphs not only led to a considerable sale of that work amongst the public generally, but were read by thousands, who seldom, if ever, meet with anything on the subject of temperance. The newspapers both in town and country are to a large extent read by those whose main place of resort is the public-house. At first sight this appears a costly mode of proceeding, but a more close examination will show, that in addition to the great advantages we have already hinted at, it is perhaps as cheap a mode of bringing our cause fairly before the public as any we can adopt. The cost of the five advertisements was about 30s, the newspapers publish, we believe, not fewer than from 13,000 to 14,000 weekly, and as they are read by most persons in this city, and circulate extensively through several adjoining coun-

ties, more especially at public-houses, where they are read, advertisements and all, throughout the week, it is not too much to suppose that they are read by at least *one hundred thousand* persons; at which rate we should give information to 3,000 persons for *one shilling*; but even making allowance for our paragraphs not being read by all, it would be found that the plan we suggest is both as effectual and economical as any we can employ.'

Those societies and friends who wish to adopt this excellent method of scattering temperance information, will be supplied with quantities on very liberal terms, by applying to our publisher.

One feature in the edition before us, which greatly enhances its value, is the addition of a valuable preface, from the pen of the distinguished professor, who, at Dr Forbes' request, prepared the article for the *British and Foreign Review*; and who, like the worthy doctor himself, practises the doctrines which he so ably teaches. Some striking facts and testimonies which have come to the author's knowledge since the former editions were published, are added to the present, and the selection of signatures to the medical certificate is much more numerous than formerly, thus rendering the whole exceedingly useful and complete.

COPY OF A LETTER ADDRESSED TO THE REV. JOHN STOUGHTON, Minister of Hornton Street Chapel, Kensington. Hammersmith: W. Tuck.

In this letter, a hearer takes his minister to task for the exposition which the latter gave from the pulpit, of the exhortation, 'Be sober.' The letter contains much valuable information, and is well calculated to do good, irrespectively of the circumstances which have called it forth.

AN APPEAL to the PEOPLE on the horrid crime of Drunkenness, and on the estimable value of Total Abstinence from all Intoxicating Drinks. By the Very Rev. JOHN SPRATT, D.D., President of the Irish Total Abstinence Association. 18mo, pp. 64. Dublin: W. J. Battersby.

WE have been much gratified with the spirit of gushing earnestness which pervades this little treatise. It is the composition of one who stands second only to Father Mathew in his laborious and long continued exertions for the advancement of the temperance movement in Ireland. If the plain and wholesome truths which are here so ably enforced, were practically embodied in the lives and characters of the Irish people, the interminable 'Irish question' would soon become a much less difficult problem both to legislators and people.

Scottish Temperance League.

BRIEF NOTES ON THE TEMPERANCE MOVEMENT IN SCOTLAND.

BY THE COMMISSIONER OF THE LEAGUE.

DENNYLOANHEAD.

WE visited Dennyloanhead, Stirlingshire, on the 4th and 5th of November. On Sabbath evening an address was delivered in Mr Chalmers' school-room, on the claims of the temperance movement upon professing christians. There was an excellent attendance, and the people listened with great attention. When visiting in the afternoon from house to house, we met a few warm-hearted teetotalers, several drunk people, and a goodly number of those who allege that they can temperate themselves. All, however, with the exception of a drunken sot, received the tracts in the most respectful manner. Thomas Russell, farmer, Bowridge; the Messrs Scott, farmers, Woodend; Robert Russell, millwright, with a few coadjutors, have long taken a lively interest in the temperance enterprise. They entertain clear, thorough-going views on this momentous question. They are familiar with almost all the leading publications on the subject. Before leaving the district, a friend handed us a paper, which contains a melancholy account of the doings of strong drink among the male teachers of one of the Sabbath schools in the neighbourhood. The school was opened in 1836. The regular number of male teachers, besides the females, was three. The following is a consecutive record of the first seven teachers:—

'No. 1. An elder, who for a time was greatly esteemed. By a course of moderate drinking he fell into many excesses, and latterly had to abandon his eldership, his Sabbath school teaching, and his church membership.

'No. 2. An intelligent, respected young man, who, on becoming a teacher, withdrew himself from all connection with the then temperance society, but who, shortly afterwards, through strong drink, abandoned being teacher, church member, and even a useful member of society.

'No. 3. A young elder, a moderate drinker, who continued a teacher until the summer of 1848, although known to have acted most inconsistently with

his sacred profession, when under the influence of strong drink.

'No. 4. A near relation of the minister, who, in a short time had to cease being a teacher, from intoxication.

'No. 5. A member of the abstinence society, who died some years ago.

'No. 6. A member of the abstinence society, who from scruples of conscience, had reluctantly to abandon Sabbath teaching, being convinced that the indifference of his minister to the claims of the temperance cause, and the minister's influence in promoting, (at least not discountenancing) drinking customs among his people, was more than neutralising the good produced by Sabbath teaching.

'No. 7. A moderate drinker, who, being considered unfitted for the situation of Sabbath teacher, from some connection with a drunken fight on a Saturday night, was recommended by the minister to cease connection with the Sabbath classes, which he immediately did.

'One of the present teachers is a moderate drinker; the other is a staunch teetotaler.'

This is, upon the whole, a painful list. It undoubtedly furnishes an additional proof of the accuracy of the Rev. Wm. Reid's startling statement at the last anniversary of the League, in Greyfriars' Church, viz., 'No one who had studied the ecclesiastical condition of this country, could deny, and he had no hesitation in saying it, that the churches were rotten, and that drink was the cankerworm, and, until the wine decanter and the punch-bowl were removed from the table of the deacon, the elder, and the minister, things would not be better. They must charge all the evils attending the abuse of drinking upon the moderate drinkers; for drinking ought, and might be suppressed, except for the fact that moderate men upheld and countenanced it.'

On the evening of Sabbath the 12th, we gave an address in Pollokshaws. The Rev. Peter Henderson cheerfully granted the committee the use of the Free Church. The temperance cause seems to be in a languid state in this

place. Thomas Macfarlane, however, John Hall, with a few others, are still warmly attached to the principle.

On Sabbath, the 26th, we delivered an address in Govan, in the United Presbyterian Church. It will perhaps encourage our moderate drinking friends who charge us with infidelity, to know, that a number of the more zealous members of the Govan Total Abstinence Society hold a temperance prayer meeting, for one hour, on Sabbath evenings, in different parts of the village. Who ever heard of a prayer meeting for the prosperity and perpetuity of the drinking system? It is passing strange that thousands of professedly religious people are daily countenancing customs, in support of which they would tremble to ask the divine blessing or approval. Such persons surely entertain vague ideas of 1 Cor. x. 31: 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.'

DRYMEN.

We visited Drymen, Stirlingshire, on the 2d and 3d of December. The Rev. Alexander Lochore is very obliging in granting the use of the parish church to the total abstinence committee, for their lectures. Although the weather was unfavourable on Sabbath evening, the attendance was good, and a more attentive audience we could not desire. The population of the village is from 300 to 400; the number of public-houses is 6. There are upwards of 90 individuals connected with the abstinence society, of whom 40 are boys and girls. Several of the juveniles adopted the principle more than five years ago. A few of the female members seem to possess more genuine teetotal fire than the majority of the other sex. James M'Owat, however, farmer, Patrick M. Hutton, Daniel Henry, G. M'Grigor, with others, still maintain their ground. Our old friend, Daniel M'Nicol, now in the 82d year of his age, takes a special interest in the abstinence cause in Drymen and the neighbourhood. For many years he has been in the habit of gratuitously distributing temperance tracts in considerable numbers. He is at present resident in Glasgow. If you happen to meet Daniel during the day, you are almost certain to find him either dealing a hardish hit at moderate drinking professors, or circulating 'The church in a false position,' or some other little useful publication. In the evening you will generally find the good man, with

his teetotal tartan cloak around him, in one of the temperance meetings, occupying a seat near to the platform, and listening eagerly to all that is said.

BANNOCKBURN.

We entered Bannockburn on the afternoon of Saturday the 9th, and remained until Monday. Before referring to the principal object of our visit, we shall note, in passing, two incidents respecting this village, which are already before the public, and one which is not. On Saturday, the 22d of June, 1814, Edward the II. and Robert the Bruce, were busy making preparations for 'The battle of Bannockburn,' which took place on Monday the 24th. On that day, some 50,000 Englishmen and 4,000 Scotchmen were slaughtered in the vicinity of this ancient village. On Saturday, the 5th of June, 1830, the twenty-first birth-day of an extensive landed proprietor in the immediate neighbourhood, was celebrated. A narrative of the day's proceedings appeared in the Glasgow papers. The *Temperance Record*, for July, 1830, copied we believe, the following appalling account from the *Herald* of the 7th June, 1830:—'The company took their seats about two o'clock in the afternoon, and then commenced the cutting up and distributing of the ox, to which was added an unlimited supply of porter, strong ale, and whisky. *Four half hogsheads of porter, and six of strong ale, with about 60 gallons of whisky, were provided for the occasion.* When the party had sufficiently regaled themselves, and had often devoted copious libations to the happiness of their generous employer and his amiable lady, they quietly dispersed. * * *

Nor were the intoxicating draughts confined to those who encompassed the immense rustic table; pitchers of whisky, mixed with strong ale and porter, were served out in the most liberal manner, to all who chose to participate of them; and who could refuse on such a happy occasion to swig off a tankard to the good health of the "laird and his lady?" The consequence was, that in a very short time hundreds were in a state of deep intoxication, and hand-barrows and carts were instantly put in requisition, to convey them to their several habitations. On the roads from Bannockburn Muir, in every direction, people were found lying perfectly helpless. One man states that, between Bannockburn and Stirling, (two miles), he loosened the neckcloths,

and placed in elevated positions, no less than eight individuals, evidently in danger of suffocation. But the scene round the table baffles all description. Some ran thither to assist fathers, others to help sons; some to aid brothers, others to succour husbands, and not a few husbands to bring away frail wives. It frequently happened, too, that those who proffered assistance to others were prevailed on to "taste the liquor," and therefore, soon stood as much in need of aid themselves, as those to whom they meant to extend it. Men, women, and children, were to be seen staggering about in inimitable confusion, tumbling over each other with the utmost unconcern, and lying by scores in every direction, neither able to tell their names nor their residences. On the Sunday morning, parties were out in all directions looking for relatives and friends, and removing them from the highways, that they might not be observed by people going to church. * * *

We regret exceedingly that that gentleman's bounty was so far abused by some who attended as spectators, that no fewer than three individuals have died from the effects of excessive drinking, not to mention several others who narrowly escaped a similar fate from the same cause, having been obliged to be repeatedly bled, and afterwards attended by medical men. The three victims to this debauch, were all stout young men in the prime of life.

The simple incident which occurred on Saturday the 9th of Dec., 1848, will occupy a more honourable place in the history of Bannockburn than the inhuman, anti-christian engagement between Edward and Bruce, or the still more disgraceful bacchanalian orgie on the banks of the Bannock. Upwards of 534 years after the battle, and 18 years after the drunken revel, it was our privilege to meet some half dozen of intelligent working men in the house of Alex. Buchanan. This small company of teetotal progressionists are in the habit of meeting, for an hour on Saturday night, for the purpose of reading and discussing the contents of the *Nonconformist*. On entering the house, we found one of the party reading in a calm, distinct manner, an address which had recently been delivered by that earnest reformer, Henry Vincent, upon 'The folly and sinfulness of war, and the blessings of permanent and universal peace.'

On Sabbath evening we delivered an address in the Free Church school-room. Subject,—The claims of the temperance movement on professors of christianity. The commodious room was crowded to the door, by a most respectable and attentive audience. The Bannockburn total abstinence society was re-organised on the 23d of July, 1844. Since that time, the cause has been, upon the whole, in as healthy a condition as in any other part of Scotland. The population of the village in 1841 was 2206. The annual meeting of the society was held on the 8d of August last. William Jenkins, the esteemed president, occupied the chair. David Buchan, the untiring secretary, read an excellent report, from which we transcribe a brief extract:— 'What, may we ask, is the drinking system doing for our own village? Is it not lamentable to think, that notwithstanding the depression which has been in trade, this village can support eighteen houses which are licensed by law to corrupt and blight the spiritual, moral, physical, and temporal well-being of its inhabitants? What would the unheard-of sums expended in support of these nurseries of crime not accomplish for our village population were they laid out for their moral, physical, intellectual, and spiritual benefit? Let us suppose that each of these houses turns over £1 10s weekly (which sum we believe to be far below the mark.) What would that do for us? To instruct the young it would endow four teachers, affording each seventy pounds per annum; for the benefit of the up-grown a reading-room could be established and supplied regularly with seven daily and twenty weekly newspapers; fifty pounds could be given annually to support a library with the newest and best works on literature, art, and science; two hundred pounds could be allotted towards the procuring of the most popular and talented lecturers of the day; two ministers could be endowed with one hundred and fifty pounds each per annum;—still leaving a balance of five hundred pounds, which could be employed to feed the hungry, and clothe the naked and the destitute. Who that has a heart to feel can reflect upon these soul-sickening facts without heartfelt sorrow, and without feeling irresistibly constrained to cast their whole soul into that movement which is yet destined to subvert a system so ruinous and so degrading to humanity?

KILMARNOCK.

We visited Kilmarnock on Thursday, the 21st of December, and met with a cordial reception from the Rev. James Morison. An interesting soiree was held in the evening, under the auspices of 'Clerk's Lane Church and Congregational Total Abstinence Society.' The Rev. James Morison, the respected president, occupied the chair. This society was established on the 27th Nov., 1847. The committee have manifested considerable prudence, especially at the present stage of the movement, in adopting the following as one of their regulations:— 'That it be understood that no member of the society will cherish any unfriendly feeling toward any of his brethren in the church, who do not see it to be their duty to join it; and that it be understood, further, that no member shall take occasion to urge specially the cause of the society at the church meetings, further than by adverting to the evils of intemperance in a general manner, as has been frequently done heretofore.' The friends at Clerk's Lane likewise commenced a juvenile total abstinence association on the 11th of February, 1847. The young people seem to take a very lively interest in the question. At our visit the number of adult members amounted to 150, and the juveniles to upwards of 190. The more we hear of congregational societies, the more thoroughly are we convinced that they will prove an invaluable auxiliary in hastening the overthrow of the drinking system. Messrs James Ferguson, Nicol B. Cameron, Robt. Templeton, Stewart Armour, with a number of juveniles, and others, take an active part in the cause.

On Saturday evening we delivered a lecture, under the auspices of the Kilmarnock Total Abstinence Society, in the Town Hall. The attendance was good, and the audience was chiefly composed of a class amongst whom we always feel quite at home—the working classes. At the close of the lecture, we felt pleasure in meeting Mr Kerr, an old zealous abstainer. On Sabbath evening we gave an address on the religious aspect of the question, in the Independent Chapel. The place was crowded to the door, and many could not obtain admission. A few years ago the temperance cause was very popular in this extensive manufacturing town, but for some time past it has been in a dormant

condition. The society was re-organised on the 17th of June, 1848. William Findlay, James Ferguson, William Clark, Alexander Templeton, T. Thomson, with a few others seem in earnest to resuscitate the great question.

We visited Kilmarnock prison, accompanied by William Findlay, an enthusiastic teetotaler of ten years' standing. All the prisoners, with the exception of an interesting boy who had been led astray by a profligate father, acknowledged that intemperance had been the principal cause of leading them to commit the offences for which they were imprisoned. It was painful in the extreme to converse with some of the younger criminals. Alexander Geddes, the intelligent, courteous governor, furnished us with a return of the number of cases committed during a period of six months, from the 22d of June, till the 22d of Dec., 1848. The number of prisoners was 111. 47 males and 31 females were committed for theft; 41 of these were caused directly by drink, and 28 indirectly—making 69 drunken theft cases out of 78. 25 males and 2 females were committed for being drunk and disorderly, thus giving no less than 96 cases of intemperance out of a grand total of 111.

Mr D. R. Craig, superintendent of Kilmarnock police, was kind enough to state that the total number of cases brought before the magistrates during 1848, was 756, two hundred and sixty-nine of whom were charged with 'being drunk and disorderly, or drunk and incapable of taking care of themselves.'

If the following statement respecting the quantity of spirits consumed in Kilmarnock, during 1848, does not induce the moderate drinking christians to abandon the strong drink delusion, it is questionable whether a special messenger from heaven, or a wretched drunkard from hell, would arouse them. The *quantity of spirits* was obtained from a quarter that will stand the most searching investigation; the *average cost* of the liquors was furnished by a friend in whose opinion on this subject we have the utmost confidence. The population of Kilmarnock in 1841 was 19,398, or say, in round numbers, 20,000. 'The prices,' says our correspondent, 'at which the liquors mentioned are sold to the publican will be nearly as follows:—

to a certainty, that the attacks of bowel complaints, which arise from intemperance at this season, will, from the present state of the atmosphere, resolve themselves into cholera.

It was our privilege to address the children on the temperance question, in one of the large school-rooms, on Wednesday and Thursday afternoons. The young people listened with great attention. The male teachers, Messrs David Dunn, Thomas Best, and Hugh Duncan, were most accommodating. Two of them are pledged teetotalers.

This magnificent Educational Institute, was established by Robert Owen, in the year 1816. There are three lofty rooms on the ground floor, and two spacious rooms on the second landing, each measuring about 96 feet by 40. The teachers meet the scholars in their respective apartments, in the morning from a quarter-past 7 till 9 o'clock, and from half-past 10 till half-past 1; in the afternoon from a quarter to 3 till a quarter-past 4,—the girls remaining an hour longer than the boys for sewing and knitting. The evening class meets from a quarter-past 7 till a quarter to 9. The following useful branches of education are taught:—Reading, writing, arithmetic, grammar, geography, and natural history, comprehending zoology and botany. There is a splendid botanical map in one of the rooms, which cost eighty guineas. Singing and dancing are also taught by a professional gentleman. The number of boys and girls in attendance at the day schools is about 240, ranging from 6 to 13 years of age. About 80 children, from 2 to 6 years of age, attend the infant school. The young people enter the works about 10 years of age, and continue for three years—spending one half of the time in the mill, and the other in the school. The elder day scholars pay one penny per week, in return for which they receive books, pens, ink, slates, and slate pencils. The adult evening school is free. In fact, the whole expense of this excellent Institution is defrayed by the benevolent proprietors.

We delivered two lectures in the old Independent Chapel—the Rev. P. Anderson, the esteemed president, occupied the chair. The attendance was encouraging; much better than we anticipated. The New Lanark Total Abstinence Society was instituted in 1838. We found Robert Mason, a member of the Society of Friends, and an old teetotaler,

with Daniel Sinclair, William Cowie, and a few others, anxious to do something to revive the cause in the village. The population is upwards of 1600.

On Wednesday evening we gave an address to a mere handful of people, in Lanark Town Hall. The society is defunct. Our friend Thomas Nelson, of the temperance coffee-house, Castle-gate, was the only abstainer who countenanced the meeting. The supporters of the drinking system, however, are doing a large business. They are upholding no fewer than 38 public-houses.

INTEMPERANCE AND CRIME.

We visited Lanark prison in company with Dr A. Fleming, the provost. This gentleman did everything in his power to render our visit useful and agreeable. In conversing with the 17 male and 4 female prisoners, we ascertained the old fact, that drunkenness is the great cause of crime.

Mr Duncan Lennie, the governor of Lanark prison, has been kind enough to furnish us with the number of committals for 1843. '107 prisoners,' says he, 'were committed to this prison during the last twelve months. Of these, 33 were charged with the crime of theft, and, to my knowledge, 22 were intoxicated when they committed the deed. No less than 43 were charged with assault and drunkenness, &c., 43 of whom were in drink when they committed the offences. My decided opinion is that intemperance is directly, or indirectly, the chief cause of crime in this district; and until some change is wrought upon the intemperate class it will be hopeless, I fear, to look for a decrease in crime.'

It is quite unnecessary to visit prisons or collect additional statistics for the purpose of establishing the oft-repeated proposition, that the drinking system is the great cause of crime in the United Kingdom. This has been demonstrated in the most satisfactory manner many years ago. It is, nevertheless, matter of astonishment that legislators, and others, who take an interest in prison discipline, should almost all turn a deaf ear to the claims of that movement which has for its object the removal of the very evil which is supplying our prisons and penal settlements with tens of thousands of hopeless victims. It is admitted by all parties that there is something radically wrong in our present

mode of prison discipline. The criminal list is annually increasing. In reference to Ireland, for example, Mr Herbert, M.P., stated in the House of Commons, on the 8th of March, 1849, that 'In 1847 there were no less than 12,883 persons crowded into gaols which were only intended to receive 5,655. In 1845 the commitments in Ireland amounted to 16,696, the convictions to 7,101; in 1846 the commitments increased to 18,490, and the convictions to 8,639; in 1847 the commitments rose to 31,209, and the convictions to 15,233. So that, in the three years, from 1845 to 1847, they were very nearly doubled, while the deaths increased from 81 in 1845, and 132 in 1846, to the awful number of *thirteen thousand and fifteen* in 1847. He feared that the report for 1848 would give a still more painful account.' This alarming increase is doubtless traceable, in some instances, to other causes than the use of intoxicating liquors; but the statistics we submitted respecting Cork and Dublin, in the *Review* for August, September, and October last, prove that intemperance is still the principal cause of crime in Ireland.

The people are bitterly complaining of expensive prison and police rates. The government seem completely at a standstill on the question of criminal jurisprudence. Lord Mahon observed in parliament on the 8th of March last, that 'he would show that Earl Grey, since his accession to office, had changed his views on the question of transportation not less than five times within 20 months. He had to deal with a most intricate and difficult subject.' Our colonists are justly protesting against being burdened and corrupted with the moral filth and scum of our cities and large towns. From the 1st of January, 1841, till the 31st of October, 1844, not less than 13,764 male convicts, and 2,492 females, total 16,256, were landed in Van Dieman's Land. 'To the eternal disgrace,' says Douglas Jerrold, 'of our country and name—the governors of a land of christian men, knowing by painful experience the difficulty of keeping down crime under their own eyes, and in the midst of a population that were on the whole industrious and virtuous—these governors, possessed of all the appliances that wealth, knowledge, and skill could furnish to correct all the evils and disorders of her social constitution, set to work to found a community on the

basis of crime; to poison, for aught they knew, for ever, at the very sources, the stream of life that might ultimately overspread the whole of the vast continent; comprising, possibly, countless myriads of men, women, and children, all bred up in the atmosphere of a moral leprosy. There is something sublime in the very extent of the iniquity! Amongst the crimes committed by nations, we shall have great reason to be thankful if this does not prove to be, beyond all comparison, the worst.'

If all this be true, what must be the responsibility of the people who support that drinking system, which led the felons to violate the laws of their country? Common sense, in reply says, moderate drinkers, adopt the simple principle of total abstinence, and British prisons and penal colonies will, 25 or 30 years hence, be almost tenantless.

PRESENTATION TO FATHER STIRLING.

On the evenings of 20th and 21st March, Mr Stirling visited Forres, and delivered two addresses in the Academy class-room, to numerous and very respectable audiences. At the second meeting, Mr Gill, chairman of the Northern Temperance Convention, after alluding, in appropriate terms, to Mr Stirling's energetic and long-continued advocacy of abstinence principles, presented him, in name of the convention, with a handsome silver watch, bearing a suitable inscription, together with silver chain and appendages. Mr Stirling acknowledged the testimonial in a lengthened and effective address, which induced a goodly number to enrol their names as members at the close of the proceedings. This well-merited gift was contributed to by nearly all the societies in the district; and was most cheerfully and cordially bestowed. It is our earnest desire, as we are certain it is that of our readers, that he may long be spared to wear this badge of honourable servitude, and to labour for still more valuable and enduring laurels.

An excellent meeting was held at Findhorn, on 22d March, which was attended by the Free Church minister, and other influential parties, some of whom signed the pledge at the close. For some time past the cause has assumed an exceedingly prosperous aspect in this part of the country. On the 24th, a respectably-attended social tea-party was

held in Mr Hamilton's newly-opened coffee-house, Pettie-street, Inverness.—Mr John Melvin, millwright, occupied the chair.

The next place visited was Corpach, where about 40 juveniles and 25 adults assembled in the parish school-room, on the 27th; but none could be induced to become abstainers.

At Fort-William, meetings were held on 29th and 30th March, and a third on Sabbath, 1st April. The devotional services at the last-named meeting were conducted by the Rev. Mr Clark, of Kilmalie, who is a personal abstainer, although not connected with an abstinence society. The Fort-William society has scarcely existed, even in name, for several years; but, since Mr Stirling's visit, measures have been taken to re-organise it.

On the 3d of April, Mr Stirling visited the island of Mull, and on the 4th and 5th addressed two excellent meetings in the parish school-room, Lochdenhead. There is a first-rate society in this place, managed by a number of very intelligent men. Mr S. reached Oban on 6th April, and on the evening of that day, he addressed a soiree, which was presided over by the Rev. Mr McKay, and attended by 200 persons. About 100 more who desired to be present, could not be accommodated for want of room. A very good meeting was held on the following night, and on Sabbath evening, at half-past six, the United Presbyterian Church was completely filled. The Rev. Mr McCrae conducted the devotional exercises, and the most marked attention was paid to Mr Stirling's address. On Monday, at noon, Mr S. addressed the children attending Mr Dodd's school, for an hour, and in the evening, he delivered a lecture to a large audience in the Independent Chapel, the Rev. Mr Campbell occupying the chair. Another large meeting was held in the Independent Chapel on Tuesday evening, and after Mr S. had spoken for two hours and a half, Mr Dodds presented him with an elegant copy of D'Aubigne's History of the Reformation, as a mark of respect for the efficient services rendered by him during his visit. The results of the meetings held in Oban have been highly satisfactory. A considerable number of new members have been obtained, and the members of committee possess the intelligence and energy which are necessary to insure

success. Two encouraging meetings were held at Easdale, a village about 16 miles from Oban, on the 11th and 12th. A teacher presided at the first, and a missionary at the second. Out of a population of 1200, there are about 100 abstainers, and only one licensed spirit dealer. At Lochgilphead, three meetings were held on 13th, 14th, and 15th April. The two first were rather thinly attended, but the Sabbath evening one turned out well, and a number of recruits were obtained. The population is 2000, and there are 30 public-houses. The temperance society formerly existing here prohibited its members from taking more than three glasses of wine at a funeral! Although supported by ministers and gentlemen, we need not wonder that it did not succeed.

MR GRUBB'S LECTURES.

On 15th March, Mr Grubb entered Arbroath; and before leaving it he delivered a course of five lectures. The meetings were presided over by the clergymen in whose churches they were held, viz.:—Rev. Messrs Allan, Sorley, and Gillies. The *Arbroath Review* says,—"The audiences were numerous and respectable, and increasing largely in number towards the close of the course—a sure sign that the talented lecturer was giving that satisfaction and doing that justice to the subject that his admirable abilities warranted the public to expect. His lectures were eloquent, argumentative, discriminating, and conclusive; while the infinite fund of humour of which he is possessed gave additional zest to the whole. His definition of the word "temperance," as used in the New Testament, was particularly able, and displayed great research. In the words of Mr Gillies, "he showed profound thought, and gave stern argument, varied illustration, and acute observation in support of his views," and acquitted himself both as a scholar and a gentleman. His lectures are fitted to do much good: they left no room for doubt or misapprehension on the subject."

At Brechin, a lecture was delivered in the mechanics' hall, to a very crowded audience, on 22d March. The *Brechin Review* states that "Mr Grubb continued for upwards of two hours, in a strain of surpassing eloquence, interspersed with appropriate and amusing anecdotes, to rivet the attention of his auditors to the subject; and the effect, we rejoice to

know, has resulted in the adherence of several scores of members to the principles advocated by the learned gentleman.'

Mr G. next proceeded to Stonehaven, where he delivered a lecture under the auspices of the Literary Society. 'In course of the lecture,' says a local paper, 'he gave a very interesting sketch of our physiological structure, illustrating its functions in a quaint, homely, but very striking manner, and so simple that it was perfectly intelligible to the most uninitiated person present. Altogether, the subject was treated in an able and philosophical manner, evidently showing that Mr Grubb is a lecturer of no ordinary description, and his talents peculiarly adapted to the sphere in which he moves; and never have we witnessed an audience listen with more marked attention, eager anticipation, or thrilling interest, than on this occasion.'

A series of five lectures was given at Aberdeen during the last week in March. The attendance was highly respectable, but not quite so large as the friends anticipated. When noticing the meetings, the *Banner* characterised Mr Grubb as 'one of the most able and successful advocates of the temperance cause.'

Large and effective meetings were held at Stuartfield and Peterhead, after which Mr G. proceeded to Wick, where he received a hearty reception from the friends of temperance. The *John O'Groat Journal* of 13th April states that some of the lectures had then been delivered, and assures its readers that 'they are well worthy of the talented lecturer's high character; and that those who are not availing themselves of his instructions, are denying themselves a gratification of which they do not know the amount.'

Temperance News.

SCOTLAND.

MONTROSE.

On Tuesday evening, 17th April, the Rev. Duncan Ogilvie, A.M., of Broughty Ferry, delivered an eloquent discourse on temperance in the Rev. Mr Hyslop's Chapel, to a numerous audience. The text chosen for illustration was 1 Tim. v. 23, 'Neither be partakers of other men's sins.'

PAISLEY.

The female total abstinence society held its annual meeting in Mr Goodlet's Temperance Hall, on the evening of Wednesday, 4th April—Mr George Caldwell, occupying the chair. Mr John McCurdie, secretary, read the annual report, which conveyed a cheering statement of the state and prospects of the society. Office-bearers for the ensuing year were then elected, after which a tea-party was held, at which appropriate speeches were given. A special meeting of the juvenile society was held on Wednesday evening, 11th April, which was numerously attended, and was addressed by two young gentlemen from Glasgow, and by two of the members.

REDUCTION OF SPIRIT LICENSES.

We observe from the newspapers that efforts are being made in different parts of the country to diminish the number of houses for the sale of intoxicating liquors.

At Edinburgh, the Rev. Dr Begg, and other parties, are taking up the subject; and a memorial regarding it has been forwarded to the magistrates by the Parochial Board. At a meeting of the Justices of the Peace for the Lower Ward of Renfrewshire, held at Greenock on 24th March, a series of resolutions was adopted, of which the following are the principal:—

'That without coming to any conclusion as to the precise number of licensed shops that should be allotted to each locality in the towns of Greenock and Port-Glasgow, the meeting resolve that a very considerable reduction of the present number be made, and that with this view the special attention of the licensing Justices be given to every individual application for a license, and to every future transfer of a license, and that all applicants be ordered to attend personally.'

'The meeting recommend that the provost and magistrates be respectfully requested to issue a circular to the spirit-dealers in the town of Greenock, directing their attention to the 143d section of the Local Police Act, 3d Victoria, cap. 27, intimating a determination to enforce the terms of the act prohibiting the sale of spirituous liquors 'on any part of any Sunday, or any other day set apart for public worship by lawful authority,' with the addition that the refusal to admit the police on Sunday, shall operate as a ground for refusing a license in future.'

'That on no account shall new applicants be licensed in Greenock and Port-Glasgow,

who intend to sell groceries or provisions along with spirits; and with regard to such as now exist, the meeting resolve to renew the licenses of such dealers only as will come under an obligation to give up their back shops and restrict themselves to sales across the counter.

'The meeting resolve to discourage as far as possible the licensing of tippling houses, which have a private or back entrance door.'

The Established Presbytery of Fordyce, met at Portsoy, on 4th April, and agreed to send a petition to Parliament, 'setting forth the evils arising from the multiplication of spirit licenses, and directing the attention of the legislature towards them, and praying it to devise a remedy.' At their meeting on Tuesday, 3d April, the Free Presbytery of Elgin adopted a memorial to the Justices of the Peace for the county, praying for a reduction in the number of public-houses and spirit-shops.

DRUNKENNESS AND PAUPERISM.

At the usual monthly meeting of the Edinburgh City Parochial Board, held on Friday, 6th April, the Chairman (ex-Bailie Gray) brought forward a motion of which he had given notice at the previous meeting, namely—'That as drunkenness is the principal cause of pauperism, this board shall petition the magistrates to reduce the number of public-houses within their jurisdiction.' He said that he did not think it necessary to say much in support of the motion, as it was one which he trusted would be readily agreed to. They were appointed the financial guardians of their fellow-citizens, and ought to employ all the means in their power to lighten their burdens. What was the cause of the increase of their poor's rates? It was not necessary to go far for the answer to this question. They must all agree with him in thinking that drunkenness was the principal cause. But he believed the inhabitants generally, and even some of the members of this board, did not know to what an enormous extent drunkenness prevailed, and what effect it had in increasing their poor's rates. They had now upon the paupers' roll about 2700, either in the house or receiving a weekly allowance as out-pensioners, and from careful observation he found that 2000 of that number were drunkards—(hear, hear,) and would not likely have been paupers but for that cause; so that at the lowest calculation the sober and industrious portion of the inhabitants of Edinburgh were taxed to the amount of £12,000 a year to keep up the drunkards. (Hear.) And this was not all; some time ago he requested Mr Matthieson, the inspector of children boarded out, to ascertain what number of these children were the offspring of drunken parents. At that time the total number under their charge was 450, and fully 200 of these

were a burden on this institution because of the drunken habits of their parents. This was an increase to their burdens of at least £1200 a year. Some might be disposed to ask what could the magistrates do? He answered that they could do a great deal. They had it in their power to fix the number of public-houses in any district or locality, and he knew they were anxious to be supported by their fellow-citizens in their desire to diminish the number. The justices of peace in the counties met on a day before the time fixed for the granting or renewing of licenses, and agreed as to the number of public-houses they would allow in each village or district. Of course it was not for the board to dictate to the magistrates, but they could humbly recommend that they reduce the number of dram-shops, convinced, as every one must be, that these were, in many districts of the city, far more numerous than the necessities of these districts required, and that it would generally be found that the number of drunkards bore a proportion to the number of public-houses in the locality in which they resided.

Mr Cotton seconded the motion.

Several members expressed their surprise at the statistics brought forward by the chairman, and declared their conviction that they would fail in their duty to their constituents if they did not strongly recommend the magistrates to diminish the number of public-houses. The motion was unanimously agreed to; and it was remitted to the chairman's committee to prepare a petition embodying the views of the board on this subject.—*Scottish Press*.

ENGLAND.

CONFERENCE AT MANCHESTER.

A Conference of Temperance Secretaries, convened by the British Association for the Promotion of Temperance, was held at Manchester, on Wednesday, and Thursday, 11th and 12th April. When the business commenced on Wednesday forenoon, there were seventy-three delegates present, representing sixty towns, in different parts of Lancashire, Yorkshire, and Cheshire. The first resolution passed, recommended that petitions be sent to both Houses of Parliament, for the repeal of the Beer Bill. A conversation then took place regarding the best means of conducting the temperance movement, in course of which many useful suggestions were made. One society (Stalybridge) allowed no person to be a member of committee who did not contribute 2s 6d annually. Mr David Morris suggested that a prize of £50 should be offered for an essay on the best mode of carrying on the temperance movement in large towns and villages. A series of resolutions was submitted to the Conference, recommending, among other measures, a regular system of visitation amongst the dissipated, and those

recently reclaimed—the holding of cottage and open-air meetings—increased individual exertion—the manifestation of a conciliatory spirit towards the religious public—the support of those newspapers which report temperance operations—the formation of bands of hope, or juvenile abstinence societies—the circulation and support of temperance literature—the promotion of the medical and anti-usage movements—and the formation of district and rural unions, as auxiliaries to the British Association. In connection with the Conference, a tea-party was held on Wednesday evening, which was attended by 250 persons.

CENTRAL TEMPERANCE ASSOCIATION.

This association having been lately deprived, by death, of G. S. Kendrick, Esq., its founder, president, and principal supporter, a meeting of delegates from the societies it embraced assembled at Coventry on 9th and 10th April, to make arrangements for its continuance and consolidation. Samuel Bowley, Esq., Gloucester, was called to the chair. The secretary submitted a report to the conference, which stated that the association was free of debt, that a number of influential friends had promised liberal annual subscriptions, and that fifty societies were connected with it. The following resolutions were adopted by the conference:—

‘That it is the judgment of this conference that the Central Temperance Association be continued, and shall consist of auxiliary societies, which shall adopt a pledge of entire abstinence from all intoxicating liquors, and which subscribe not less than forty shillings annually, the amount of which, if required, will be returned in gratuitous agency. And, also, of individual members who have taken a pledge, involving the same principle, and who subscribe not less than ten shillings annually to the funds of the Association.’

‘That the affairs of this Association be conducted by a president, vice-presidents, and a committee of seven persons, resident in some central town, three to form a quorum, to be elected at the annual meeting, which shall be held in Easter week.’

‘That the committee be requested, in case of any serious difficulty, to solicit the assistance of the vice-presidents, who are fully authorised to attend any meetings of the committee.’

It was then agreed that the committee for the present year be formed at

Coventry, that Samuel Bowley, Esq., be elected president, Joseph Cash, Esq., treasurer, and Mr Richard Wakelin, secretary. A public meeting and a tea-party were held at the termination of the proceedings, both of which were numerous attended.

Those of our Scotch friends who object to the money qualification for membership required by the League, will perceive that the English abstainers are even more stringent in that particular. The subject of finance very properly received a great deal of attention from the conference.

ISLE OF MAN PAPERS.

We regret to learn that the privilege of free postage has been withdrawn from the temperance periodicals published in the Isle of Man and the Channel Islands. The following papers will thus require to change their places of publication, or entirely cease to appear:—The *Cause of the People*, the *National Temperance Advocate*, the *Teetotal Times*, the *Temperance Messenger*, the *Vegetarian Advocate*, and the *Youth's Temperance Journal*.

IRELAND.

FATHER MATHEW.

The apostle of temperance was entertained at a tea-party, by the members of St. Patrick's Hall, Cork, on the evening of 18th March. Councillor Walsh occupied the chair, and proposed, as a sentiment, ‘Long life, health, and happiness to Father Mathew.’ The rev. gentleman responded in a lengthened address, in course of which he stated that his health was completely restored, and that he intended to pay his American friends a visit about the end of April. We understand that he succeeded, a short time since, to the Castle Lake distillery, a very valuable property, but sooner than have it employed in making whisky, he broke up the concern at a considerable loss to himself, letting part of it as a corn mill.

FOREIGN.

UNITED STATES.

The temperance societies of Alabama have lately been addressed by Colonel Lehmanowsky, a Pole, for 20 years a soldier in the armies of Napoleon, and now a clergyman. One of the southern papers says:—He participated in the sufferings of the French in the disastrous retreat from Moscow, in 1812, and of the 6,000 men who returned from Egypt, out of the 60,000 composing the invading army, he is the sole survivor. He rose before the audience, tall, vigorous, with the glow of health in his face, and said, ‘You see before you a man

seventy years old. I have fought in 200 battles, have fourteen wounds on my body, have lived thirty days on horse flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes to my feet, and with only a few rags for my clothing. In the deserts of Egypt, I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils and mouth filled with dust, and with a thirst so tormenting, that I tore open the veins of my arm, and sucked my own blood! Do you ask how could I survive all those horrors? I answer, that next to the kind providence of God, I owe my preservation, my health and vigour, to this fact, that *I never drank a drop of spirituous liquor in my life!*

CANADA.

The Thirteenth Annual Meeting of the Montreal Temperance Society was held on the evening of Friday, 2d Feb., and was attended by upwards of 1,000 persons. John Dougall, Esq., occupied the chair. The report referred to the weekly meetings which had been held during the greater part of the year, and to a series of meetings for the young, from both of which much good had resulted. About 84,000 tracts had been circulated; and the expenditure of the society had been about £550. The Hon. Malcolm Cameron, an influential member of the House of Assembly, moved the adoption of the report in an able speech, and the meeting was afterwards addressed by the Rev. William Taylor, Rev F. H. Marling, Rev. J. M'Leod, Rev. Mr Scott, Rev. Mr Girdwood, Rev. Mr Wilkes, Rev. Dr Cramp, and W. G. Mack, Esq., advocate. The alarm of fire was given to disperse the meeting; but the trick is now so well understood, like the cry of the wolf in the fable, that it passed off without effect, and the house continued crowded to the close. A number of large and effective temperance meetings have recently been held under the auspices of the Rechabite Tents of Montreal. Father Chiniquy continues to labour with unabated energy and success.

NOVA SCOTIA.

Mr R. G. Halls of Halifax has addressed a powerful appeal to the 'Sons of Temperance' in the province, in favour of a new scheme for raising funds for temperance purposes. The 'Sons' are a body somewhat similar in object, plan, and organisation, to the Rechabites in this country, what are here called *Tents* being there denominated *Divisions*. Mr Halls estimates the number connected with

the different Divisions at 3000, and calls upon them to pass a law requiring each member to contribute one penny per week to a general permanent fund, for employing efficient lecturers, and circulating tracts and periodicals. We trust that the appeal will be warmly responded to. The following extract breathes a spirit the cultivation of which has hitherto been too much neglected by temperance reformers, in all parts of the world, and which they would do well to cherish:—

Some of us were once bond-slaves of Intemperance, but Providence has mercifully raised us from the ruins of this fall, and *through the agency of temperance societies*, we are now, morally speaking at least, 'clothed and in our right minds.' That society which raised us—which saved us—now requires our help! Shall we keep back, and with niggardly hand refuse our meed of assistance when a single penny per week is all she requires from us? No! Gratitude calls loudly upon us to repay the debt we owe her! Let us do it with a cheerful heart, and *thank God that he has chosen us to so much honour*, as to be instruments in his hand of extirpating one of the greatest evils with which the sons of Adam were ever cursed!

BOMBAY.

The annual meeting of the Bombay teetotal society, was held in the officers' mess-room, town barracks, Bombay, on the evening of Monday, 8th January; the venerable Archdeacon Jeffreys occupying the chair. The report, which was read by Mr Andrew Dunlop, secretary, is a very satisfactory document, and shows that temperance is rapidly becoming more popular. Ten public meetings had been held during the year, at seven of which lectures were delivered—300 copies of the 'Bombay Temperance Advocate,' 32 copies of the 'South India Temperance Journal,' 10 copies of the 'Teetotal Times,' and 5 copies of the 'Scottish Temperance Review,' had been circulated monthly in course of the year, and 300 copies of the South Indian Temperance Almanac, with a large quantity of tracts and books, had also been put into circulation—about 20 standard temperance works had been added to the library, thus increasing the number to about 50 volumes—86 new signatures had been added to the pledge—and the expenditure of the society had been 781 rupees. After the report had been read, four appropriate resolutions were submitted to the meeting, which were moved and seconded by the Revs. O. French, D. C. Allan, J. M. Mitchell, and R. W. Hume; and by Messrs J. Broadhurst, W. Taylor, C. Christian, and H. Autone.

For the above information, we are indebted to the *Bombay Temperance Advocate* for February, 1849; and in another

part of the same paper, we find that the grog-shops have been reduced from between seven and eight hundred, to 472, and that they are kept by the following parties:—

Parsees, 196; Hindoos, 218; Christians, 56; Mahomedan, 1; Jew, 1; Total, 472.

The *Advocate* adds—‘What shall we say of the 56 christians (?) who are engaged in alluring their unwary countrymen into their dens of infamy, and then turning them out on the streets to exhibit in the eyes of the heathen, not only their utter disregard to the divine precepts of the gospel, but a total want of that decency and orderly behaviour which mark the outward demeanour of the native population? Why, those 56 degraded and degrading human beings bearing the christian name, together with the victims whom they brutalise and turn loose upon society, are more than sufficient to counteract the preaching of all the missionaries in Bombay.’

MADRAS.

The eleventh anniversary meeting of the South India Temperance Union, was held in Davidson's-street Chapel, Madras, on Friday evening, 26th January, 1849. The Rev. W. Porter, pastor of the church, presided, and the meeting was addressed by the following gentlemen:—Rev. M. Winslow, Rev. J. A. Regel, Rev. T. C. Page, and Mr E. Marsden. The report was read by Mr Hedger, the secretary, and was accepted by the meeting. 106 new members had been obtained during the year, which, being added to those formerly reported, made a total of 392.

The juvenile society formed in course of the year, numbered 82 members. The Union had published monthly the *South Indian Temperance Journal*, and the *Youth's Journal*, and had sold 3000 copies of the *Almanac* for 1849. A number of tracts, with 70 copies of Cruikshank's plates of ‘The Bottle,’ had also been circulated. The expenditure of the society during the year was 915 rupees.

BARBADOES.

During the past year, a missionary agent has been employed by the Total Abstinence Society of this place, whose duty is to go from house to house, distribute tracts, explain temperance, and exhort the people to adopt its principles. ‘The labours of this individual,’ say the committee, ‘have been blessed with great success. He had made, to the middle of the month of December, 1,874 visits, and conversed with 4,059 adults. Many of these parties had never attended our public meetings, and would, probably, have never given the subject any consideration but for the visit of the agent. More than 150 persons have signed the pledge at his recommendation, to the knowledge of the committee; but it is impossible

to say how many have been indirectly influenced by his advice.’

A few private soldiers of the 72d Regiment, impressed with the injury which the indulgence in intoxicating drinks has done, and is doing, to their comrades, have established a Total Abstinence Society in the Regiment. The first public meeting of the society was held in St Matthias' school-room, at Hastings, on Monday evening, 19th Feb. The attendance of soldiers was not so large as was expected, but some were present, together with several civilians from town and the neighbourhood. A soldier, named Gidings, delivered an earnest and affectionate appeal to his hearers.

RUSSIA.

R. D. Alexander, Esq., of Ipswich, lately received from Russia a document which gives an account of the establishment of the first temperance society in that country. The following extracts are taken from a translation which appeared in the *Bristol Herald* for February:—

‘On the second day of Christmas, after the morning service, ninety-six of us assembled at the Parsonage, and having explained our intentions of establishing a temperance society amongst us, we begged he would administer the pledge to us, never to take any intoxicating drinks, and to look after each other that every one kept his pledge. Our pastor commended our intentions, gave us his blessing to proceed in this work, and took down our names. At first some found it rather difficult to give up their old practice of drinking, but that soon wore off, and they all own that they are better in health since they took the pledge than they were before, as well as being much livelier.

‘Although this society has existed only a few years, its salutary effects are already felt. All those who have signed the pledge have more comfort at home—quarrels have ceased—peace reigns everywhere—works go on much better—what used formerly to be lavished in drink, is now kept: that is, health, and money, and time—there seems to be more time for household work. This substantial evidence of the good effect of our society induced eighty-three of those men to join us that formerly laughed at us, so that our society consists of one hundred and seventy-nine individuals, and with the blessing of God we shall increase in number.’

Glasgow:—Printed by SAMUEL DUNN, residing at No. 83, Taylor Street, parish of Inner High Church, and THOMAS DUNN, residing at No. 43, Gleebe Street, parish of Barony, at their Printing Office, No. 14, Prince's Square, Buchanan Street, parish of St George's; and published by the Proprietor, ROBERT RAE, residing at No. 1, Drummond Place, New City Road, parish of Barony, at the Office of the SCOTTISH TEMPERANCE LEAGUE, No. 30, St Enoch Square, parish of St Enoch's.

TUESDAY, 1st May, 1849.

THE SCOTTISH TEMPERANCE REVIEW.

JUNE, 1849.

SHOULD PARENTS TO ENCOURAGE THEIR CHILDREN TO BECOME MEMBERS OF JUVENILE ABSTINENCE SOCIETIES?

THIS is at present an important practical question. Juvenile abstinence societies are springing up throughout our country; and they are likely to go on increasing, till we have them in every town and village. What, then, are parents to do when their children wish to join these societies? Shall they give, or withhold their consent? Shall they encourage, or dissuade them? Those parents who are anxious to know what is present christian duty, in reference to this important matter, we invite carefully to consider the following statements, and to remember that not only their own comfort, but their children's present and future welfare, may depend on their deciding rightly.

Juvenile abstinence societies imply, *that amidst the present customs of our country, there is danger even to the young.* And this is fearfully true. It is dangerous to allow children to take even a little of anything that is intoxicating. There may at

VOL. IV.

first be an aversion to it. But this aversion soon gives way, and a liking, not so much, perhaps, for the mere article itself, as for the pleasurable excitement which it produces, is created. And this liking soon becomes a longing. And this longing, even by slight and distant indulgences, continues and strengthens. And thus thousands are ruined. A young lady, who died the drunkard's death, said,—‘I learned to love it while yet a child. I drank the drops left in the glasses, and, when unseen, would take a mouthful from the decanter.’ ‘When a child,’ said a young man, ‘my father was in the custom of taking me on his knee at dinner-time, and giving me one tea-spoonful out of his glass. By this means the taste of drink was acquired, under the influence of which I committed the crime for which I am about to suffer death.’

Juvenile abstinence societies proceed also on the principle,

that prevention is better than cure. And, considering that drunkenness prevails so greatly in our country—that the paths which lead to it are so numerous, and so full of danger—that the habit, when once formed, is so potent in its influence, and so difficult to be overcome—and that so many, *even of our youth*, are ensnared and ruined; is it not christian duty to employ every reasonable precaution in our power? ‘In a Sabbath school, consisting at a particular period of 100 scholars, the character of 65 was, in after years, fully known. 38 had become confirmed drunkards; 5 had been transported; and 1 had been the cause of his mother’s death in a public-house.’ These are startling facts; and to parents especially, speak trumpet-tongued their own application.

But you may think that there is no danger to your children, so long as they are at home, and under your own inspection. Supposing this were true, which it is not, we ask, may you not soon be taken away from them? or, if spared, are you not looking forward to the breaking up of your family, when some of them must leave the paternal roof, and encounter, far away from your eye and your aid, the temptations of the world? And have you no anxieties about that period? Have you no fears when you remember how many others have fallen, that some of your children may fall too? And if they should—if those so dear to you, and at present so promising, should do, as some that you know have done; oh, how heart-rending! You could

never bear it. It would soon bring you to your graves. The very thought of it is full of anguish. Well, the point which you have now to consider, and which, both for your own and your children’s sakes, we are anxious that you should decide rightly, is this—*Whether, in the circumstances supposed, would your children be safer, as trained and practised abstainers, or without this training and practice?*

They would be safer, we say, as trained and practised abstainers. And here are our reasons; and we invite all reasonable men to ponder them; and call on all upright men to carry them out practically, so far as they see reason in them:—

As trained and practised abstainers, *they go forth armed within and without.* As applied to the young especially, total abstinence is not a system of mere negation. It seeks not only to prevent evil, but to implant good; not merely to prohibit pleasures that are pernicious, but to put pleasures that are pure, and refining, and ennobling, in their room. In our societies, accordingly, in addition to instruction in abstinence principles, and counsels and cautions in reference to the dangers arising from the drinks and drinking usages of our country, there is a regular system of intellectual and moral training; and the whole is carried on in the spirit, and hallowed by the services of religion. Thus do we endeavour to discipline and fortify your children. And may we not hope that, by the divine blessing, these endeavours will not be altogether

in vain; and that they will go forth to the world internally stronger, and therefore safer, than those who have not been so disciplined?

But the practised abstainer goes forth, not only armed within, *but armed without*. At home, he had his little trials as an abstainer, and overcame them. And these little trials at home were preparing him for successfully encountering the greater trials that await him in the world; and he goes forth not only with the *prestige* of one that has already been a conqueror, but with his armour on—armour that has already done service, and brought him off triumphant. He goes forth to the world under a formal engagement not to taste anything that can intoxicate. *And this is his shield*. When asked to take any kind of intoxicating liquor, he has only to say that he is an abstainer; and if farther urged by those who may fancy his abstinence only a whim of the moment, he has only to mention his *engagement*; and this, with all honourable men, will be enough, and they will urge no more.

But let us suppose that he has fallen in with unprincipled companions, and that he is pressed, and taunted, and frowned upon, and almost ready to give way. He has a source of safety still. The shield with which he had warded off the assaults of his youthful associates at home, serves him still in this season of greatest peril: 'I cannot yield at once. Honour and honesty forbid it. My name is in the roll-book at home; and till that name is by my authority with-

drawn, *I must abstain, and he who says one word more insults me.*' And thus time is gained for reflection; and reflection brings up the instructions, and counsels, and warnings, of the happy juvenile meetings of his own happy native place; and along with these, probably, comes a rush of sweet and strengthening home feelings; and the struggle is ended; the battle is fought and won; and the perilled abstainer, thanking God, takes courage, and clings to his stronghold more firmly than ever.

You see, then, that such a youth has the advantage, not only over a non-abstainer, but also over one whose abstinence depends entirely on his own private resolution. Such an individual has no extraneous helps; and hence, if strong temptations are presented to him, and his resolution fail for the moment, he falls; and, alas, how many of our most promising youth have so fallen! How many proofs are we constantly receiving of the melancholy fact, that even the firmest private resolution to abstain is but a feeble defence against the onset of trained and practised seducers. Let your children, then, before they leave their happy homes, have all the training, and all the practice, and all the extraneous helps that can be afforded to them. They may *need* them all.

But we go farther, and say, that, as trained and practised abstainers, your children will not only be safer, *but that they are likely also to be more successful in the world*. Do you wish them to be healthy and happy, strong and steady; to have a sound mind

in a sound body, and thus to be in the likeliest way for getting on in the world? Then do all in your power to encourage them to be abstainers; for abstinence tends to secure these, and these tend to ensure success. Abstainers are generally healthier and happier—physically and mentally better than others. This has been the general experience—this the united, honest testimony of all that have fairly made the trial. Abstainers are not only healthier, but stronger—able to do more work, with less fatigue at the time, and less when it is over. We could mention many interesting cases in which this has been put to the test, and satisfactorily proved. Abstainers are not only stronger, but steadier—not only able to do more work, but to do it better; and doing more work, they have more wages; doing it better, they are likely to be preferred as workmen, as is really the case in some of our largest establishments. It was said not long ago to a large employer, ‘Why, you ought to pay your teetotal workmen more than you pay the others.’ ‘I do so,’ was the reply; ‘most of them work piece-work, and the teetotalers do half as much again as the others, and they generally do it better.’ But this is not all. Being steadier, they can be more safely depended on, and therefore, are more likely to be advanced to places of trust. Of two young men, equally prepared in other respects for a situation, requiring not only skill, but steadiness, the abstainer has the better chance of being preferred. Such cases have indeed actually occurred, and they are

likely to become more and more frequent. You see, then, that ours is not only the safe, but the *winning* side; and are you not anxious that on this side your children should be found?

But we advance one step farther, and say, *that, as abstainers, your children will also be more useful.* Saving what others waste, they will have more amply the means of doing good, and more time for doing it. And not only by their deeds, but by their example also will they be more useful—to their kindred, to their country, to their race more useful; for we must not conceal from you, that, while our present and primary object is the safety and welfare of your children, we aim at something beyond this—something even still nobler and more momentous.

Among the many evils that afflict and disgrace our country, there is one that has obtained a sad pre-eminence—drunkenness! This is the giant iniquity—this the colossal crime—this the monster evil! or, as Mr Guthrie calls it—‘The curse of our people, the shame of our country, and the blot of our churches.’ This great evil has been of long continuance in our country, and fearfully destructive; ruining, in the most awful sense of the word, thousands upon thousands! The men of the present age, far more than any that preceded them, have been warned of their own and their country’s danger, and summoned to unite, and go forth with heart and hand to destroy the great destroyer. But as yet they have disregarded the warning. They have slighted the

summons; and therefore we have been constrained to call out, and discipline, and equip our youthful hosts, in the hope that they will be what their fathers refuse to be, the saviours of their country. We seek (if with your help we can get all your children to join us) what we shall surely accomplish—we seek, through the total abstinence of the entire rising generation, to put away the drinking customs, and root up the drunkenness of our land; and is not this an end worthy of our united utmost efforts? We are anxious to make the youth of the present age, not only the saviours of their country, but a blessing to generations yet unborn; and what better, or nobler, or more honourable for them could you desire? Will you not, then, be our helpers in this great and good work, and do all you can to encourage your children to become abstainers? As such, they have much to gain, and nothing to lose. Many parents have blessed God, and bless him daily, that their children have become abstainers. We never heard of any that have regretted this.

It would be easy, had we space, to give many more reasons why you should encourage your children to join our juvenile abstinence societies. But we must be content for the present with the *three* which have been stated. As *abstainers*, *your children will be safer; likely to be more successful in the world; and more useful*. And how closely, in all these respects, are your interests bound up with theirs! Will not their safety be your happiness? Will not their suc-

cess be your advantage? And their usefulness your honour?

These, then, are our reasons for the affirmative side of the question which we have been discussing. Let those who take the negative side, try, if for that side, they can bring stronger and better reasons. If they cannot, then, what does reason say? Take our reasons; and with our reasons, adopt our principles and practice, and, as parents, do all in your power to encourage your children to become members of our juvenile abstinence societies.

But some of you have heard *objections* stated against our juvenile abstinence societies; and these, perhaps, may have been deterring you from encouraging your children, as you would have otherwise done. Let us, then, look at these objections, and see if there is any force in them.

It has been said, 'that what is called the pledge is a religious vow, or bond; and that, as children cannot be supposed to understand the solemn nature of such an act, to allow them to take the pledge is to ensnare them.' This is the great objection to our juvenile societies; and a great deal has been made of it. But it is great only in appearance. The danger is imaginary, not real. We do not regard what is called the pledge as a religious vow, or bond. We regard it simply as a resolution or promise; and all that we understand of solemnity or obligation in it is, that it be honestly made, and honestly kept. This is the plain meaning of the words as they stand in the laws of our society; and this is the explanation of

them which we uniformly give. But read, and judge for yourselves. Here is what is called the pledge, or, as we prefer calling it, the fundamental rule. '2. The members of this society shall consist of all, of both sexes, from the age of eight years and upwards, who subscribe and adhere to the following rule, viz.: I resolve to abstain from all intoxicating liquors, such as ale, porter, cider, wine, ardent spirits, and cordials, (except medicinally or sacramentally) and to discountenance all causes and practices of intemperance, and also to abstain from opium, tobacco, and snuff.' This, then, is what is termed the pledge; and it is all the pledge we have. But you see it is not even called a pledge; and the word pledge is not once used in any other of the society's laws. Can anything, then, we ask, be more simple or harmless? Those who can see either a snake or a snare in it, must have a power of vision far beyond that of ordinary mortals, and which, if not kept under proper restraint, may prove inconvenient both to themselves and their neighbours. What, then, comes of the grand objection? It turns out to be a grand fallacy.

But it is said, farther, 'You ask the children to put down their names; and does not that look very solemn-like? What do you mean by it?' We mean this, and nothing more; that as members of the society, they subscribe its laws; that this subscription is to us a proof of their membership; and a token, on their part, that so long as their names remain, they will honestly

act up to these laws, and abstain from all that is forbidden in them.

Again, it has been objected 'that eight years is too early a period for admission into the society—children of that age not being capable of understanding the subject.' This is a matter of opinion; and ours is, that it is not too early; and all our experience goes to strengthen the opinion. They do not, it is true, understand the subject fully; but they know, as many striking facts prove, as well as those who are double their age, what it is not to take what they are forbidden to take. And this, so far as practice is concerned, is the main thing. And it is our constant endeavour to make them better and better acquainted with the whole subject, so that enlightened principle and practice may combine to fortify them against temptation. And it should never be forgotten, as many interesting facts show, that the sooner they begin, the stronger and the safer they become.

But it has been said 'that we put abstinence in the room of religion.' This is a pure calumny, utter it who may. Let those who reckon it a truth, come to our meetings, and they will see how grievously they have been mistaken. They will find that in all our instructions' religion holds its own proper place, 'as the one thing needful,' and that we endeavour to do all in the name and for the glory of its great Author. We have quoted the second rule of the society, and here is the last: '8. While we feel bound to do everything in

our power to promote the objects of the society, we would, at the same time, remember our constant need of divine direction, and rest our hopes of success on his blessing, who alone can crown our humble efforts with the desired results.'

'But the gospel,' say other objectors, 'is the only effectual remedy for fallen man, and, therefore, that we ought to keep to the gospel, and preach the gospel.' So say we. But, then, the gospel is not only a system of doctrines, but a system of *means*; and abstinence, when times and circumstances require it, we regard as part of these means. Our times and circumstances, we think, require it; and, therefore, we inculcate abstinence as a part, and to us a very important part, of gospel means. And thus, instead of disparaging the gospel, we most fully honour it; instead of putting it aside, we most firmly adhere to it; instead of narrowing or mutilating the gospel, we apply it in its proper dimensions, in its noble amplitude, in its entire length and breadth.

But we must close. We have not said a tithe of what might be said; nor have we entered, at all, on anything like a formal argument in favour of total abstinence, though we regard all its main positions as capable of being fully maintained, and have never heard any objection to it that does not admit of a satisfactory refutation. But we ask you to review carefully what has been written, and to weigh it candidly as a whole; and, then, remembering the interests that are at stake—your own, and

your children's present, and, it may be, everlasting interests; pray God that he would enable you to decide rightly.

And, now, having reasoned with you as men, will you permit us, in concluding, to advise and beseech you as friends? We have marked, with deep anxiety, the fearful extent of juvenile temptation, and juvenile crime in our country. And how many fair prospects are thus constantly darkened! How many happy homes are turned into places of weeping! How many parents' hearts are broken! But here, for one at least of these great sources of danger, is an ark of safety. We bless God that in this time of peril it has been discovered. We bless God that it has proved a place of refuge so secure. We rejoice that so many of the youth of our country have already betaken themselves to it, and that so many christian parents have seen it to be their duty to give them all encouragement in their power; and now, as your honest, earnest friends, we advise and beseech you to go and do likewise. Taking this advice, you may be the instruments of immense good to your children; and you may live to see and enjoy the good, and it may be enjoyed long after you are in your graves. Refusing to take this advice, you may let go the best and only opportunity you may ever have of effectually fortifying your children against the prevailing temptation of their country. And how saddening will it be to you to see this, when it is too late to remedy it! How heart-rending will it be, to have

the conviction then forced upon you, that you have failed in an important part of christian duty, and when looking on the wreck of some loved one, you have daily to read your sin in your

punishment! But we are persuaded better things of you, though we thus speak. Consider, then, what we say; and the Lord give you understanding in all things.

THE SABBATH ALLIANCE.

HAVING pointed out the glaring inconsistency between the advocacy and the design of the Sabbath Alliance, and the consequent injustice and disrespect shown to that association which is engaged in overthrowing a system which, more than any other, violates the law of the Sabbath, and dishonours the divine Lawgiver, we would now submit a few reasons which ought to induce the members of the Sabbath Alliance to adopt the abstinence principle, and become active promoters of genuine sobriety:—

I. It is not only admissible, but required that the abstinence principle be adopted and carried out, that the principles of the Sabbath Alliance may be fully developed, and its object most completely realised. The grand design of the Sabbath Alliance is, the sanctification of one day in seven unto the Lord, by removing prejudices and practices at variance with the divine requirement. Railways are mentioned as the chief scene of effort; but it is neither expressed nor understood that these should form the only sphere of exertion. In the rules of the Sabbath Alliance several objects are named. The second is, 'To procure and circulate statistical information in reference to the prevalent forms of Sabbath desecration, and their

pernicious consequences;' and the fifth is, 'To make every effort for suppressing all Sabbath traffic, especially in strong drink.' If these objects had been fully and faithfully weighed, and carried out, instead of the very general and unsatisfactory statements at pages 8 and 9 of the Sabbath Alliance's 'First Annual Report,' we would have been furnished with the two following facts which cannot be disputed:—1st. That strong drink, in any of its forms, cannot be made without Sabbath labour; and, 2d. That of all forms of Sabbath desecration, the manufacture, sale, and consumpt of intoxicating drinks is the most extensive and appalling. The desecration of the Sabbath by means of railway travelling is the more modern; but not by any means so formidable and destructive as the drinking system. The novelty, facility, and speed of transit, make railways exceedingly attractive; and present a strong temptation to the masses to violate the 'Fourth Commandment.' We could wish that the drinking system had been no older than the invention and formation of railways; for, in that case, thousands and tens of thousands would have been kept from a drunkard's grave; while the evil consequences en-

tailed and exhibited, at the present moment, instead of being enshrined and defended by appetite, prejudice, and a supposed self-interest, would be clearly discerned, and vigorously opposed. Were the drinking system in the course of being introduced from France, or Germany, or Rome, all our philanthropic and benevolent associations would be aroused to action and to watchfulness. Synods and assemblies would meet and deliberate on the awful emergency. The pulpits of every denomination would proclaim an alarm, and schools and colleges would echo back the sound, that the sanctity of the Sabbath, and the moral and spiritual welfare of men, were endangered by the introduction of continental opinions and customs. But the drinking usages are old and time-honoured. With advancing age they have grown in favour with all classes of the community. Looking back upon their progress upon the minds and morals of the people, we see them rising out of the distant past, like the gurgling stream at the mountain's base, and widening and deepening as they advance, until we behold, as at this hour, a system sanctioned by law, and commended by antiquity and fashion, for the ruin of men for time and for eternity. Thousands live and fatten upon the substance, the reputation, and the happiness of their fellow-men. Who can calmly survey the two forms of Sabbath desecration, and find it difficult to say which is the more aggravated and appalling? And, if the matter is so plain, why should the one branch of

operation be attended to, and the other left undone? There are more men engaged and more money spent in the drinking than in the railway system upon the Lord's-day. The great proportion of those connected with Sabbath-drinking become intoxicated; whereas, those who travel by railways, or who wait upon those travelling, have comparatively few opportunities for becoming intoxicated, and are, therefore, in more favourable circumstances for reflecting on their conduct and position, and bringing these into comparison with the religious instructions of their youth. The members of the Sabbath Alliance, in carrying out their great object, must see it to be their duty to embrace and carry out the abstinence principle. Neither 'HOME DRUMMOND'S ACT,' nor any other act, will preserve the sanctity of the Sabbath from the desecration of intemperance, so long as the drinking usages are patronised and upheld by the professed followers of the immaculate Jesus. The shutting of shops, without the eradication of the appetite, will always prove a failure.

II. The adoption and advocacy of the abstinence principle by the Sabbath Alliance would be a prudent economy of time, energy, and money. These are gifts of God, and form part of our great stewardship. So jealously are they watched over, that on one occasion our Lord enjoined, 'Gather up the fragments that nothing be lost.' The author of this injunction enforced it by his practice. He let no opportunity slip that he might

do good to the bodies and the souls of men; and when ministering to temporal wants, he found an opportunity to speak of that kingdom which is peace and joy in the Holy Ghost. The Sabbath Alliance and the Abstinence Association are at one in regard to the evils of intemperance and the necessity for their removal. And seeing that these evils relate to time and eternity, there is no time to be lost in seeking their removal. But according to the present state of matters, much time, energy, and money are squandered, or not laid out to the best account. The agents of the Sabbath Alliance enter a town noted for its sympathy with Sunday trains, and they succeed in convincing a number of the evil of their ways, who at once refrain from Sabbath travelling, but all the while retain their sympathy with the drinking system. They continue to make, sell, and consume strong drink as before; and by and by some of them are seen uniting with the drunken who riot upon our streets on the Lord's-day. This state of things continues till the abstinence agent appears, who finds it hard work to deal with those who have been confirmed in the narrow views of the Sabbath Alliance; and while he may convince some, they are only a tithe of what might have been expected had the agents of the Sabbath Alliance stood forth on the broad principle of overthrowing every form of Sabbath desecration. Here is presented strong reasons for regret and pain. The time of the one class of agents was not fully occupied,

and the time of the other class could not be so well occupied as was desired, by the obstructions which previous exclusive advocacy had raised. The energies of the one were partially crowned with success, but that success is never out of danger until it is crowned with the success which is granted unto the other. In both movements, money is needed, and difficulty is felt in securing it; but who can say that the money obtained is most judiciously employed, so long as the Sabbath Alliance directs its attention to railways and overlooks the crying evils of intemperance—the removal of which is not too dearly bought in the adoption and advocacy of the abstinence principle on the part of all the members and agents of that association? If time, energy, and money are gifts of God, to be employed to the greatest advantage, a very strong reason is presented to the Sabbath Alliance to identify itself with those principles which are being carried out for the overthrow of the drinking system, and the eradication of an appetite and fashion the most awful and alarming.

III. The consistency and justice displayed in the adoption of the abstinence principle, would exalt and extend the moral influence of the Sabbath Alliance.

The respectability which is supposed to be connected with the drinking usages of society, is merely adventitious, and should be no barrier to a change of sentiment and conduct, on the part of the members of an association, having the following basis:—‘The basis of the Al-

liance is the divine authority and universal and perpetual obligation of the Sabbath, as declared at large in the word of God, and more formally and particularly in the fourth commandment of the moral law.' An association assuming so high ground should be able to discern the hollowness and hypocrisy of that respectability in which the drinking customs have so long been enshrined. The connection between the objects of the Sabbath Alliance and the Abstinence Association, is so clear and definite, that the most unreflecting cannot fail to apprehend it; and the heart becomes cold, whilst an assent is given to the general principle of the Sabbath Alliance, and no effort put forth for the removal of Sabbath desecration by means of intemperance. Every evil demands a remedy commensurate to its extent. The Sabbath Alliance is sound and consistent in denying the propriety and lawfulness of running any number of trains, however small, on the Lord's-day; and seeing that intemperance is an evil at all times, and under all circumstances, what principle of scripture or common sense prevents the Sabbath Alliance declaring that it is collectively and individually opposed to every form and degree of the drinking system, and prepared to do battle not against but along with those who are labouring for the universal sway of the principles of entire abstinence from all intoxicating drinks? Such a course might alienate a number from

the Sabbath Alliance of the character of Sir E. N. Buxton, M.P.; but it is the only true course, and that which will place the Sabbath question on its broad position before the public mind, and prove the most successful in securing the rights and privileges of the Sabbath for rest and religion unto men. If it be argued that the time has not come for the adoption of a course so thorough and uncompromising, it is enough to say, that to-day is ours, to-morrow belongs to no one; and if the principles of abstinence be that alone which, under the blessing of God, is to deliver our land from the galling yoke of intemperance, and its countless evils, every man is criminal and guilty who allows a moment to pass without doing something for the help of the Lord against the mighty. If the members of the Sabbath Alliance have any doubts, these should in the meantime be solved in favour of the drunkards, and so as to aid them in escaping from their awful meshes. And that these doubts may be speedily removed, it should be borne in mind that doubts darken the eyes of the understanding, alienate the affections, and deaden the energies; and while this state of things exists in regard to the subject in hand, the members and agents of the Sabbath Alliance will be discouraged of their fellow-men, and by that want of faith, earnestness, and importunity in prayer which are essential to success.

Illustrative Tale.

LOST HOPES.

By Mrs L. H. SIGOURNEY.

'This child, so lovely and so cherub-like,
Say, must he know remorse? must passion come,
Passion in all, or any of its shapes,
To cloud and sully what is now so pure?' ROGERS.

THE deep love that settles on an only child, is peculiar, and may be perilous. Spread over a wider surface, it respire freely, and inhales health; but, thus concentrated, becomes absorbing,—perhaps morbid, or idolatrous.

If the faults of its object pierce through the folds and mazes of blinding partiality, they cause paternal affection unutterable anguish. But more frequently they are perceived in part, or not at all. The desire that others should be equally blinded, or inspired with a similar admiration, sometimes becomes a demand, and ends in disappointment. Dread of losing its sole treasure, magnifies the slightest exposure, and sees in trivial indispositions, the symptoms of fatal disease.

How touchingly is the utter desolation of such affectionate hope depicted in the epitaph upon an only daughter, in Ashbourne Church, England, whose little effigy upon its marble mattress, mingling the restlessness of pain with the meek smile of patience, has drawn tears from many a traveller:—

'We trusted our all to this frail bark:—

And the wreck was total.

I was not in safety; neither had I rest; neither was I quiet:

Yet this trouble came!'

Still, to the excess or perversion of this heaven-implanted affection, there are beautiful exceptions, reflecting honour both on the self-denial of the parent, and the well-balanced nature of the child. Gentle, shrinking spirits there are, needing to be soothed and fortified by an unwavering, exclusive tenderness:—grateful, generous ones also, that do not abuse it. The indulgence that hardens others into selfishness, renders them more ami-

able, and disposed to show the same kindness with which they have themselves been nurtured. The deprivation of fraternal and sisterly intercourse often creates, in the earlier periods of life, a loneliness, which, acting like a perpetual discipline, leads to humility and piety. So that the position of an only child,—in itself a severe ordeal,—may either ripen superior excellence, or stifle its indications in selfishness, disappointment, and sorrow.

In a small and neatly-furnished parlour, might be seen a group of three persons,—the central one being a child, who occupied the hazardous situation which we have contemplated. Through his thick curls the mother's fingers often moved with delight, arranging them in the most becoming attitudes around the neck, or the well-formed forehead. The father, though what is called a matter-of-fact man, found a new and growing affection mingling with the cares of the day, and was never better pleased at returning from his business at night, than to be entertained with the smart sayings of his boy, which were treasured up for that purpose.

Still, these parents were more judicious in the training of their child than many in similar situations, and though very indulgent, it would appear that this indulgence had not been especially injurious. Frank Edwards was affectionate, and not disposed to take an undue advantage of kindness. He was cheerful in his attendance at school, and regular in returning home, where something to give him pleasure was sedulously prepared. He was generally satisfied to do what his parents desired, and this good conduct gave to his naturally handsome

features an agreeable expression; so that the neighbours remarked they had seldom seen an *only child* so obedient, and with such good manners.

Among those who took a deep interest in the boy was an unmarried uncle, from whom he was named. As he resided near, scarcely an evening passed without a visit from him. He interested himself in all that concerned Frank, and the most expensive gifts at birth-days, and New-Year, were always from his uncle. On holiday afternoons, when the weather was favourable, his uncle usually came, with his fine pair of ponies, on which they took equestrian exercise together. Such was the absorbing interest in his namesake, that the parents informed him of all their movements respecting him, and observed that he was always pleased to give advice respecting his education.

One of his favourite propositions was, that he should be sent away from home. This the parents steadily resisted; arguing, that their own schools bore so high a reputation, that many children from distant towns were sent to be recipients of their privileges.

'All this may be very true,' he replied; 'and yet he ought to go from home, to make him manly. He is brought up too much like a girl. Here, I see him putting his arm round his mother's neck, or sitting with his hand in hers, perfectly childish, you know. How can he ever be fit to bear his part among men, cosseted up in this way?'

These opinions being communicated to Frank, made him constrained in the presence of his uncle. He learned to repress the expression of his affectionate feelings, from fear of ridicule; and lest he should not be considered manly, by one whose good opinion he valued.

'My dear,' said Mr Edwards, one evening, 'my brother has made a distinct proposal, that Frank should be sent to a celebrated scholastic institution in a distant city, for two years, before he enters college; all the expenses of which he engages to defray.'

'I pray you not to listen to him. Our boy is doing well here. We cannot tell how it will be with him, when he is far away,—perhaps exposed to bad example.'

'I think as you do with regard to that. Besides I should be lost without him, when I come from the store, in the evening. But brother gives me no peace. If we do not cross him in this matter, he will be very likely to make Frank his heir. You know he is rich, and my possessions are very moderate. I think we ought to make a sacrifice of our feelings, for the sake of his future good.'

'There are other kinds of good, besides the gain of money, that I covet for our child,' said the mother, her eyes filling with tears; 'and losses, for which all the wealth in the world cannot pay.'

But she was not slow in perceiving that her husband had already consented to this arrangement,—and the brother entering soon after, confirmed it. She felt that longer opposition was fruitless, yet was still moved to say, with an unwonted warmth and emphasis,—

'My heart is full of misgivings. While my son is by this fireside, I know that he is not in bad company. When he is removed from my sight and influence, how can I know this? I have reason to think that he does not neglect his studies, and he is always happy with me.'

'That is the trouble, sister; you make him altogether too happy. Remember he is an only child,—everybody can see that. He has got to live in the world, as well as the rest of us. Yet what does he know of the world? Your husband is much away, occupied with his business, and it is almost a proverb, that boys brought up by women, are good for nothing.'

'Brother, if he is an only child, I think he has not been indulged to his hurt. Is not his home a safe one? Is not his school a good one? Is he not making respectable progress? Is he not in good habits? Can you give assurance that a change will not be for the worse? Do you know

certainly, that his principles will be strong to resist evil?'

The mother argued in vain. She was alternately argued with and soothed. All her objections were resolved into natural reluctance to resign the solace of her son's company; and as the father had consented, she was enforced to consent also.

Frank had arrived at an age when the desire of seeing new places, and making new acquaintances, was alluring. So he did not heighten the pain of his mother, by any unwillingness to depart. In the preparations for his wardrobe, and supply of books, which were on an unusually liberal scale, he took much interest, and could not avoid boasting a little to his old companions of his brilliant prospects.

But when his last trunk was locked, his spirits quailed. Seated between his father and mother, and expecting every moment the arrival of the stage-coach, the tears rushed so fast to his eyes, and he felt such a suffocating sensation in his throat, that he could scarcely heed their parting counsel.

At the sound of the wheels, stopping at the door, he would fain have thrown himself upon his mother's neck and wept. But his uncle, who was to accompany him, leaped from the vehicle, and came in. So he busied himself in arranging his parcels, and after shaking hands courageously with his parents, said, as he rushed from the house—

'Good bye!—good bye!—You shall hear from me as soon as I get there.'

He dared not look back, until the roof of his home and the trees that shaded it were entirely out of sight. For he knew that if he trusted himself with another glimpse, he should burst into tears,—and feared that his uncle would shame him by the appellation of '*Miss Fanny*,' before strangers.

In the large school that he entered, everything seemed new and strange. He found more trials of temper, and privations of comfort, than he had anticipated. He went with an inten-

tion to make himself distinguished by scholarship. But there were many older and more advanced than himself, and he did not exhibit the perseverance necessary, in such circumstances, to ensure success.

He also suffered from that sinking loneliness of heart which an indulged child feels, when first exiled from the sympathies of home. In the headaches, to which from childhood he had been occasionally subject, he sadly missed maternal nursing and tenderness. But he would not acknowledge home sickness, or complain of indisposition, lest it should not be manly; and having a good temper, became gradually a favourite with his new associates.

Everything went on well until his room-mate was changed, and a careless, immoral boy, placed in this intimate connection. At length it was proved that he had not the moral courage to say *no*, when tempted to evil,—and a sad change in his deportment became evident. He had not firmness enough to reprove his companion for what he knew to be wicked,—or steadfastly to resist what his conscience disapproved.

It was not long ere he began to waste his time, and neglect the appointed lessons. Fortified by bad example, he scorned the censure that followed, and learned to ridicule in secret the instructors whom he should have loved. Foolish and hurtful books engrossed and corrupted the minds of those thoughtless comrades,—and there they were, making themselves merry with what they should have shunned, while their distant relatives supposed them diligent in the acquisition of knowledge.

Months passed on, and the vacation approached. Every day was counted by the anxious mother. His room was put in perfect order, and some articles of furniture added, which it was thought would please him. His little library was arranged to make the best appearance, and his minerals newly labelled, and placed in their respective compartments. Some of his toys she removed to her-

own cabinet, for she said, 'They will be too childish for him now;—but I love to keep them, for they remind me of him, when he just began to walk and to speak, and was always so happy.' His favourite articles of food were not forgotten; and as the time of his arrival drew near, she busied herself in their preparation, with that delight in which only the fond maternal heart can partake.

When the loved one came, his uncle exclaimed with exultation—'How improved—how manly!' He had, indeed, gained much in stature, and promised to possess a graceful, well-proportioned form. But those who scrutinised his countenance and manner, might be led to doubt whether every change had been for the better, or whether the added manliness might not have been purchased at too great a cost. Simple gratifications no longer contented him. He seemed to require for himself a lavish expenditure. He ceased to ask pleasantly for the things that he desired, or to express gratitude for them; but said churlishly through his shut teeth, with half-averted face,—

'I want this, or that. Other boys have all they wish. I see no reason why I should not.'

His mother was still more alarmed at the habits of reserve and concealment which he had contracted. Formerly, he was accustomed to impart freely to her all that concerned him. Now, she could not but feel that she was shut out from his confidence, and fear that her influence over him was irrecoverably lost.

Still, she remitted no effort or device, in which the maternal heart is so fruitful, to reinstate herself in his affections. Sometimes she was flattered by a brightening hope; then he started aside, like a deceitful bow. His first vacation was in these respects a model of those that followed;—and the two last years at school passed away, with little intellectual gain, and great moral loss.

At his entrance into college he was exposed to greater temptations, and still less inclined to repel them. Let

no parent flatter himself, that it will be well with a son thus situated, unless he possesses firm principles, and is willing diligently to labour in the acquisition of knowledge. Good talents, and good temper alone, will not save him. The first, without industry, are unfruitful; and the sunshine of the latter may be clouded by immediate self-reproach.

We will not follow Frank Edwards through the haunts of folly and intemperance, where his ruin was consummated. His letters to his affectionate parents were few, and brief. Those to his uncle were more frequent, because on him the supply of his purse depended. That gentleman was heard to say, with a smile of somewhat indefinite character, that 'truly he spent money like a man.' It was supposed, however, that in the course of a year or two, he might have become dissatisfied with the manly expenses of his nephew, as he ceased to boast of this proof of his virility.

Though Frank was ignobly contented with the lowest grade in scholarship, he had still a latent ambition to be distinguished some way or other. So he was fond of speaking of his 'rich, old-bachelor uncle,' and saying that, without doubt, he should be his heir. His mad expenditure was praised as liberality; and he called a fine, noble-hearted fellow, by the gay companions who walked with him in the way to destruction.

Early in the third year of his collegiate course, he came home in ill health. He found fault with the laws of the institution, and ridiculed its officers. He said it was impossible to gain a good education there, if one applied himself ever so closely to his studies. In short, he blamed every person but himself. He had left college in disgrace, and debt, with neither the disposition nor ability to return. His uncle, who had certainly great reason to be offended, told him, that he need have no further expectations from him; for unless the whole course of his life was changed, he should choose some more worthy re-

ipient of his bounty, and find some heir to his estate, who would not dishonour his name.

The sad, and mortified father, took the youth to his own counting-house. He enforced on him the necessity of doing something for his support. But he had no habits of application, and despised the routine of business, and the confinement that it imposed. His red, and bloated face revealed, but too truly, the vice to which he was enslaved. As he passed in the street, he was pointed out as the ruined young man.

Alas! for the poor mother. Long did she labour to hide the fearful truth from her own heart. Her love, ingenious in its excuses, strove to palliate his conduct in the view of others, hoping that he might yet retrieve his reputation. Patiently, and with woman's tact, she waited for glimpses of good feeling,—for moments of reflection, to give force to her tender appeals,—her earnest remonstrances. But her husband said to her,—

‘It is in vain that we would blind ourselves to what is known to all the people. Our son is a sot! I have tried with and for him every means

of reformation. But they are all like water spilt upon the ground, which no man gathereth up again.’

That disgusting vice which breaks down grace of form, and beauty of countenance, and debases intellect to a level with the brute creation, has seldom been more painfully displayed than in the case of this miserable youth. The pleasant chamber, so carefully decorated by maternal taste, the very pictures on whose walls seemed to look reproachfully at him,—where his happy boyhood had dreamed away nights of innocence, and woke to the exuberance of health and joy,—was now the scene of his frequent sickness, senseless laughter, or awful imprecations.

But his career was short, and his sudden death horrible. Those who most loved him, were unable to witness it. With eyeballs startling from their sockets, he raved of hideous monsters, and fiery shapes that surrounded him. One furious struggle,—one unearthly shriek of wild and weak contention,—and in the agonies of *delirium tremens*, died this miserable victim of intemperance, ere time had impaired his vigour, or ripened the blossom of his manly prime.

Selection.

DEPENDENCE OF LIFE UPON WATER.

BY WILLIAM B. CARPENTER, M.D., F.R.S., F.G.S.

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(Continued from page 220.)

If a continual supply of liquid be as requisite for the maintenance of life as it has been shown to be in the preceding paper, the question arises, What kind of liquid is the most beneficial, or may a mixture of different liquids be employed with advantage? This question we propose now to discuss. It is one of vast importance; because upon its determination rests the propriety or impropriety of the habits of a large proportion of the population, both rich and poor, of this

and almost every other civilised country, whose accustomed beverage includes a liquid, alcohol, the properties of which are altogether different from those of water, and are such, that it must do positive harm if it does not do good.

It has been already pointed out that a large quantity of liquid exists in the organised textures of living beings, and that the proportion is greater the more active are the functions of those textures. This liquid

is invariably water. If we dry a seaweed or a mushroom, a moss, or a fern, a grass or a rose-tree,—any kind whatever of vegetable fabric,—we drive off nothing but water and volatile oil, leaving the solid matters behind. True it is that alcohol is obtained from vegetable substances;—that beer is brewed and gin distilled from the sugar yielded by malted barley, rum from the sugar of the sugar-cane, and brandy from that of grapes and other fruits. But the alcohol could not be *directly* obtained from these sources; for it does not exist in them. The nearest approach to it which they present is sugar; which substance is prepared in the plant for the nourishment of growing parts. It is only by a process of decomposition or decay (for this is the real nature of fermentation), such as never takes place in the growing plant, that this solid substance is converted into the liquid alcohol. A further change of the *same nature* would change it into vinegar; and the putrefactive fermentation which corrupts this, is nothing else than the last stage of the process. If either of these changes were to occur in the sweet juices of the living vegetable, it would speedily be fatal; for alcohol acts as a decided poison to the plant, even when considerably diluted with water. No other liquid than water can afford that which is necessary for the seed to germinate, for the leaves to unfold, for the branches and roots to shoot forth, for the flowers to expand, and for the fruit to swell. It is water that is taken in by the roots, holding dissolved in it certain of the mineral substances of the soil; it is water which forms all the liquid portion of the sap that rises in the stem and branches to be perfected by the agency of the leaves. It is water which unites with the carbon derived from the atmosphere to form the various compounds that contribute to the extension of the fabric of the tree, or that are stored up in its cavities. And even when other liquids are produced within the vegetable,—such as the fixed oils (rape, linseed, walnut,

&c.),—or the volatile oils or essences (otto of roses, essence of lemon, oil of cinnamon, &c.),—these owe their existence to water, being formed by the combination of its elements with carbon through the agency of the green cells of the leaves.

It may be further remarked that the activity of all the processes of vegetation corresponds with the amount of fluid exhaled from the leaves, by the functions resembling the perspiration of animals. If a plant, perspiring actively under the influence of a bright warm sunshine, be carried into a dark room, the exhalation of liquid ceases; but the absorption by the roots ceases also (or at least is very much diminished) until the light and warmth is restored, and the loss of liquid by the leaves recommences. The larger the quantity of water which thus passes through a plant, the more solid matter does it gain; since although the amount dissolved in it be exceedingly minute, it is enough to be of consequence to the plant, which thus extracts for itself in a short time that which is yielded by many times its own bulk of liquid. As long as the plant is freely supplied with water, it may continue to exhale to any extent without injury. It is only when the quantity exhaled exceeds the supply which the plant can gain by absorption, and the proper quantity of water in its tissues is thereby diminished, that the loss of fluid from the leaves is really weakening and injurious.

Now, with regard to animals, precisely the same holds good. Whatever animal tissue we deprive of its liquid by drying—whether the soft mass of a jelly-fish or the hard shell of a crab,—the soft nerves and muscles of a human body, or its hard bones and teeth,—we drive off nothing but *water*. It is through this liquid alone that all the active functions of animal life are carried on. It is water alone that can act as the solvent for the various articles of food which are taken into the stomach; the gastric juice itself being nothing else than water, with a small quantity of animal

matter and a little acid, which form, with the albumen, &c., of the food, new compounds, that are capable of being dissolved in that liquid. It is water which forms all the fluid portion of the blood, that vital current which permeates the minutest textures of the body, and conveys to each the appropriate materials for its growth and activity. It is water which, when mingled in various proportions with the solid matter of the various textures, gives to them the consistency which they severally require. And it is water which takes up the products of their decay, and conveys them, by a most complicated and wonderful system of sewerage, altogether out of the system. No other liquid naturally exists in the animal body, save the oily matter of fat, which is derived from the plant, and which is stored up chiefly to serve as respiration food.

It might be inferred, then, that water, in addition to properly-selected articles of solid food, would constitute all that the wants of the system can ordinarily require. And there is abundant evidence that the most vigorous health may be maintained, even under very trying circumstances, without any other beverage. This is demonstrated, not merely by the experience of individuals amongst civilised communities, who have purposely abstained from every other kind of drink; but by the condition of whole nations previously to their acquaintance with fermented liquors. Where, for example, shall we now meet with greater power of endurance than was displayed by the North American Indians, before their race became deteriorated by the introduction of European vices? The question cannot be decided by the amount of strength which can be put forth at a single effort. It may be freely admitted that when the body is exhausted by fatigue, an alcoholic stimulus may impart a temporary strength, which shall enable the next effort to be successful in doing that which could not have been accomplished without it. But there is

strong reason to believe that the power of *sustained* exertion is thereby impaired; and that those who habitually have recourse to this stimulus are really doing themselves a great deal more harm than good. In like manner it may be admitted that many of those mental productions, which are most strongly marked by the inspiration of genius, have been thrown off under the stimulating influence of alcohol. But it does not at all follow that the individual who produced them, or the world at large, have benefited thereby; for all experience shows that steady and prolonged mental labour is better borne the more completely all stimulants are avoided; and in every case (I believe) in which genius has depended for its power of exertion upon alcoholic excitement, it has been short-lived,—so that though it may shine with a soberer lustre without such aid, the light is steadier and not so early quenched.

In considering the effects of various beverages upon the system, we may altogether leave out of view those which owe their peculiar qualities to the solid nutritious matter they contain,—such as milk, broth, &c.—since these should be ranked merely as food reduced to a liquid form by being diffused through water. And in regard to tea, coffee, and cocoa, a few words will suffice; since, unless they are taken in undue strength, or in excessive quantity, they have no powerful effects upon the system. It is a very remarkable fact, that when the peculiar extracts of these three substances drawn out by boiling water are reduced to their simplest and purest forms,—in which state they are known to chemists, as theine, caffeine, and theobromine,—they are found to have very nearly the same composition. And the active principle of maté, or South American tea, is believed to be of the same nature. Thus it appears, that in various parts of the world, mankind have discovered plants of very different characters, which contain a substance that has a pleasant influence upon the system, and which they employ in nearly

the same manner,—the use of tea having come to us from China, of coffee from Arabia, and of cocoa from Mexico. The last of the three contains a considerable quantity of oily matter, which renders it for those with whom it agrees, an article of diet of great value in supplying combustible material. It is difficult to understand on what the peculiar refreshing power of these beverages depends. They cannot be said to have a stimulating influence, unless they are taken in undue strength and quantity; for it is not found that the habitual use of them, (as in the case of alcohol) deadens their influence, no increase in the amount taken being required for the continued production of the same effect. The peculiar chemical principles they contain are not adapted to nourish any of the tissues of the body, and the mode of their action upon it is at present quite unknown. We may regard them, when employed in moderation, as—to say the least—*innocent* beverages; the grateful flavour of which renders them agreeable, whilst their warmth is frequently very useful in helping to keep up the temperature of the body. But there can be no doubt that, when employed in excess, tea and coffee have a *stimulating* influence upon the nervous system; increasing its activity for a time, and thus enabling the midnight student to prosecute his labours when he ought to be reposeing; but, like other stimulants of the same nature, leaving a subsequent exhaustion from which it requires a long period of rest to recover. The oily matter contained in cocoa causes it to disagree with some persons of 'bilious' temperament; and in general this beverage is better adapted to those who are exposed to cold, and who require a considerable supply of combustion-food, than to those who habitually live in a warm atmosphere.

In considering, in the next place, the effects of the various beverages of which alcohol forms the principal ingredient,—such as distilled spirits, wine, beer, cyder, &c.,—we may leave out of view the amount of solid, nu-

tritious matter which is dissolved in them; for this is so extremely small, as not to be worth consideration. The greatest quantity exists in malt liquors; but a gallon of the most potent of these contains far less albuminous matter (or tissue food) than a penny roll; so that they cannot be at all compared in this respect to milk, soup, &c. The influence which these beverages exert upon the system is attributable, therefore, almost solely to the alcohol they contain; and we shall now inquire into the mode in which this liquid operates on the body.

In the first place, then, it may be stated, as an unquestionable fact, that alcohol cannot be converted into muscular tissue or flesh. Alcohol—like sugar, starch, &c.—consists of the *three* elements, oxygen, hydrogen, and carbon, alone: and we have no reason whatever to believe that any of these substances can be united with nitrogen in the animal body so as to become tissue-food: this being furnished, as we have seen, either by the flesh of other animals, or by substances having exactly the same composition which are prepared by the agency of plants. Now the muscular force which man (or any other animal) is capable of exerting, depends upon two conditions—the size and vigour of the muscle, and the strength of the influence sent into it from the nerve. We are all conscious of greatly increased power in making an effort when we are confident of success: whilst a doubt serves to unnerve us. We see the extraordinary force which even a weak female is able to put forth under the excitement of maniacal rage, of self-defence, or of desire to protect her helpless offspring; whilst, on the other hand, we see the finely-developed muscular system of the most athletic man become altogether powerless by some injury to the nervous system, which prevents it from calling the muscles into play. The degree of force which can be brought forth *for a short time* seems to depend chiefly upon the amount of nervous energy which can be called up. But the power of *continued exertion* de-

pend in great part upon the due nutrition of the muscular system. Every movement that we make (as we have remarked on several occasions) involves the death and decay of a certain amount of muscular tissue: and if this be not replaced by a new growth, the muscle gradually loses strength, so that no exertion of nervous power can in the end call forth a vigorous action. For this new growth, *rest* and *material* are required; and alcohol can supply neither of these. If, under its influence, the exertion be prolonged for a time, then a greater quantity of muscular substance is destroyed, and a longer rest and a larger supply of material become necessary for its replacement. Hence the supposition of the influence of alcohol in *sustaining* the muscular strength is altogether unconfirmed by scientific inquiry: we shall presently see whether it is borne out by experience, when its results are carefully tested.

In regard to the uses of alcohol in sustaining the nervous power, we have perhaps scarcely a right to speak with the same confidence on physiological grounds, since the nervous tissue is principally composed of a fatty substance that consists of oxygen, hydrogen and carbon, alone: and may, therefore, *possibly* derive nourishment from alcohol. But, as we have already remarked, alcohol is a product of incipient decomposition or decay: and it is therefore highly improbable that it serves as the material for the most active and important part of the whole animal mechanism. We know, too, that the nervous tissue may be fully and adequately nourished, and its waste made good, upon other substances which more nearly agree with it in composition; so that alcohol cannot be requisite for this purpose, and cannot be substituted with advantage for solid food. But alcohol, in moderate quantities, generally exerts a peculiar *stimulating* influence upon the nervous system, which increases its activity for a time; producing a more rapid and brilliant flow of thought, or a greater power of

calling forth the muscular energy. But this condition cannot be long maintained. It is altogether forced and unnatural; and it is invariably followed by a depression or temporary diminution in the power of mental and bodily exertion, which is the more prolonged and severe in proportion to the previous excitement. That such must be the case it is easy to comprehend when we bear in mind that every exercise of nervous power, like that of muscular force, involves the death and decay of a certain amount of the tissue by which it is put forth. Every one is familiar with the feeling of bodily and of mental fatigue; the former results from the state of the muscular system, the latter from that of the nervous: and each indicates the necessity of rest, during which renovation may take place. If, then, the degree of nervous activity be increased for a time under the influence of a stimulus, or its duration be prolonged by such assistance, the amount of nervous tissue that will undergo destruction will be augmented accordingly; and until this has been completely restored, the system cannot recover its wonted powers.

The action of alcoholic or other stimulants may be compared to the influence of the spur upon the horse. The racer is excited by it to put forth his utmost speed, and the jaded roadster is goaded to a temporary improvement of his pace. But the spur *gives* no strength. It merely excites the animal to put forth all that it can possibly exert. And the greater the exertion made under its excitement, the greater is the subsequent fatigue, and the longer the period of repose needed for the renovation of the worn and wasted machinery and the consequent recovery of its pristine vigour. Such extraordinary efforts cannot be frequently repeated without deranging the whole order and harmony of the nutritive operations, the perfection of which can only be maintained by the avoidance of excess in every kind of exertion. That in producing such effects alcohol acts, like the spur,

as a *stimulus*, and not like solid food, as the *material* for the support of the strength, appears from the well-known fact, that, where habitually employed, the quantity taken must be increased from time to time in order to produce the same effects. It is this which constitutes the peculiar distinction between these two agents. Of the *food* which nourishes the body, restores that which has decayed, and thus sustains its powers, the same amount serves at one time as at another,—the circumstances being the same. We require more food when we have made more exertion ; but we do not require more because we are accustomed to take it daily. Of any *stimulus*, on the other hand, on which we are dependent for our power of exertion, we require a larger quantity the more frequently we have recourse to it. The country labourer, who begins with his half pint of beer at dinner and supper, finds, after a time, that it has no longer its wonted effect, and is tempted to increase it ; and the London artisan, who has his gin or porter brought to him two or three times a day whilst at his work, seldom continues long on the allowance with which he commenced, but gradually increases it, until a large proportion of his earnings are thus wasted. So the more wealthy wine-drinker, who makes a practice of drinking three or four glasses after dinner, seldom stops short at this quantity (unless restrained by motives of prudence or economy), but increases it glass by glass, until his allowance is to be reckoned not by glasses, but by bottles. The state of depression which is produced by this excess leads to the increase of the craving ; and fearful is the number of those who commenced with the idea that a small quantity of some alcoholic liquor would keep up their strength, and who fully intended to restrict themselves to it, (ignorant as they were that they *must* increase it, if they would look for the same effects from its continued use), but who have been led on, step by step, to confirmed and almost unredeemable drunkenness.

There is one more physiological inquiry to which it is necessary to advert, in regard to the effects of alcohol upon the animal body—namely, whether it is not useful as a heat-producing material, enabling us the better to resist the influence of severe cold. At first sight we might imagine that such would be likely to be the case ; for since alcohol is so readily combustible *out* of the body, it might be supposed to be easily burned off *within* it. Experiments upon the respiratory process after taking alcohol, however, give a very different result ; for it is certain that when this fluid is received into the blood, the combustion process goes on less actively, instead of more energetically ; the amount of carbonic acid exhaled being decidedly diminished. The fact appears to be, that so long as the alcohol is present, and is itself undergoing combustion by union with the oxygen of the air, it impedes the changes which ought to be taking place in other substances ; just as the decomposition of animal bodies is in great degree prevented by immersing them in spirits. After the alcohol has been all burned off, the quantity of carbonic acid exhaled undergoes a large increase, rising for a time above the average—a proof that matter had accumulated in the blood, which ought to have been got rid of by the process of respiration. We know that the most extreme cold is sustained by the Esquimaux and other inhabitants of the frigid zone, without the assistance of alcohol ; the large quantity of oily matter in their food being a much more effectual heat-producing material. And the testimony of many Europeans, who have tried the abstinence system under similar circumstances, shows the decided inferiority of alcohol to other articles of combustion-food in every respect, save the temporary feeling of warmth which it gives to the mouth, throat, and stomach ; and this feeling is very deceptive, for it does not last long, nor does it extend to the limbs. It is only when the body has been drained of its whole store of combus-

tible material, by some exhausting disease, and when the stomach cannot digest solid food of any kind, that alcohol can be really preferable to other substances as fuel for maintaining the heat of the body, on account of the readiness with which it is taken into the circulation through the blood-vessels distributed on the walls of the stomach.

We find, then, that the ordinary notions,—that the habitual use of alcohol sustains the muscular strength,—that it keeps up the nervous energy,—and that it helps to maintain the heat of the body,—are all of them unsupported by physiological science. There are two other grounds on which it is sometimes justified, to which it is requisite that reference should be made. It has been imagined that when exertion is called for in a high temperature, the aid of alcohol is especially necessary to support the system under its excessive loss by perspiration. Now it is a complete fallacy to suppose that copious perspiration in itself really weakens the system. It is nothing more than the exhalation of an increased quantity of watery fluid; and this drain is to be made good, in the animal as in the plant, by the absorption of an additional supply into the system. There cannot be a greater absurdity than to imagine that, because water is drawn off from the blood through the pores of the skin, alcohol must be taken into the stomach to replace it. The fact seems to be, that the peculiar fatigue resulting from muscular exertion in a high temperature is set down as a consequence of the excessive perspiration: and thus the temporary increase of power which is derived from the use of alcoholic stimulus is supposed to result from the repair of this loss. But the fact is, that perspiration, however abundant, has in itself no weakening effect; as is proved by the fact, that if persons exposed to a very high temperature make no bodily exertion, they feel no loss except such as is restored by copious draughts of water. This system, indeed, has frequently a remarkably

invigorating effect. All travellers who have tried the Russian baths, speak of the feelings of renovation which the copious perspiration, and the subsequent plunge into cold water, produce in the wearied frame. And those who have given a fair trial to the hydropathic treatment, in appropriate cases, are unanimous in the same testimony. I have myself known cases in which delicate females remained for half an hour or more in a room heated by a stove to a temperature of from 140 to 170 deg., until their wrappings were saturated by copious perspiration, the material for which was supplied by the water which they drank from time to time; the cold plunge which immediately succeeded having an invigorating influence which was often quite extraordinary, and the whole treatment having quite the opposite of an exhausting effect. It is only when muscular exertion is called for in a high temperature, that exhaustion follows; and this is not a result of the loss of fluid by perspiration, but of other causes. We feel the same exhaustion when we are called upon to make exertion on a damp day, in which the fluid exhaled from the skin is not carried off from the surface, but accumulates upon it in drops, though there may be no great increase in its amount; and precisely the same feeling has arisen from the foolish attempt to wear waterproof garments made after the fashion of ordinary clothes, so as not merely to keep out the rain, but to keep in the perspiration. Let it be remembered that the exhalation of fluid from the skin is in every respect a salutary process; that it is the great means by which the temperature of the body is kept down to its proper standard; that the small quantity of solid matter which the perspiration contains is not increased by the increase in its fluid portion, so that, however copious it may be, it cannot draw from the body any of its solid constituents; and that all which is lost by perspiration may be repaired by water, and that alcohol cannot restore it. With regard to the co-

pious perspirations which are often seen in disease, it will be enough to say that they are frequently of the most salutary character, assisting to remove from the blood some noxious matter, which is the cause of the malady; and that where they are connected with a very exhausted state of the system, they are by no means to be regarded as the *cause* of the exhaustion, but rather as the *sign* of it.

The other notion to which we must refer is this,—that the habitual use of a small quantity of alcohol gives important aid in the digestion of the food. Here, again, the temporary benefit which is unquestionably derived in many instances from the practice, is apt to blind us to its remoter consequences. The human digestive apparatus is so constituted, that, in the state of health, it no more requires the artificial aid of stimulants to do its work, than does that of the lower animals, to which such aids are unknown. The quantity which the stomach can digest, varies according to the demand for it in the system. When more is taken into the stomach than the system requires, it remains undigested for a time; and this gives a feeling of uneasiness and oppression, which a glass or two of wine or beer will often remove. But how does it effect this? By stimulating the stomach to increased exertion in the digestion of that of which the system has no need. And what is the consequence? This habitual over-tasking of the stomach,—this system of giving it more work to do than it is made for performing, and then spurring it on by stimulants until it has accomplished its task,—is sure to be followed (though the evil day may be long deferred) by a failure of its powers; and so far from being capable of any extra labour, it loses its power of digesting that amount of food which the body really requires. If, then, the stimulus of alcohol be required to force the stomach to an undue exertion of its digestive power, the obvious method of restoring a natural state of things is to abandon the superfluity of food, and to take

only that which the system requires, and which the stomach is able to prepare for it.

But there is another state in which the same excuse is made, but for which the remedy is different. There are many persons who find themselves unable to digest what they really require, without an alcoholic stimulant; and to whom it appears to be a necessary of life. But what is the real fact in almost all such cases? There either is, or has been some gross error in the general management of the health, which weakens the natural powers of the stomach; and it is to the correction of this error, rather than to the spurring of stimulants, that we must look for their restoration. One man leads too sedentary a life, and scarcely knows the invigorating influence of air and exercise. Another is habitually over-fatigued by an amount of bodily labour which his frame is not adapted to bear; and his state of exhaustion prevents the due performance of the digestive function. Another leads a life of continual nervous excitement; and it is not surprising that if his brain is overworked, his stomach should not be able to do its duty. Another keeps late hours; and depriving nature of her necessary repose, is angry with her for not supplying him with the power of digesting a hearty breakfast, the best preparation for the labours of the day. And another, inhabiting close and heated rooms, pervaded (it may be) with the effluvia of some neighbouring cesspool, finds himself unable to eat until he has awakened his torpid stomach by a dram. Now in all these cases, the habitual use of alcohol is positively injurious, in two ways. It has all the bad effects of a stimulus upon the stomach itself; weakening its power of future exertion, by tasking it beyond its present strength. And the temporary benefit derived from it draws away the attention from the real source of the evil, which thus continues to act unchecked, and perhaps with increasing power. For it is certainly one of the effects of the

habitual use of alcohol, in large quantities at least, that it deadens all the perceptions, and thus renders a man careless of what he would otherwise feel most obnoxious. The only cases in which, medically speaking, the use of alcohol can be justified on account of the aid which it affords to the digestive process, are those in which some *extraordinary* and *temporary* depressing cause is in operation, which cannot be removed, and against which it is of great importance to sustain the powers of the system. But such cases fall within the province of the physician and surgeon; our present concern is with the means of preserving health under all ordinary circumstances.

Of the results of *experience* on this question, a brief summary must here suffice; since our chief object has been to examine its *scientific* bearings. But it would be wrong to close this inquiry without pointing out how completely *practice* here coincides with *theory*. It would not be fair to take a few cases of isolated individuals who have thriven upon the abstinence system, and to hold them up as examples of what that system will produce. But the great test is when large bodies of men are concerned, and where fair comparisons can be made between those of different habits under the same circumstances. Such evidence is now most abundantly afforded by the numerous ships that are traversing every part of the wide ocean, whose crews, pledged to the total abstinence principle, maintain a degree of health and vigour which cannot be surpassed; by the many workshops of every kind, in which the severest labour is endured with a constancy to which that of the drinkers of alcoholic beverages cannot be compared;

by the troops executing toilsome marches in the sultry heat of the torrid zone, who find the 'cup of cold water' more refreshing and sustaining than the spirituous drinks which hurry so many of their comrades to an early grave; and by numbers of men and women, in every rank of life, in every variety of condition, and subjected to every kind of mental and bodily exertion, who have given the principle of habitual abstinence a fair trial, and have borne their willing testimony to its beneficial results. It is presumptuous for individuals to object to such testimony,—'the little I take does me no harm;' for, in the first place, all experience shows that the 'little,' taken habitually, almost invariably becomes more, and that the evil consequences manifest themselves remotely (as in so many other of our pleasant vices) whilst the supposed beneficial effects are felt immediately. It is only from the experience of the *masses* that we can form a right judgment on any such question; and whilst the records of our jails and workhouses show that at least four-fifths of the crime and poverty with which our country is burthened have their origin in intemperance, it becomes every right-minded man to examine for himself, whether he is justified in doing anything that can place a stumbling-block in the way of those who would rid the world of this horrible slavery. We may not all agree that alcohol is a poison, which can never, under any circumstances, be useful to the human body; but I am confident, that the more the question is examined, the more clear it will become that its habitual use can be justified neither upon scientific grounds nor by the teachings of experience.

'O madness! to think the use of strongest wines
And strongest drink our chief support of health;
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.'

MILTON.

'Here's that which is too weak to be a sinner—honest water—which ne'er left man
i' the mire.'—SHAKESPEARE.

Scottish Temperance Review.

GLASGOW, 1ST JUNE, 1849.

A VOLUNTARY DESSERT TO AN ESTABLISHED CHURCH DINNER.

'Oh wad some power the giffie gie us
To see oursel's as others see us!
It wad frae mony a blunder free us.'—*Burns*.

AN ancient voyager, after battling manfully with the angry waves, was at last thrown ashore upon a rugged coast, whose dreary aspect filled him with dismay. After recovering the breath of which the billows had deprived him, he clambered towards an opening in the beetling cliffs, emerged into a desolate sandy plain, over whose leafless bosom he sped his weary way, not knowing whether he was exploring the abode of barbarous hordes, or the country of civilised men. At last, in the distant horizon, he dimly saw an object, which a nearer approach showed to be one of those black legal instruments of wood, commonly called the gallows, whereon were the remains of two wretches dangling in chains. After briefly gazing on the sad spectacle, he joyfully resumed his march, and thanked his stars that he found himself in a region where the elegant refinements of civilisation had tamed the rude nature of man. So the aerial stranger,—perhaps a French Savan,—dropped per parachute from some adventurous balloon, wanders with cautious curiosity through the streets of a certain town, not knowing whether the winds have wafted him across the channel to Britain, or over the Mediterranean to the native

land of Abd-el-Kader. As the shades of evening begin to deepen into night, his devious way leads him in front of a caravansera, from whose gloomy walls the pencil and brush have induced the head of some distinguished Saracen to scowl with such moslem fierceness, that the terrified stranger begins to fancy that the picture is filled with wrath at the presence of a christian dog. At last a number of the principal inhabitants, apparently Muftis, dressed in black cylindrical beaver turbans, and their necks adorned with beautiful white castans, enter the caravansera one after another, apparently to attend some great divan. The disconsolate Frenchman, persuaded that the people swarming around him are bigoted admirers of the green flag of the prophet, casts a lingering look at the frowning Saracen, and is about to depart in quest of the consul of his nation, when suddenly the cheering 'hip, hip, hurrah' of an induction dinner bursts upon his ears, and raising his eyes with thankfulness towards heaven, he blesses the good fortune that has sent him to a highly-favoured town, where the genius of christianity has touched the hearts of men!

Leaving the aeronaut to return to his balloon, as best he may, we proceed at once to state, that

after an investigation, as laborious as was required, we are fully persuaded that the scene of his singular adventure was the good old town of Paisley. Besides other evidence, equally undeniable, we are indebted to the *Renfrewshire Advertiser* for the conclusive fact, that 'a dinner in honour of Mr Kirke's induction' (to the Middle Church, Paisley) took place on the afternoon of Tuesday, in the Saracen's Head Inn.'

We deeply regret that the public has not been put in possession of the speeches delivered at the dinner. The cause of this sad omission is thus explained by our contemporary: 'As, however, the arrangements did not include the usual act of courtesy towards the press, we are necessarily precluded from reporting the proceedings which took place on the occasion.' It was the boast of Socrates, that he would allow no blinds on the windows of his house, because nothing occurred within of which he had reason to be ashamed. From this it is evident, that the Grecian sage would either have had no induction dinner under his roof, or would have been careful to borrow blinds for the occasion. From what is known of his character, there is reason to believe, that he would have chosen the former alternative; the latter was reserved for the sages of the Saracen's Head. They, in the plenitude of their wisdom, had resolved to enjoy the pleasures of an induction dinner, without enduring the penalties which public opinion inflicts on the perpetrators of so silly an outrage on common sense. They appear to belong to that ambiguous por-

tion of mankind, who have neither the courage to make their conduct public, nor the virtue to make it creditable. If the speeches were neither instructive nor edifying, it was wrong to deliver them; if they were both, it was shameful to suppress them.

Instead of laying down our pen in despair, and sighing in vain for the lost orations, we comfort ourselves with Coleridge's remarkable hypothesis, which affirms that the words and actions of human beings float far off into space, and deposit themselves on the remotest shores of the universe. Thus the sayings and doings of successive generations, accurately recorded where the obliterating hand of time cannot reach, may one day be open to the inspection of mankind. With the advance of science came geology, and with its further progress may come its celestial sister. Coleridge's ethereal strata may be deemed inaccessible; but the present generation should remember that such an enterprise cannot appear more impossible to us, than did the measuring of the stars to our predecessors. When the new science is evolved, and its practical students numerous, we have no doubt that the missing speeches will be found snugly embedded in the induction dinner stratum. But as it must be a provoking thing for the inhabitants of Paisley to be kept in ignorance of sayings born in their own town, until the said sayings shall have made the tour of the universe, we purpose to anticipate the return of the wordy wanderers, by a laudable attempt to report the speeches. When

an old statue loses its nose in the wars of the elements, an artist is always ready to restore the prominent feature. When the tooth of a Megatherium is put into the hands of a student of comparative anatomy, he has no difficulty in completing the skeleton. And since we have a list of the toasts at Paisley induction dinner, what is to hinder us from supplying the speeches? Before the House of Commons was regularly open to the press, the reporters, of whom some were eminent literary men, put much better speeches into the mouths of the members, than the heads of the honourable gentlemen were able to produce. Perhaps the same happy destiny awaits the, in that case, fortunate dining denizens of the Saracen's Head. We are cheered on in this arduous undertaking by the thought, that the following, whether accurate as a report or not, are at least the speeches that ought to have been delivered.

Unluckily, the list of toasts is given without the names of those who gave them. This deprives us of the advantage of individual character, a loss we shall attempt to supply with the aid of numbers. So much by way of preface; now for the dinner.

On Tuesday the third day of April, the sun, after a rapid journey from the east, arrived on the meridian of the Saracen's Head, where his rays penetrated every nook and corner of the building, notwithstanding the broken-hearted clouds that hung tearfully over the inn, and ever and anon threw their melancholy shadows down upon it, as if to hide its dusky recesses from his

searching glance. The clouds were evidently natives of Paisley, and, therefore, with laudable care for the honour of their birth-place, strove to hide the preparations then in progress for the induction dinner. Even the east wind appeared to be aware of what was going forward, for as he whistled across the roof, he growled sarcasms down the chimneys, and ran hissing along the lobbies. The very smoke seemed conscious of the disgraceful scene in progress, for instead of floating with innocent fearlessness into the blue sky, it cowered and trembled along the vents, and every now and then took refuge in the rooms from the throttling indignation of the wind. The latter element, indeed, gave the best houses in Paisley a scud as he passed, but he literally whirled in anger round and round the hotel, lifting straws from the yard in his rage and dashing them disdainfully against the windows, besides slamming every open door with a crack like thunder. But Sol himself was the most indignant observer of the preparations at the Saracen's Head. A few hours before, he had poured out his vivifying treasures on the holy land; had gazed on the very spot where his rays were for a time extinguished by the spiritual light that sprang up suddenly in the mind of Saul; and had illumined once more the regions where the apostles penetrated and preached. And now, with what bitter scorn he looks down from the heavens upon the Bacchanalian temple, where the successors of the fishermen of Galilee are about

to bow the knee to the drink demon, and offer their allegiance to the common enemy of virtue and religion! As the majestic orb descends into the western sea, he gazes for a moment on the islands of the Pacific, where the drinking customs thwart the efforts of the missionary, and then casting a farewell glance at Britain over the edge of the ocean, looks reproachfully through the windows of the Saracen's Head.

The guests being seated, and the Reverend Number One in the chair, the latter, after the usual preliminaries, rose and said:—Gentlemen, I deem it my duty to take this early opportunity of informing you, that the Press has been excluded from this meeting, that no sinister eyes are upon you, and that you may therefore 'eat, drink, and be merry,' without the fear of the *Temperance Review*. (Hear, hear, and rapturous applause, in the midst of which the chairman resumed his seat.)

And now the glancing steel, wielded by lusty sinews, betokened the approaching conflict. The engagement began with a series of short but effective skirmishes with the soup, which, after a brave but bootless resistance, was obliged to evacuate the tureens. The next point of attack was the roast-beef, which was bravely carried at the point of the fork. No quarter was either given or received. The bread, though dreadfully cut up, formed itself into squares, and awaited the onslaught with passive courage. By this time the action had become truly terrific. The portentous clashing of knives and forks against each other, and

upon the hard earthenware, the volleys of pepper flying in all directions, mingled with the loud smacks of rapid mastication, and obscured by the smoke rising in dense volumes from battalions of pies, afforded one of those matchless spectacles in which the power of man assumes its most imposing attitude. Several instances of individual daring are worthy of special notice. One gentleman, well known for the facility with which he acquired the tongues of Greece and Rome, gallantly added that of a cow to his philological stock. Another, noted for his habit of dividing the heads of his discourses into three particulars, boldly subjected the head of a calf to the same process; while a third grappled single-handed with a jigot of mutton, and courageously smote it under the fifth rib. Thus the battle, distinguished by individual prowess and skilfully directed, continued to rage with unabated fury. In vain Field-marshal Walter re-arranged his baffled legions, in vain General Cook sent up fresh reinforcements. Nothing could withstand the furious onset of the Session Guards. At last the flank of the corned beef was turned, the roast beef and roast pig gave way, and the Field-marshal was compelled to retreat with a heavy loss in killed and wounded, leaving the dauntless White Neckcloths in possession of the—the—table.

The Chairman, on rising, was received with applause, and, as nearly as we can remember, spoke as follows:—Gentlemen, allow me at the outset to thank you for the honour you have done me, in placing me at the head of

this table. (Hear, hear.) You are aware that the etiquette of toasts requires that the Sovereign should be drunk first. (Hear.) I am persuaded, gentlemen, that no encomium of mine is required to commend Her Majesty to your affectionate loyalty. Travellers tell us that it is with difficulty the Turks maintain their gravity when speaking of the Queen of England; for the race of the Osmanli regard the softer sex as endowed with too small a share of reason to be able to bear the burden of state affairs. But reason, gentlemen, as you are well aware, has very little to do with the government of mankind. (Hear, hear.) The judgment may direct, but the affections lead; that may enlighten, but these enslave. The feminine triumphs over the masculine by a subtler force than that of argument. (Applause.) The haughty Turk himself is compelled to acknowledge the female influence he affects to despise. (Hear, hear.) If men govern the world in appearance, women are the real rulers after all; for while the former are the head of society, the latter are the neck, and turn the superior extremity as they list. In such circumstances, I deem it judicious to place a queen at the head of the state, and to dispense altogether with the services of kings. (Hear, hear, cheers, and laughter, mingled with disapprobation.) Since the royal lady must govern at any rate, it is better that her attention should not be distracted, by having both the king and the country to manage at the same time. (Laughter.) If you suppose that I am joking, gentlemen,

you are certainly mistaken. (Hear.) During periods of civil commotion, the influence of a queen allays the agitation, but that of a king only increases the fury of the storm. (Cheers.) The masculine sex of the latter confers upon him a force of character which is apt to become painfully conspicuous in the political arena, and to make him more prominent as a partisan than a monarch; while the domestic life of the former secures for her the respect of all parties, and subjects her to the jealousies of none. (Applause.) I lay great stress on the domestic life of the sovereign, gentlemen; for the queen can only be useful if she is married. (Hear, hear.) Heaven send us no more Elizabeths—no more caricatures of both sexes, without the feelings of the one, or the firmness of the other. (Cheers.) There can be no doubt that the tranquillity of this country, in the midst of continental convulsions, is largely owing to the mild influence of Victoria. (Loud cheers.) Like the best of either sex, however, she is not without her detractors. (Hear, hear.) The *Scottish Temperance Review* has repeatedly made most ungallant and unreasonable attacks upon the queen (loud cries of shame), because her majesty was pleased to grant her letters patent to a certain company of distillers in the north. I do not mean to maintain that the queen is incapable of error, nor am I prepared to show that the patronage of a distillery was the wisest possible mode of promoting the prosperity of this country. At the same time I must say, that even ad-

mitting the distillery affair to have been a blunder, there is something excessively paltry in harping continually about it, in a strain of ill-concealed disloyalty. (Cheers.) But, gentlemen, I am not prepared to admit that it was a blunder. (Hear, hear, hear.) On the contrary, I think I shall be able to show that it was a proof of singular sagacity on the part of the queen. (Hear.) Whisky is admitted, on all hands, to be the national beverage (cheers); but the temperance societies, previous to the queen's last visit, had so perseveringly traduced it, that many worthy men were beginning to look upon it with suspicion. (Hear, hear.) Nothing could be better timed, gentlemen, than the sudden restoration of whisky to its ancient respectability, by the special patronage of the queen. (Cheers.) This gracious act of the sovereign entitles her majesty to the lasting gratitude of the Scottish people. (Loud cheers.) Another proof of the good sense of the most illustrious lady in the realm, was her refusal to express her approbation of the temperance movement in Scotland. (Hear, hear.) Had she done so, she would, in order to gratify a pack of vulgar innovators, have spread dismay and the acute misery of insulted feelings among the more refined classes of society. But even then the expression of our loyalty would have been a duty, if not a pleasure. (Cheers.) Let us be thankful, however, that there has been nothing in her majesty's conduct to damp the ardour of our loyalty; and that in drinking her health, we toast an illustrious personage, not more remarkable

for her indifference to temperance than her partiality to whisky. (Tremendous applause.) To borrow Mr Cobden's phrase, 'I do not speak as to teetotalers.' (Cries of no, no.) Fill your glasses to the brim, gentlemen; I have a toast to purpose—'The Queen and Strong Drink; long may they reign together, the one in the hearts, the other in the stomachs of the Scottish people.' (Drunk with all the honours.) I crave another bumper, gentlemen,—'Prince Albert and the rest of the Royal Family, and may a judicious education overcome the Prince of Wales' antipathy to whisky.' (Drunk with enthusiasm.) Another bumper, gentlemen,—'Her Majesty's Ministers.' (Drunk also.) Fill again, gentlemen,—'The Duke of Wellington and the Army.' (Also drunk.) Another brimmer, gentlemen,—'The Church of Scotland; may she never be deprived of her Induction Dinners.' (Drunk likewise.) I come now, gentlemen, to the toast of the evening. (Hear, hear, and cheers.) Coming, as our reverend brother does, to assume a most important charge among us, it is right that he should have both our sympathies and our prayers. I am sure I express the sentiments of this meeting when I say, that neither of these shall be withheld. (Applause.) As vice is most daring and profligate in large towns, the opposing virtues should be the most conspicuous and courageous. (Hear.) He who would be a successful minister of religion, in densely-peopled districts, must avoid even the appearance of evil; must abandon the vain and

foolish customs of the world; and must, in all things, set an example before his flock, which they may imitate with safety. (Loud cheers.) Our reverend brother is well aware that in this town he will have an enormous amount of irreligion and intemperance to contend with; and I have no doubt that he and we will so conduct ourselves as to offer the most effective barrier to these growing evils. (Hear, hear, hear.) With such sentiments, gentlemen, I call upon you once more to fill your glasses, and to join me in drinking 'The health and usefulness of the Reverend Robert Kirke.' (Here the gentlemen stood up, drained their glasses, and waving the inverted crystal in the air, shouted, hip, hip, hurrah! hip, hip, hurrah!! hurrah!!! hurrah!!!! hurrah!!!!!!) I have now much pleasure in calling on the Rev. Number Two for a toast. (Cheers.)

The Rev. Number Two: Mr Chairman and gentlemen, I have known the toast I am about to propose since they were young boys, and now that they are men, I am glad to have the honour of their friendship. (Hear.) In calling upon you to fill your glasses, gentlemen, I beg of you not to allow teetotalism to mar your happiness. (Laughter.) The very best effort we can make for the drunkard is to teach him to drink—(cries of oh! oh!) Hear me out, gentlemen—(cries of go on,) I say, the best effort we can make for the drunkard is to teach him to drink in moderation. (Cheers.) In this manner let us drink 'the Patrons of the Middle Church.' (*Drunk.*)

Mr Number Three: I'm but a plain man, gentlemen, an' have na' got muckle to say, for the vera guid reason that I ken but little about onything ava'. (Laughter and cheers.) But I've been a guid deal amang the teetotalers, and, I maun say, that they whiles maist gar me turn ane mysel'. (Hear, hear.) However, when I ken that there's hardly ony o' you learned men amang them, I just come to the conclusion that there maun be something wrang about the hale system. (Cheers.) But altho' I ken this, I'm no vera guid at confutin' the teetotalers when I meet them; in fack, they aye get the better o' me; so I wad like, ye see, to hae a bit buik that I could jist stap into their han's as an answer to a' their arguments. (Hear, hear, hear.) So, ye see, if some o' you learned men wad jist write a buik o' the kin' I'm speakin' about, I'll be vera glad to get it published and circulat' at my ain expense, gratis. An' noo', since I've mentioned the matter to ye, I may as weel tell ye, frae my ain experience, the way the teetotalers bother us maist. (Hear, hear.) Weel then, gentlemen, if there had been a teetotaler here he wad hae speered my worthy frien' the Rev. Number Two, what in a' the worl' it was, first and foremost, at the very beginning, that made a man a drunkard: an' then he wad hae gaen on to prove that it was jist moderate drinking—an' naething but moderate drinking. (Cries of nonsense! stuff!) Weel, gentlemen, ye may ca't onything ye like; but when I ca't balderdash the teetotalers turn round and tell me to prove it, an' as I canna do this mysel',

I wad like some o' ye to do't for me. (Laughter and applause.) The teetotalers say that if there was nae drinking there wad be nae drunkenness; and that if we wad jist gie owre the ane we wad be sure to get quat o' the ither. (Hear, hear.) An' really, gentlemen, I'm that stipit that I dinna ken hoo to answer them; so I wad like if some o' you clever birkies wad jist write a bit small buikie, an' ding them a' to smash, for they're turning positeevly angersome. (Cheers and laughter.) In inveetin' ye to drink 'The Persbytery o' Paisley' ye'll alloo me to say, gentlemen, that I houp some o' that learned body will tak up the cudgels against the pump-well folk, and gie them something they'll no forget in a hurry. (Hear, hear.) Speakin' o' pump-wells, gentlemen, jist pits me in min' o' a saying o' the teetotalers, that we wad hae had showers o' whisky, and springs o' whisky, if it had been guid for us; but ye ken, gentlemen, that that daftlike way o' speakin' is jist perfit nonsense. (Cheers.) I hae very muckle pleasure in proposing 'The Persbytery of Paisley. (*Drunk.*)

The Rev. Number Four, in rising to give the next toast, would take the opportunity of thanking Mr Three for his very handsome offer. (Cheers.) It had often occurred to him (the Rev. Mr Four) that a book of the kind was a desideratum in this country. (Hear, hear.) He thought, however, they should not content themselves with merely refuting the abstainers, they ought also to explain and vindicate the drinking system. (Cheers.) He was of opinion that a work of the lat-

ter description would dispel the sophistical mists with which the abstainers had industriously obscured the popular mind. (Hear, hear.) The work in question should show what moderate drinking really was, should point out its utility as an engine of civilisation, and its efficiency as an ally of religion and virtue, besides directing attention to the urgent necessity of sending bottle Missionaries to the water drinking heathen, with the view of awakening them to a sense of their spiritless condition. (Cheers.) It might also throw out hints about the future prospects of moderate drinking; and conclude with a dissertation on the whisky-shops of the millennium. (Great applause.) I have no objection to undertake such a work. (Loud and repeated cheers.) Perhaps the distinguished gentleman whose health I am about to propose will kindly permit me to inscribe the work to him. (Cries of 'he will and no mistake,' coming apparently from Mr Three.) Drink with me then, gentlemen, 'The Head Lieutenant of the County.' (*Drunk.*)

Mr Number Five proposed—'The Rev. Mr Dickson of the High Church, Moderator of the Middle Church Session during the vacancy.' (*Drunk.*)

Rev. Number Six concurred with the Rev. Mr Five, and begged to propose 'The Member for the County.' (*Drunk.*)

Mr Number Seven also concurred, and was willing to pay the printing of a similar work from 'The Presbytery of Greenock.' (*Drunk.*)

Mr Number Eight hoped a hundred copies of both would be

circulated by 'The Member for the Burgh.' (*Drunk.*)

Rev. Number Nine thought the proposed works in defence of drinking might be advantageously distributed among criminals by 'The Sheriffs of the County.' (*Drunk.*)

Mr Number Ten had much pleasure in asking them to drink 'The Rev. Mr Stevenson, of Dalry.' (*Drunk.*)

Rev. Number Eleven thought the books in favour of drinking would tend greatly to send 'Prosperity to the Manufactures of Paisley.' (*Drunk.*)

Mr Number Dozen had never seen the book in question, but he had seen his excellent toast, 'The Rev. Mr Wood, of Old Machar.' (*Drunk.*)

Rev. Number Thirteen demanded a bumper for 'The Chairman.' (*Drunk.*)

Mr Number Fourteen was sure the drinking books would be appreciated by his toast, 'The Members of the Middle Church Session.' (*Drunk.*)

Rev. Number Fifteen would have drunk 'Mrs Kirke,' but he understood that the lady in question begged to be excused. (Hear, hear, and confusion.)

'The Ladies of Paisley' followed Mrs Kirke's example.

The succeeding toasts are so numerous, that we have no room for the speeches.

'The Quoad Sacra Churches'—(*Drunk.*) 'The Croupiers'—(*Drunk.*) 'The Education of the People'—(*Drunk.*) 'Mr M'In-

nes, the Secretary'—(*Drunk.*) 'The Clerk of Presbytery'—(*Drunk.*) 'The Probationers of the Church of Scotland'—(*Drunk.*)

After so many toasts were drunk, our readers will have no difficulty in forming an accurate opinion of the condition of the guests. We gladly turn from the disgraceful exhibition to administer a suitable admonition to the religious bacchanals.

It is you, gentlemen, and such as you, who are the real enemies of religion in this country. You appear to borrow the sanctity of its name, merely to sully the purity of its character. We beseech you to abandon either your drinking practices, or your christian profession, and thus secure the single merit of consistency. If you are destitute of moral courage, you have at least a large share of that species of fortitude which enables a man to trample with indifference on the plainest dictates of duty. Beware, however, of relying too much on the simplicity and credulity of mankind. The uneducated masses are more acute than you take them to be. When they wish to form an opinion of your oratorical powers they listen to your words, but they have the sagacity to appeal to your actions for your character. The doings at the Saracen's Head are enough to counteract the sermons of a lifetime. Such orgies make you ridiculous as men, and contemptible as ministers.

THE TEMPERANCE MOVEMENT, AND THE INTOLERANCE AND BIGOTRY OF ITS ADVOCATES.

A FOUR page tract, bearing the above title, recently made its appearance at Newcastle-upon-Tyne. The author, with a degree of modesty bordering on the bashful, makes no allusion to himself except in his motto, where he ingeniously describes the reward he expects, by insinuating something about 'a whip for the horse, a bridle for the ass, and a rod for the fool's back.' We leave his fellow-townsmen to decide which of these three articles he most richly deserves.

Our object in calling attention to this diverting production, is simply to give our readers some specimens of that interesting but sadly-neglected portion of strong drink literature, which is ever striving, but in vain, to catch the public ear. The writings we speak of are evidently the offspring of minds of the meanest order, for the meagreness of whose abilities nature has made ample compensation by kindly bestowing upon them a more than ordinary share of self-conceit. That a man's opinion of his own talents should be in the inverse ratio of their magnitude, is a most wise natural law, which silently accomplishes more for the peace and prosperity of mankind than all your governments put together. Fancy what sort of a world we should have if the presumption which is harmlessly linked with intellectual impotence were associated with mental power? What would become of the 'progress of the species,'

if the intense selfishness of overweening conceit were backed by formidable talents? How beneficent is that natural law which impels the possessors of superior endowments to sympathise strongly with lofty purposes! This amply accounts for the cheering fact, that no man of decided ability has appeared as the opponent of the Temperance Reformation. Those of this stamp who have not had the courage to join its friends, have at least had the sense to stand aloof from its enemies.

As the beginning of a book is generally written with peculiar care, and as we are willing that the pamphlet before us should have the benefit of the most graceful introduction its author has been able to give it, we shall take the first sentence as the first specimen of the literature of liquors. Here it is, word for word; there is nothing original about it, except the grammar and the spelling:—

'One of the most fruitful sources of disunion and contention among mankind is the occasional springing up of a class of individuals, who, conceiving that the world is wrong, and they have discovered the grand panacea for "all the ills that flesh is heir too;" not only attempt to thrust their scheme upon society, but all who stand aloof, or have the moral courage to oppose them, are not only unsparingly denounced, but even stigmatized,—aye, and anathematised, too, especially if they profess to be religious.'

We cannot condescend to argue with a man who is so ignorant as not to know that the free expression of opinion is a privilege he should never have had

an opportunity of abusing, but for 'the occasional springing up of a class of individuals,' &c.

The next 'gem' is the second sentence, and is chiefly remarkable for the artistic twist the author has deemed it his duty to bestow upon the last clause, whereby the meaning, which the reader of course expects to see, suddenly turns a corner and disappears.

'Such conduct, it will freely be admitted by all candid minds, is not only exceedingly reprehensible, but characteristic of the spirit of the blind zealot and the bigot, and opposed to every principle of morality, much less of that which savours of christianity.'

Our author not only fails to say what he means, but actually insinuates the reverse; reminding us of a variety of odds and ends stowed away in remote corners of our memory; such as the anecdote of the French phrenologist, called M. Organ de Bump, or some other name, who tried to flatter an English lady with the gratifying assurance that her benevolence 'was much swell,' and her head 'on de whole very thick.'

The pamphleteer complains bitterly of our friends in Newcastle, whom he accuses of having 'gone so far as to place all classes within the range of their "fell swoop" who have not joined their movement.' From this statement we gather the important information that the ingenious abstainers on the banks of the Tyne possess two terrible somethings, namely, a 'movement' and a 'fell swoop;' and that the unfortunate persons who refuse to join the one, are ruthlessly thrust into the other. We should like to have the 'fell

swoop' sent west to this city. Judging from the extraordinary length of its range—including all classes—we take it to be an effective application of Captain Warner's invention to the temperance movement, and shall therefore expect to see a huge piece of ordnance for throwing cold water upon the moderate drinkers—'especially if they profess to be religious.'

Another charge against the Tyne teetotalers is their permitting 'infidels,' &c., to join the society. It is worthy of remark, that the principal sources of infidelity in this country, are mothers, nurserymaids, and porter. The young idea, provided with a pea-gun, has no sooner begun to shoot, than he is carefully taught to look upon the tables, chairs, pictures, and windows, as so many articles expressly provided to serve as marks for his vegetable ball. His infantine bursts of passion are successfully subdued, and his injured feelings adroitly soothed, by inflicting a severe castigation upon an innocent footstool, which is forthwith held up to receive the angry thrust of his tiny toes; and by and by, when he grows a man, he gives a strong proof of the abiding force of nursery ethics, by taking the sulks at nature herself, and administering an ungrateful kick to the universe. Lest maturity, however, should retain some sense of justice and propriety, notwithstanding the germs of immorality so assiduously implanted in infancy, there awaits the adult an infidel-making process, adapted both to his constitution and his years. Society,

at the bidding of that prince of quacks—Custom—prescribes porter and kindred compounds, which covertly besiege his liver, causing it to distil a kind of concrete infidelity, whence the melancholy miasm of peevish sophistries bewilders the brain, and tinges all creation with a bluish green.

We forgot to mention at the outset, that this anti-tectotal tractarian calls himself 'Argus,' and by thus appropriating a hundred eyes to himself, delicately insinuates that he sees fifty times better than other people. He forgets that the very important discovery was made long ago, that it is possible to see without being able to understand. The understanding derives its light from within: Milton was blind. A man may have a great many eyes and very few ideas. No number of windows can make up for the want of furniture. Argus, from his own experience, must feel the force of these statements. Besides his own 'optics,' he has had the use of nobody knows how many of the printer's capital 'I's,' and the result of his labours after all is but an incoherent 'see-saw.' A brother abstainer in Newcastle has replied to 'Argus' in a judicious and well-written pamphlet, which he has quaintly and cleverly named 'A Pair of Spectacles for the readers of "Argus."' We humbly think it, however, a work of supererogation; for 'Argus' himself, as he appears in print, is certainly one of the most instructive and amusing spectacles his readers can witness. But for the expense, we should almost

be inclined to try the effect of fifty pairs of spectacles on 'Argus' himself. The poor fellow appears to be so radically defective in the region frequenting his hat, that there is little hope of his ultimate recovery. In the meantime his friends should keep him as quiet as possible. Perhaps his eyes might be innocently exercised by sending him a voyage to sea.

'Argus' makes an indistinct allusion to 'some men who will either be Cæsars or nobody,' but leaves his readers at a loss to understand who the men are, whether there is anything the matter with them, or whether the statement is intended for sarcasm. It would be very convenient for such writers as our friend with the eyes, if a series of marks were invented to point out to the reader the feelings he ought to experience after each sentence. We should thus have productions resembling the reports of meetings, with (laughter) after the witty and (continued laughter) after the humorous remarks, together with a (grin) or (sardonic smile) after everything sarcastic. But to return to the Cæsars. It is a curious fact, that the majority of the living owners of that name are Newfoundland quadrupeds. The names of Alexander and Cæsar—Julius, of course—after descending through many generations, have experienced a separate and singular fate. Alexander has become the national nickname of the North Briton, while Cæsar, alas, has gone to the dogs!

There is an interesting piece of Demosthenic declamation in the second page:—

'What! is it really come to this, that because a fraction of society has run wild, and requires the straight jacket of madmen, so that for fear they should break from their restraint, the other portion of mankind must wear them too, in order to smooth down the singularity of their condition?'

We hereby offer a handsome reward to any person who shall show, from the structure of the preceding sentence, whether it is the wild 'fraction of society,' the 'madmen,' the 'strait-jackets,' or 'the other portion of mankind,' that require to be 'smoothed down.'

Talking of strait jackets reminds us of this strange question put by 'Argus' to his readers—'Who would believe that in every 100 lbs. of bread there is 20 lbs. of poison?' Nobody!

'Argus' judiciously advises the Newcastle abstainers to show a 'proper deference to their fellow-men generally, but more especially to the thousands who are at the present day **THE SALT OF THE EARTH.**'

This reminds of a scene we have occasionally witnessed, when a clergyman, having chosen for his text 'Ye are the salt of the earth,' laboured with considerable success to flatter the vanity of a congregation not very remarkable for its antiseptic qualities. Too much of the preaching of this generation is a kind of theological opium, under the influence of which the professing christian falls into a pleasing spiritual stupor, dreams away his days in utter forgetfulness of great practical duties, and only raises himself occasionally to scowl with a sort of comfortable contempt on 'mere worldlings.' It would be well for the world and religion if some Luther of a man

were to start up and strip Christendom of its growing conceit. He would find little difficulty in proving that the 'salt of the earth' is of very little use if it is only salt in the abstract.

We have carefully skipped over all the arguments in the pamphlet, partly because there are no arguments in it, partly because they have been refuted again and again, and partly because they do not belong to 'Argus.' What is really his we have carefully selected and analyzed. On the whole, we take 'Argus' to be one of the promising young men who are likely to grow older as they advance in years. As he is not big enough to be worth hating, we have no ill will towards him; on the contrary, considering that we do not know who he is, we like him amazingly well. Let him by all means abandon authorship. A wise man, speaking from his own experience, called the craft 'a weariness of the flesh,' which sad penalty it is madness for writing flesh to pay, when the result is merely to inflict a similar weariness on the flesh that reads. As the horse instinctively detects an unskilful rider, so the types discover an incapable writer. The types whom your tyranny has thrown into confusion, O 'Argus!' are in open rebellion against you. The very commas hang their heads for shame, the periods look as if they could not survive the disgrace, and seem as if they would fain put a stop to their own existence; even the notes of admiration have a sulky stiffness about them; while that free, easy, careless fellow, the dash, is so enraged, as to be quite black

in the face. Do you think, sir, that the same little metallic ministers that follow gladly in the footsteps of genius, are willing to trot at your heels? Do you think that, after being honoured with the notice of Homer, and Plato, and Shakspeare, they will be flattered by your attentions? Consider, O 'Argus!' the startling vicissitudes in the career of a type, and you will find that each letter has difficulties enough of its own to encounter without being annoyed by

you. There, for example, is the letter G; born, perhaps, with a considerable share of ancestral Glory, then, by some caprice of fortune, suddenly thrust into the Gutter, whence another freak of the fickle goddess marches it off to Gaol, within whose dreary precincts it must drag out a miserable existence, which is perhaps destined to terminate in the Galleys. Oh! sir, if there is a particle of compassion in your bosom, have mercy on the types.

BEER-BUILT FOUNDATIONS GIVING WAY.

'The Rev. R. L. Carpenter, of Bridgewater, late minister of the Unitarian congregation there, has ceased to hold that office, because he could not conscientiously, as an advocate of temperance, receive, as a portion of his salary, the rents of certain beer-shops.'—*Scotsman*, 2d May, 1849.

MR CARPENTER deserves the thanks of temperance reformers for his moral intrepidity. We understand there are not a few churches whose underground premises are let as spirit vaults. The fact would form an interesting subject for a discourse, wherein the preacher might show that the liquors beneath required only the assistance of the drinking customs to assume the form of pauperism and crime. If we are not misin-

formed, there is an influential Independent church in this city which derives part of its revenues from the rental of a whisky shop. If this matter is not remedied soon, we intend to devote an article to its special consideration, with the view of proving to the respectable congregation most deeply concerned, that they are filling their purse at the expense of their good name.

Scottish Temperance League.

MR STIRLING'S PROGRESS.

AFTER leaving Lochgilphead on 16th April, Mr S. proceeded to Inverary, but found that no attempt had been made to get up a meeting. Next morning he went on to Tarbert, and addressed a pretty good meeting in the evening. A second was held on the 18th, which was attended by about 150 persons, who were very attentive. No society exists here, but upwards of £4000 are spent annually on intoxicating liquors. The

population is about 1200, one-third of whom are connected with the spirit traffic. On the 19th and 20th, two good meetings were held in the Rev. Mr Macnab's Church, Rothesay, and at the close of the second, 26 enrolled their names as members, one of whom is an elder. Dunoon was visited on the 21st and 22d. The first meeting was rather thinly attended, but very attentive; the second was attended by 300 persons, and although it was Sabbath evening, a number came forward to join the society.

Three excellent meetings were next held at Gourrock, the last of which was a juvenile one, attended by 200 boys and girls. Some interest was created at the second meeting, by a person who boldly contradicted the statement that the making of intoxicating liquors is inseparably connected with Sabbath-breaking, and that he would write to London for proof. If this gentleman be kind enough to favour us with the 'proof' which he may get from the metropolis, we shall be happy to insert it for the enlightenment of our readers. On the 26th, Mr S. went over to Helensburgh, and sent through the bell, which brought out about fifty men, but not one female. A better meeting was held on the following night, with a good sprinkling of females. At Millport, about 100 assembled in the Parish Church on Saturday the 28th, and on the following night 300 attended in the same place, and listened very attentively to what was advanced. A juvenile and

two adult meetings were held at Largs on 1st and 2d May, none of which were very numerously attended. On the 3d and 4th, Helensburgh was revisited, but the attempt to get up meetings completely failed, in consequence of Thursday being the sacramental fast. Many of the people caused sobriety and industry to fast, and held a bacchanalian feast of revelry, oaths, and curses.

MR GRUBB

Has, during the past month, continued to prosecute his mission in the north. The meetings have generally been well attended, and several local newspapers have spoken of the lectures in terms of the highest commendation. We understand that one of the most formidable obstacles to the progress of temperance in the north, at present, is the want of co-operation among abstainers themselves, principally arising from a difference of opinion on religious topics.

Temperance News.

SCOTLAND.

EDINBURGH.

The temperance cause continues to make unabated progress in this city. The chapel in which the meetings are held is weekly crowded with interested audiences, and about 60 new members are enrolled at each meeting. The efforts made by the society's missionaries are being crowned with the most gratifying success, and the members of committee are harmoniously labouring for the advancement of the good work.

The quarterly soiree of the ladies' visiting committee was held on Wednesday evening 25th April, in Johnston's Temperance Hotel,—Mr W. K. Rose, secretary and collector, in the chair. Mr Birrell, secretary to the ladies' committee, read a very gratifying report, from which it appeared that fifty-three females had joined the society. The report also states that this quarter commemorates their fourth anniversary, and that in the retrospect of that report they had had many tokens of success. We understand that Mrs Brunton, one of the members of this committee, has opened a temperance boarding-house, for the reception of intemperate persons who wish to reform.

DUNDEE.

The eleventh annual report of the 'Dundee Society for the Suppression of Intemperance,' has just reached us. It details, at considerable length, the operations of the

society during the past year. Eight lectures have been delivered by ministers, and other meetings of various kinds have been held, most of which were conducted by the Rev. Mr Henderson, agent of the society, who, we regret to observe, has been obliged to tender his resignation in consequence of ill health. The first four of a series of monthly tracts have been published, which have had a circulation of 6000 copies each. Of these, about 2000 have been taken by the society, and the remainder were disposed of to societies and individuals in different parts of the country. The committee have also purchased for sale and distribution, 8500 tracts and periodicals, including 'Advisers,' 'Prize Tracts,' &c. During the year, 210 cards of membership have been issued, and a female society has been formed, which has also enrolled a number of members. A congregational society, with 100 members, has been established in connection with Prince's Street Chapel. Of 3160 cases brought before the police court, from 1st Oct. 1847, till 31st October, 1848, 1458 are placed under the head 'Disorderly and Drunkenness.' An extract is given from the 'Report of Medical Officers of the Dundee Royal Asylum for Lunatics,' in which these gentlemen give it as their opinion that drunkenness largely contributes to the production and aggravation of insanity, and recommend the establishment of asylums for incorrigible drunkards similar to those existing in America.

ANNAN.

The annual meeting of the Annan Abstinence Society was held on the evening of Wednesday, 25th April. After an excellent lecture by the Rev. W. B. Clark, of Maxwelltown, a brief report was presented, from which it appeared that within the past year 174 members have been enrolled, making the present membership upwards of 500. There is also a juvenile society, formed in December last, and now numbering 308. Such are some of the results of the movement, of which occasional notices have appeared in our columns during the past winter. In this movement nearly twenty pounds have been expended, chiefly in paying travelling expenses of lecturers, advertising meetings, and circulating 2,368 pages of temperance intelligence. The report having been received, the committee for the ensuing year was appointed, and the Rev. E. Young, in some closing remarks, urged the members of the society to remain steadfast, to regard themselves as identified with the abstinence cause, and to endeavour to extend it as widely as possible.—*Christian News*.

ISLE OF BUTE.

Mr John Roy, governor of Rothesay prison, states, in a note of the 24th of April last, that the total number of prisoners in Rothesay jail, from the 14th February, 1848, till the 14th February, 1849, was 79. *Forty-three* of these—37 males and 6 females—were either imprisoned for drunkenness, or for crimes committed under its influence. 'I consider intemperance,' says the obliging governor, 'the whole cause of crime in this island. We have no noted thieves here, but a number of drunkards; and when they get a drop of the poison, it seems to make them both covetous and disorderly.'

In 1845 there were 32,000 gallons of 'proof spirits' introduced into the Islands of Arran and Bute. The aggregate population of these islands in 1841 was 15,740. The number of public-houses in Rothesay is 46; the population is from 5000 to 6000. A gentleman who has visited many parts of the country, and is at present residing in the town, observes that he 'can safely say, that although Rothesay has been famed for a religious, church-going community, there is more intoxicating liquor consumed in it than in any other town in Scotland.'

'The Rothesay Female Association for the Suppression of Intemperance' was instituted on the 13th of June, 1848. During the first eleven months 110 individuals were enrolled as members; 109 of whom, it is believed still adhere to the principle. Miss Anna F. M'Fie, Montagu Street, is the mainspring of this useful female society. Her persevering efforts to advance the temperance movement in this lovely watering-

place are of the most disinterested, praiseworthy character.

DUNOON.

At the ninth annual meeting of the Dunoon Total Abstinence Society, held in November last, it was resolved to establish a monthly public meeting for the advocacy of abstinence principles, with the view of raising the society from the lethargic state in which it had been sunk for several years. This resolution has since been carried into effect, and through the exertions of the secretary to the League, the following gentlemen have already lectured in Dunoon: Mr Logan, Mr Stirling, Mr P. Ferguson, Mr William Robertson, and the Rev. Gilbert M'Callum. The number of members has been doubled; and the juvenile society which has been established consists of 80 members. This is another proof, if such were wanting, of the invaluable benefits resulting from regular meetings.

SHOTS IRON WORKS.

A highly-interesting social entertainment was held in the Congregational Chapel, Stane, on Tuesday evening, April 24—the president, Mr Ebenezer Walker, in the chair. The meeting was addressed by the chairman, Rev. John Hart of Hamilton, Rev. William Hutcheson of Stane, and Dr Frederick Daniel of Carlisle. The addresses were listened to by the large and respectable assembly with the most marked attention. The vocal music band belonging to the works was in attendance, and entertained the meeting with a choice selection of tunes, anthems, etc., and appropriate temperance hymns prepared expressly for the occasion. The movement here has assumed a more healthy aspect than at any former period of the society's history, and as the revival is mainly owing to the holding of monthly public meetings during the winter, we trust that other societies will adopt this excellent method of preserving their members, and of keeping their principles before the public.

CUPAR-FIFE.

The first annual meeting of the abstinence society in this place has lately been held. Addresses were delivered by the Rev. Mr Landells, and by Mr Douglas, writer. Mr Foote, the secretary, read the committee's report, from which we learn, that since the formation of the society, in 1847, two courses of lectures have been delivered, and 280 members enrolled. Upwards of 500 youths have also been formed into a juvenile society, under the superintendence of the Rev. Mr Landells, whose exertions to advance the cause are exceedingly praiseworthy. The expenditure of the adult society, for fifteen months, has been about £15.

LINLITHGOW.

The abstinence cause has, for some time past, been making decided advances in this place. Meetings have been more frequently held and numerous attended; and a considerable number of new members have been obtained. A soiree was held on Wednesday, 25th April, which was presided over by Mr Learmonth, and addressed by Mr T. C. Murray, temperance missionary, Edinburgh.

EASDALE.

This village is situated in Argyllshire, about 16 miles from Oban, and contains about 1200 inhabitants. Through the instrumentality of Mr John Campbell, preacher, an abstinence society was organised on 19th Sept., 1848. There are about 70 members on the roll, exclusive of nearly 50 children, from eight to sixteen years of age. The members have remained pretty firm to their principles, not more than one-eighth of the whole having violated the pledge.

REDUCTION OF LICENSES.

In addition to parties in those localities referred to in our last, we learn that the friends of temperance in almost every part of the country have been moving in this matter. Meetings have been held and memorials adopted, and, in the majority of instances, the efforts made have been followed by a reduction of licensed houses. The provost and magistrates of St Andrews have issued a proclamation, stating that they will seriously consider the propriety of withholding licenses,—1st. From grocers who shall be found to have perverted their back premises or houses into places for tippling; and 2d. From any dealers in spirituous liquors who shall have been in the habit of supplying such liquors to paupers. At Banff, the matter has been taken up with great spirit, and a good many applications have been refused. On Tuesday, 8th May, the justices sat for eight hours, taking evidence on the cases of two parties applying for licenses. After twenty witnesses had been examined, both applications were refused. Some curious facts were brought out in evidence, which may form the ground of remark in a future number.

THE TEMPERANCE MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH.

The members and friends of the Personal Abstinence Society, whose members are confined to ministers, elders, preachers, and students of the United Presbyterian Church, breakfasted together in the Calton Convening Room, on the morning of Wednesday, 9th May. About a hundred gentlemen, together with a few ladies, were present on the occasion. The chair was occupied by the Rev.

Wm. Lee of Horndean, president of the society. The divine blessing was asked by the Rev. Peter Buchan, Holm, and thanks returned by the Rev. James Edwards. After breakfast, the Rev. William Reid of Lothian Road Church, secretary of the society, gave in his report. The report stated that during the last year, two ministers, who were connected with the society, had died, and that three ministers had in the same period become members; that a large addition had been made to the number of elders connected with the society; that the cause was progressing among the students; and that an address, to which would be appended the names of all the members, was about to be issued. The Rev. J. L. Aikman, treasurer, reported the state of the funds, after which the chairman called on the Rev. H. M. Waddell to address the meeting, who said he had very little to say on the subject of total abstinence but this, that the more he studied the subject and the more he tried it, he was the more confirmed in his views of its excellence. It had been often said that he did not find total abstinence enjoined in the bible, but neither did we find express injunctions binding christians to support clothing societies or hospitals. The principle was in the bible, and that was enough for him. He was convinced that if an impression was to be made upon the people, the leaders of the people, the ministers and the elders, must become abstainers—the captains must be a-head of the ranks. When he thought how little sacrifice there was—how little loss, if any, of enjoyment there was in becoming a total abstainer—he wondered how christians had any hesitation on the subject. They tell us the Saviour made wine to supply the wants of a company at a social entertainment. He thought that when this was brought forward to sanction the drinking customs of our country, the character of the Saviour was calumniated. Was the wine made by the Saviour the same as we have, and were the circumstances of the country and time the same as ours? In Jamaica he had found himself obliged to become a total abstainer, that his conscience and hands might be clean in remonstrating with the negroes. They used to say to him, 'You take your wine; if we could get wine we should give up the rum.' The great majority of the Jamaica missionaries are abstainers, and so also are those at Calabar. He thought that the great degree of health enjoyed by the missionaries of Old Calabar was in no small measure owing to their total abstinence, and that the use of strong drink among Europeans residing in tropical climates was one cause of the great mortality among them. He was aware that his testimony, as to the value of total abstinence, might not be much worth, but he gladly took the opportunity of giving it.

The meeting was also addressed by Coun-

cillor Gray, Rev. Dr Johnstone, Rev. P. M'Dowall, and Rev. Sutherland Sinclair.

On Wednesday, 16th May, two memorials were presented to the Synod—one from the south congregation, Falkirk, and the other from the congregation of Denny-Loanhead—on the subject of temperance. The first memorial craved the Synod to consider whether they ought not to enact a law by which no person who makes or sells intoxicating drinks shall be admitted to the office of ruler in the church. The second memorial, which was couched in strong and decided language, asked the Synod to enjoin that every office-bearer in the church shall refrain from granting certificates of character for the purpose of obtaining licenses to sell intoxicating drinks, and to consider carefully and prayerfully the claims which abstinence from all such liquors has on christians, as a means of promoting the principles of our holy religion, the prosperity of the church, and the peace of the world. The memorialists further craved the Synod to enact that all the missionaries of the United Presbyterian Church shall practise and enjoin abstinence from all intoxicating liquors, as a matter of christian expediency for removing many of the obstacles which have been experienced in the way of missionary operations, and that the makers and vendors of such liquors shall be excluded from the office of ruling elders in the church.

Mr Bell believed that they should be very much at one as to the ultimate object, at any rate, which the memorialists contemplated—namely, the promotion of sobriety throughout the land. He supposed they would all like to see our drinking customs diminished, and a great change for the better in the habits of the people. There were several of the things specified by the memorialists which perfectly accorded with his own mind. He should not like to see in his church anybody appointed to the eldership who either made or sold intoxicating drinks—nay, he would not like to have such parties even in the membership of his church, and he believed that at the present moment there was not a person in the membership of his church that made or sold intoxicating liquors. (Hear, hear.) He did not know, however, that they would positively keep out of the membership persons who occupied public-houses, provided they were shut up on the Sabbath-day, but they really had no such cases. They had had such cases, but they had not a case at the present time where there was an individual a member of the church who made or sold drink, and he believed they had very few who used drink, and not one to excess, to their knowledge, otherwise they would not be long there. At the same time he was not prepared to go the length of the memorialists in saying that as a Synod

they ought to legislate in reference to such matters, and lay down stringent laws that were to be binding on the whole church. He could almost go the length of one part of the second memorial, and say that no office-bearer in the church should give certificates of character to persons about to open establishments such as they referred to. He was a little amazed when he heard that there were any ministers or elders in the church who gave certificates of character for a person to open a grog-shop. (Cries of 'No, no,' and 'Yes, yes,') To him that was horrible. He would never think of doing such a thing.

Mr Brown of Dalkeith said, that as the statement in the memorial seemed to be denied, it might be as well to state that the certificate of character was given to a person in order to get a license to sell intoxicating liquors, which amounted to much the same thing as that stated by Mr Bell.

Mr Bell resumed. To that extent he fully sympathised with the memorialists. He would not like to bear hard upon brethren who might be placed in circumstances different from his own, but he should not wish to be placed in a position where that temptation would be brought before him. He would like very well if the Synod would express very cordially their sympathy with the object which the memorialists contemplated—namely, the abolition of the drinking customs of our country; but as to legislating on the subject, whilst he was very much against the drinking habits of the people, he was also so decided a voluntary as to think it wrong to interfere in these matters, or to make them terms of church fellowship. He had no objection that the Synod should agree to give the memorialists every encouragement, consistently with their constitution as a christian church; but he thought they would have the court to go farther than they ought to go in the case.

Mr Ronald expressed the opinion that the Synod could do no more in this case than just agree to recommend to sessions to be careful in exercising the discipline of the church against all intemperance.

Mr Kirkwood was sure that every member of the Synod was impressed with the necessity of using all lawful means in order that intemperance might be suppressed. At the same time it was needless to blink the question that, as a Synod, they were utterly shut out from exercising such formidable powers as the memorialists contemplated; and as they had frequently on previous occasions denounced the sin of intemperance, he thought it would be a sufficient answer to the memorialists to call their attention to these resolutions, and to allow the memorial to lie on the table. He moved accordingly.

Mr Thomas remarked that if this resolu-

tion were agreed to he would be compelled to bring up the memorial again at next meeting of Synod.

Mr Beckett thought it would be better to get quit of the matter at once, now that it was before the Synod. For his own part, he did not feel satisfied with the spirit of these memorials, because he had seen controversies introduced in regard to the principles which the parties seemed to profess, and no doubt consistently to hold, that had been very injurious to the peace of the brethren. He thought that had the memorialists any idea how such discussions might operate in this way, they would not have sought to involve them in the matter. Thinking that the Synod said enough in the case if they made their usual declaration or testimony against the sin of drunkenness, he begged to move the following:—‘That the Synod agree in lamenting the extensive prevalence of the sin of intemperance; recommend to the ministers of this church not only to support by their example and influence the cause of christian sobriety, but to take opportunity from time to time to warn their people against this destructive vice; and also enjoin sessions to see that the principles of New Testament discipline, applicable to this case, are faithfully carried into effect.’

After some farther conversation, Mr Beckett's motion was unanimously agreed to.—*Scottish Press*.

ENGLAND.

MANCHESTER.

The sixth anniversary of the total abstinence society in connection with Lloyd Street United Presbyterian Church, was held in the school-room adjoining the chapel, on Monday evening, 30th April—the Rev. William McKerrow, the president, in the chair.

After tea, and after introductory remarks by the chairman, Mr Forrest Angus, the secretary of the society, read the report of the committee for the past year. The report stated that shortly after the last annual meeting, the distribution of temperance, in conjunction with religious tracts, had been commenced in Jackson's Row. Two hundred and forty families were now visited weekly, by thirty-three tract distributors. The books are, in almost all cases, frankly received, and in many instances they are known to be carefully read. Lectures have been delivered at the monthly meetings, and pleasant social parties of the members have from time to time been held. At several of the meetings a large number of young people were present. Meetings are held in Jackson's Row on three evenings of the week; and the local committee have great gratification in announcing that during the past year they have recorded good re-

solutions of 157 men, 93 women, 12 boys, and 14 girls under fourteen years of age. The subject of total abstinence has also been introduced in Gaythorn Place; and since June last a meeting has been held there regularly every Monday evening. Since the last annual meeting 559 names, in all, have been attached to the pledge, namely, 270 men, 151 women, 67 boys, and 71 girls. The following is the account of the strictly congregational part of the society: 88 men, 79 women, 39 boys, 20 girls; total, 226. With respect to the Sunday school, of 48 teachers, 38 are total abstainers; and of 293 scholars, 248 are pledged teetotallers. There are only 18 persons in the school, above 14 years of age, unconnected with the society. In 27 cases both parents, in 10 cases the fathers only, and in 13 cases the mothers only of the children are teetotallers.

The Rev. James Towers, of Birkenhead, proposed the adoption of the report, which motion was seconded by Mr Wm. Boulton, and unanimously carried. After office-bearers had been elected, a lengthened and effective address was delivered by the Rev. Mr Wallace, of Bradford, late of Alexandria. The concluding speech was given by the Rev. Mr Skinner, of Blackburn, who stated that Lloyd Street Congregation had on the previous day made a collection for the temperance cause, which amounted to £22. He also mentioned that in the Lancashire Presbytery, a decided majority of the ministers and elders are attached to the temperance cause.

NEWCASTLE-ON-TYNE.

A series of interesting and effective meetings was held at Easter, in connection with the Anniversary of the Young Men's Temperance Association. A lecture was given by Mr Jabez Inwards, on Thursday, 5th April, and on Good Friday, a members' meeting, a Sunday scholars' meeting, and a tea-party were held. The report of last year's operations was read by the secretary, and has since been printed, but as most of the matters to which it refers have already been noticed in the *Review*, they need not now be recapitulated. Since the association was formed in November, 1847, 237 meetings have been held, of which 74 were at Sunday schools; 44,645 persons, including 11,335 children, have attended these meetings; 501 addresses have been delivered, including 145 to Sunday schools; 4090 tracts have been circulated; 1336 members have been enrolled, exclusive of those connected with the school societies; 28 branch associations have been formed, 26 of which are in Sabbath schools, and embrace a membership of 342 teachers, and 1378 scholars, being about two-thirds of the teachers, and fully one-half of the scholars attending these schools. The amount of money expended in carrying forward these important opera-

tions, does not much exceed £110. On the 'plan of speakers,' are to be found the names of not fewer than fifty persons, most of which we believe, are young men. These advocates, not only address meetings in town, but keep up weekly, fortnightly, and monthly meetings, at a goodly number of places in the neighbourhood. The proceedings of the anniversary were brought to a close, on Monday and Wednesday, 9th and 11th April, when Mr Inwards delivered his celebrated 'Trial of Alcohol.' So long as the same amount of energy is exerted by the members of this society, a large amount of success is certain to attend their efforts.

HUDDERSFIELD.

The Wesleyan Union of total abstainers in this place, held a tea-party on 10th April, which was attended by about 225 persons. Mr Samuel Booth, surgeon, presided. The annual report was read by the secretary. It stated that the society had been instituted on 29th July, 1848, and that it had enrolled 90 members, consisting of trustees, local preachers, leaders, Sunday school teachers, and tract distributors. This society is connected with the union formed at Liverpool, in 1846, which has now upwards of fifty branches, in different parts of the United Kingdom.

WHITBY.

On Monday and Tuesday, the 22d and 23d April, Mr Jabez Inwards delivered two lectures on the temperance question, in the Temperance Hall, Whitby, to large and deeply-interested audiences; and although a slight charge was made for admission, the hall was crowded each evening. At the close of the lectures, a vote of thanks was presented to him by acclamation. Each meeting was presided over by the Rev. E. Heywood, Wesleyan Association minister. A considerable number signed the pledge at the close.

BEER-SHOP ACT.

A variety of newspapers have been kindly sent us, containing reports of public meetings, held in different parts of England, to petition parliament for a repeal of the beer-shop act. The temperance reformers seem to be exceedingly zealous in this work, and are receiving aid from parties who have not hitherto identified themselves with temperance operations. Much good will doubtless result from such frequent and faithful exposures of the atrocities connected with the traffic in malt liquors.

FOREIGN.

UNITED STATES.

The clergymen of various denominations of this city and the county of Philadelphia,

have recently held a convention on the subject of temperance, in which the necessity and importance of christian churches and ministers co-operating in the cause was dwelt upon, and corresponding resolutions were adopted with entire unanimity. We are happy to notice the names of a large proportion of the city ministers attached to the proceedings, among whom the best spirit seemed to prevail. A resolution, recommending ministers to present the subject frequently to their people, was passed; and it was most earnestly recommended to the ministers and officers of the several christian churches in the city to endeavour to obtain the subscriptions, as far as practicable, to the principles of total abstinence, of male and female, of old and young, in their respective congregations, and that a register of such names be immediately opened in each congregation.—*New York Organ.*

The following declaration has received the signature of General Taylor, the newly elected President of the United States, and had previously been signed by six of his predecessors:—'Being satisfied, from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless, but hurtful; and that the entire disuse of it would tend to promote the health, the virtue and happiness of the community: WE HEREBY express our conviction, that should the citizens of the United States, and especially all YOUNG MEN, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of the country and the world.'

The Massachusetts Legislative Temperance Society, which is composed of members of Congress, has held a series of effective meetings at Boston, during the sittings of the Session for the present year. Governor Briggs, and other influential legislators, have taken a part in conducting the meetings.

CANADA.

During the first four days of April, 1849, the Rev. Mr Chiniquy addressed meetings in the parish church Montreal, and administered the pledge to 18,000 persons. *The Canada Temperance Advocate* calculates that 30,000 of the inhabitants of Montreal, being two-thirds of the entire population, are abstainers from intoxicating beverages. In many parts of Canada, thousands of the French population are flocking to the temperance standard raised by Father Chiniquy, and the excitement seems to be as great as was ever witnessed in connection with the efforts of the Irish Apostle of Temperance. We are gratified to observe that ministers and christians of all denominations co-operate with this catholic clergyman in his indefatigable exertions to spread the principles of temperance.

NOVA SCOTIA.

From an article in the *Colonist* of 3d April, 1849, we learn that Mr F. W. Kellogg, after a trial of three years, has proved himself a most judicious, effective, and indefatigable temperance lecturer, having been instrumental in adding upwards of 6000 members to the temperance societies in the province. We have seen other notices of this gentleman's labours, which state that his talents as a speaker are equal to those of the celebrated John B. Gough.

BARBADOES.

Tuesday last was an important day for the teetotalers of Barbadoes. Agreeably to previous intimation a large number of the members, from Bridgetown, St Thomas, and St John, met at the Moravian Chapel, in the Roebuck, and proceeded to the Wesleyan Chapel, James Street, where a sermon was preached by the Rev. George Ranyell, Wesleyan minister, from the 5th chapter of Isaiah, 11th verse. After service, the members returned to the Moravian Chapel, and partook of the refreshments that had been provided for them. In the evening the anniversary meeting was held in the Moravian Chapel. James T. Rogers, Esq., presided. The attendance was large. Mr Rogers, in the course of his address, said that the proceedings of the day formed an era in the annals of Barbadoes. He had remarked to a friend, during the procession in the morning, that the teetotalers formed the best body of peace officers that could be enrolled.

One of the most interesting features in the day's proceedings, was the gathering of the juvenile societies. The number amounted to nearly two hundred, and their decent appearance and good conduct was the theme of universal approbation.—*West Indian*, 8th March, 1849.

VAN DIEMEN'S LAND.

The second anniversary of the Van Diemen's Land Teetotal Society was held last Tuesday evening, in the Infant School-room, Murray-street, Hobart Town, when upwards of 150 sat down to tea. The room was handsomely decorated; and two flags of the society were at the upper end of the room, and in the middle of them was (in flowers) a V. A. and a crown; the viands were excellent, while the cheerfulness and harmony which prevailed showed the benefit of such institutions. After the tea was over, the

president, G. W. Walker, Esq., took his seat on the platform, supported by the secretaries, Messrs Bonwick and Crouch; the former read a most interesting report (although rather long) of the proceedings during the past year; after which speeches were delivered by the Rev. Mr Hewlett, Messrs Shoobridge, Biggs, Peet, Evans, and Bonwick. Some of the speakers were much to the point; others amused the auditory exceedingly; indeed the whole went off to the satisfaction of the assembly, who did not separate until near ten o'clock.—*Colonial Times*, October 31, 1848.

SANDWICH ISLANDS.

We have been kindly favoured with a few numbers of the *Honolulu Friend*, for last year, in one of which is a smart editorial article, on 'Legislation and Persuasion.' It is there stated that 'the new governor at Tahiti, M. Lavaud, is making the vendors cry out, "our craft is in danger," while those who drink, ask, "what shall we do?" He is enforcing the most stringent regulations in regard to the importation and sale of intoxicating drinks.' In another number, is given an interesting account of a juvenile temperance anniversary, at the island of Molokai:—

'The exercises in the meeting-house were opened by singing and prayer. After this, six boys in succession attended to declamation, in which they did great honour to themselves, as it was the first attempt ever made in Molokai. Singing followed, after which the audience was interested by a well-written and well-delivered address on the evils of intemperance, by one of the senior class of Lahainaluna. This address was followed by the renewal of the temperance pledge. This was done by each school rising successively and promising to refrain from all use of anything that can intoxicate. After the renewal of the pledge, inquiry was made if any during the year had broken it. Only two of this character were found out of the nearly 1000 who were present. These two were called out on the spot, and rebuked before the assembly; but upon promise to drink no more, their standing in the society was continued. This being over, the thousand young voices, aided by the choir, struck up to the tune of the Good Shepherd, the temperance hymn, and performed it in a style, which if it was not so refined as some music we have heard, was none the less thrilling to the soul.'

NOTICES OF NEW PUBLICATIONS.

JUVENILE DEPRAVITY. £100 PRIZE ESSAY. By Rev. HENRY WORSLEY, M.A., late Michel Scholar of Queen's College, Oxford; Rector of Easton, Suffolk. Dedicated, by special permission, to the Lord

Bishop of Norwich. London: Charles Gilpin, 5, Bishopgate Street, Without. ONE of the most distinguished features of the literature and benevolence of the present time, is the number of Prize Essays in cir-

culation, and bearing on different schemes and objects of public interest. Though we have had for a long time, Essays on Covetousness or Mammon, Missions, Education, the Sabbath, and other topics, the field for intellectual and moral cultivation presented ample room for the essay before us.

Much praise has, of late, been justly claimed and rendered to John Henderson, Esq. of Park, who conceived the idea, and submitted the proposal, of three prizes for the best essays, written by working men, on 'The Temporal Advantages of the Sabbath;' but as the tree hath more honour than the branches, and the head more honour than all the other members of the body, so a proportionately greater honour is due to Joseph Eaton, Esq. of Bristol, the generous proposer of an essay on 'Juvenile Depravity.' To him belongs the honour of directing attention to the root and stem of that upas tree, in which are concentrated all those theoretical and practical evils which oppress our social and moral condition, and which present our nation as at once the most enlightened and the most degraded—the most jealous of its honour, and the most indifferent to the means by which true honour is acquired and preserved.

The man who has been found worthy to give expression and voice to Mr Eaton's idea, as submitted in the advertisement, is the Rev. Henry Worsley, M.A.; and the work which he has produced, not only comes forth under the sanction of an impartial adjudication, and the patronage of a distinguished prelate, but with the broadest evidences that the author is well acquainted with the mysteries of our country's abounding iniquity, and has faithfully studied and apprehended the means by which the masses of the people may be elevated and enlightened. It is not in our power, at present, to do justice to his work, in the way of setting its subject matter before our readers. We have a strong inclination to follow him throughout the different steps of the six chapters into which the book is divided; but as each of these chapters is worthy of a separate consideration, we must not make the attempt, but fondly hope to have an opportunity more favourable. The author has been successful in showing, that the great proportion of crime is committed by persons under the age of twenty years; that much of our present degraded condition, as a nation, is traceable to the domestic, social, and political changes of the last half century; that there is an urgent and imperious call for extended and improved education; and that however well-intentioned all past and present efforts may be, for reclaiming the vicious, and elevating the debased, they will all prove abortive and unavailing, if they are dissociated from the principle of abstaining from all intoxicating drinks. Without committing ourselves to all the author's views, some of

which, such as those relating to the conservative influence of the upper classes in agricultural districts, and the alleged injurious effects of increased attention to manufactures, we are compelled to dissent from, yet we trust his essay will have an extensive circulation. It cannot now be commended, in prospect of the May meetings throughout the country; but the friends and supporters of our benevolent and religious institutions would do well to order it for their homes, and bestow on it a careful and serious study. At the different public meetings, and in the reports and speeches submitted to these meetings, and circulated on the wings of the press, there is much that is fitted to induce a superficial mode of thinking and acting; and it is only by comparing the speeches and reports of benevolent associations, with such a book as the Prize Essay on 'Juvenile Depravity,' that we can form a just estimate of what good has been accomplished, and what counsel and labour are required for the future.

DRINKING AND SABBATH DESECRATION.

By the Rev. WM. REID, Edinburgh. pp. 4. Glasgow: League Office. London: Houlston and Stoneman.

AT the urgent request of several intelligent friends of temperance, the first article of our last number has been reprinted, and placed amongst the 'Standard Temperance Tracts' issued by the League. It is emphatically 'a tract for the times,' and should be read by every moderate drinker who professes to be anxious for the sanctification of the Sabbath.

AN EARNEST APPEAL ON BEHALF OF THE

TOTAL ABSTINENCE REFORM, addressed to Ministers of the Gospel, and other Religious Professors, on Scriptural Authority. By JOHN G. MARSHALL, Esq. of Nova Scotia. 8vo. pp. 86. Aberdeen: Wm. Bennet, 42, Castle Street. Glasgow: George Gallie.

THE object of this publication is to show, that intoxicating liquors are never mentioned in scripture with the divine approval for their use. We are not quite satisfied that the learned judge has succeeded in fully establishing this point, but earnestly commend his work to the careful perusal of those to whom it is addressed. Every passage of scripture referring to the subject is quoted, and commented upon; and the illustrations given are evidently the result of much industry and research.

TEETOTALISM A QUALIFICATION FOR A SABBATH SCHOOL TEACHER: A Plea on behalf of the Young. By ARTHUR MORRIS, Jun. pp. 8. London: Tweedie, Falcon Street.

ON the evening of the 27th December, 1848,

a meeting of the teachers belonging to the Lewes Sunday School Union was held, when the subject discussed was, 'What are the qualifications most likely to render Sabbath School Teachers useful?' upon which all were invited to express their opinion. The author of this tract rose to express his to the effect, that the practice of teetotalism was one qualification for a Sabbath school teacher; but the moment the words, 'total abstinence from intoxicating drinks' were uttered, four gentlemen rose in rapid succession, and earnestly requested that the subject be not introduced. Mr Morris acceded to their request; but has deemed it proper, in self-vindication, to publish this calm and judicious statement of his views, which well deserves the attention of teachers and parents.

WAKELIN'S MONTHLY REGISTER. No. 1, May, 1849. Royal 8vo, pp. 32. London: W. Tweedie, 3, Falcon Street, City.

THIS periodical is designed to succeed the *Cause of the People*, which has been discontinued, in consequence of the recent change in the Isle of Man postal regulations. It is not exclusively confined to the temperance movement, but devotes a considerable portion of space to its advocacy, the remainder being occupied with papers on Peace, Education, Sanatory Reform, &c. &c. The first number bears marks of having been rather hastily prepared; but we trust that succeeding issues will be such as to ensure for the magazine a liberal support.

THE YOUNG MAN'S AID TO IMPROVEMENT, SUCCESS, AND TRUE HAPPINESS. By 'MENTOR.' Fifth Thousand. 18mo, pp. 158. Glasgow: George Gallie.

THE contents of this work fully justify the correctness of its title. Those young men who read and follow its friendly advices

cannot fail to secure happiness of the most elevated character. We are glad to find that the author is of opinion, that 'the safest drink, beyond all question, both at meals and at all other times, is pure cold water;' and that he stigmatises tobacco as 'one of the most pernicious and filthy of all the weeds that grow upon the face of the earth.' 'It cannot,' continues he, 'be habitually used, in any form, without injury to health; nor often, without injuring a man's appearance, and, in various ways, rendering him a nuisance to those about him.'

INDIRECT ADVANTAGES RESULTING FROM THE TEMPERANCE REFORMATION. By PHILIP P. CARPENTER. Reprinted from Howitt's Journal. pp. 8. London: G. Richmond, 53, Skinner Street, Snow Hill.

A VERY intelligent and comprehensive view of the benefits accruing to society from the great movement in behalf of perfect sobriety. It is worthy of a wide circulation.

A CRACK ABOUT THE DRINK; or, a Poetical Dialogue between a Total Abstainer and a Moderate Drinker. In Two Parts. By JAMES PROCTOR, Newfarm. 12mo, pp. 24. Dalkeith: D. Jerdan.

ALTHOUGH clothed in rather a rough exterior, there is much good sense and sound argument in this production.

MELODIES FOR THE TEMPERANCE BAND OF HOPE. Leeds Selection. Fourteenth Thousand. pp. 32. London: Houlston and Stoneman. Leeds: John Kershaw.

In this collection of hymns and songs for juvenile abstinence meetings are a considerable number of original pieces, which breathe a more poetical spirit than the majority of such compositions.

Poetry.

TEMPERANCE SONG.

AIR—'Gloomy Winter.'

Gloom and grief and want are a'
Driven frae our bit house awa';
The wee bird hingin' on the wa,—
The change, sings loud and cheerie O!

Ance our hame was like a hell;
A Beelzebub was I mysel';
'Gainst a' guid I did rebel—
Oh then my life was drearie O!

Ance when the bairns heard my feet,
Mammy's lap they'd seek, and greet;
Now they race their dad to meet—
They're happy, happy near me O!

Now I toil baith day and nicht,
Keeping wife and a thing richt;
Still, my heart is aye sae licht,
I never think I'm weary O!

Now I walk erect and weel,
Clear in head and firm in heel,
Honest pride ance mair I feel—
Nae debts nor deils can fear me O!

O nae mair aside I'll turn,
Yon curst cup for aye I'll spurn;
While I breathe this breast shall burn
To 'fend my hame and dearie O!

WALNEERG.

THE DRINKER'S SONG.

BY GEORGE HOOD.

[Although the following piece has already appeared in the columns of various newspapers, it will probably be new to many of our readers; and as we gladly recognise it as an effort in the right direction, and of sufficient merit to entitle it to a more permanent preservation, we very willingly give it a place in our journal.—*Editor.*]

AIR—*'Song of the Shirt.'*

With features bloated and pale—
With breathings heavy and long,
The toper sat o'er his flagon of ale,
And sang this desperate song:—
Quaff—Quaff—Quaff—

In misery, madness, and wo;
'Mid frenzied roar, and treacherous laugh,
And my reason's-fading glow.

Drink—Drink—Drink—
From 'dewy eve' till midnight hour;
And drink, drink, drink,
Beneath the demon's power,
Whose sad and dreary reign
Is in palace so dim and low;
Where pleasure leads on to sorrow and pain,
And is fraught with many a woe.

Drink—Drink—Drink—
Till the head begins to reel—
Drink—Drink—Drink—
Till the heart now ceases to feel.
Thought and feeling are gone—
Why did I drink it up?
And the soul, the gem which so brightly
shone,
Is lost in the streaming cup.

Drink—Drink—Drink—
Till the moonlight wanes away—
Drink—Drink—Drink—
Till appears the morning grey.
Pot, and tumbler, and pipe—
Pipe, and tumbler, and pot—
Till over the benches I fall asleep,
And dream of my hapless lot.

Home—Home—Home—
There is no home for me.
I never am happy unless I roam
Afar from my own roof-tree.
For, oh! my wife's sad smile
Strikes thro' my soul like a dart.
So free from guile, it glows awhile,
Yet sorrow is in her heart.

And now my lonely child,
His features I never see,
For his looks, so meek and mild,
Speak deepest anguish to me.
They tell me of better days,
Of gladness and joyful hours,
Well spent in wisdom's happy ways,
In bright and sunny bowers.

I grow untimely old—
My cheek it is thin and wan—
My heart more lifeless grows and cold,
I scarcely feel like man.
For bound to a tyrant's car,
A weak and a helpless slave,
Beneath a dark and malignant star,
I sink to an early grave.

What would I give to be free—
To feel as I felt in youth—
To gaze again on the blooming lea—
And worship the God of truth?
Yet Drink, Drink, Drink,
I may not break the spell.
Drink—Drink—Drink—
That makes my breast a hell.

To the dreary grave I go,
My being and nature curst.
There is no drink in shades below
To quench ne'er-ending thirst.
My face is bloated without,
My mind is darkened within,
Black thoughts encompass my mind about,
Of grief, and woe, and sin.

With features haggard and pale—
With breathings heavy and long,
A toper sat o'er his mug of ale,
Telling to youth a warning tale,
And sang this desperate song:—
Quaff—Quaff—Quaff—
In misery, madness, and woe,
'Mid frenzied roar and treacherous laugh,
And his reason's-fading glow.

THE LILY.

By the cutting blast wind rended,
See the prostrate lily lies;
So his life, 'midst tempests ended,
Many a saint in sorrow dies,

But the valley c'ods are keeping
In their treasury the flower;
So the saint, entomb'd, is sleeping
Safely through the mortal hour.

Harmlessly the winter rages
O'er the lily's hidden bloom;
So the icy blasts of ages
Unperceiv'd, roll o'er the tomb.

But in new and purer whiteness
The lily in the spring shall rise;
So the saint, in deathless brightness,
Shall awake in cloudless skies.

Hornerton.

JAMES EDMESTON.

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FRIDAY, 1st June, 1849.

THE SCOTTISH TEMPERANCE REVIEW.

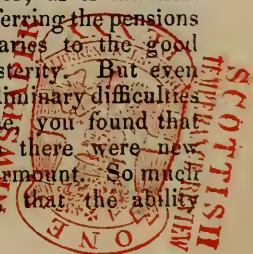
JULY, 1849.

LETTER TO LORD JOHN RUSSELL.

Retrospective Remarks—The Condition of the People—Pauperism and Crime—Where is the Remedy?—New Principle of Taxation—Justice and Economy—Exemption of Abstainers—Power of the New Principle—Encouragement and Suggestions.

MY LORD,—Your experience of office has doubtless convinced you, that its cares are greater than its emoluments. As a leader of opposition, your task was easy. Your party, cheered by the hope of 'the good time coming,' was not only ready to serve you from a sense of duty, but eager to execute your schemes with the ardour of enthusiasm. Expectation, though but a sober sentiment in the main, is sometimes so much excited by political strife, as to operate with the energy of passion. Under its magic influence, the opposition assume the compact organism of an army; and, in conducting the siege against the ministry, perform their evolutions with the activity and precision of veterans. But no sooner have they conquered the Government for themselves, and begun the division of the spoil, than the spell is broken. In the midst of such a scene, with hearty co-operators suddenly converted into jealous competi-

tors, your lordship must have found that all your dignity and moderation were required to quell the mutinous spirit of your followers. And, even after you had distributed rewards according to the best of your judgment and ability, you must have been conscious that not a few would retire dissatisfied, if not disgusted. But while your philosophy, on the one hand, would enable you to suffer such vexations with fortitude, your knowledge of men, on the other, would lead you to expect them. For there are many politicians, my Lord, who persuade themselves that they enter the public service as patriots, when they only engage in it as traders; as is manifest from their preferring the pensions of contemporaries to the good opinion of posterity. But even after your preliminary difficulties were overcome, you found that at every step there were new obstacles to surmount. So much so, my Lord, that the ability



you fondly hoped to exert in reforming the Government, has all been employed in retaining it. Like the holder of a property, whose titles are disputed, your attention and means are so much absorbed in defending your proprietorship, that you have neither time nor money to expend in improving the estate. Your position, however, is neither singular nor sorrowful. The imperial will of a despotism is not more harassing to the people, than is the public opinion of a free country to the ministry. You, as the minister, suffer accordingly. With considerable labour you prepare, what you take to be a comprehensive scheme of reform, only to find that you are without the power to give it effect. Console yourself with the reflection, my Lord, that the binding of the ruler is necessary to the liberty of the subject. The civilised portion of mankind, guided by experience, have wisely limited the power of dealers in legislation. Neither Europeans nor Americans will consent blindly to swallow the drugs of your state physicians. They would not trust themselves even in the hands of Solon himself. Perhaps your lordship is not altogether ignorant of the opinions that lead to such stubbornness. Perhaps you, too, are beginning to perceive, that the office of man in the world is not so much to invent laws, as to discover those which the Creator has already established, and to obey them.

The condition of the people of this country, my Lord, must have occupied the attention of both yourself and your colleagues. It would be an insult to your

understanding, and a calumny against your heart, to suppose that you are content to discharge the duties of a minister with the feelings of a hireling. It would be unjust to insinuate that you take no interest in the condition of your countrymen. Unless your early avowal of attachment to popular progress was merely the generous effusion of youthful enthusiasm, you are still to be regarded as the friend of the people. You can neither behold their prosperity without being glad, nor witness their misery without sorrow. You have both courage enough to fix your attention on the dark features of the social picture, and candour enough to confess that there is something startling in those portentous lineaments. It is an alarming fact, that that portion of the population which is the least intelligent and the least virtuous, increases with the greatest rapidity. Of the myriads who are born in these kingdoms, how few are surrounded with genial influences! The great majority, from their earliest years, are subjected to the incessant action of the most disastrous causes. Many are sickly for want of food; ignorant and depraved for want of culture. Born in destitution, nursed in pauperism, and trained in crime, they lead a life of dissipation and deceit, and become the miserable parents of a wretched progeny. The stream of pauperism and crime, thus flowing on from generation to generation, is swollen by intemperance, and flooded by every commercial crisis. For it is notorious, that immense numbers of the people,

instead of exercising the foresight and economy demanded by their limited and precarious means, recklessly expend the surplus which good trade gives them, in gratifying their craving for strong drink. Whenever the tide of prosperity begins to recede, such persons, unprepared for times of distress, are left in shoals upon the pauper roll. In this way, virtuous industry, already bowed down with toil, is burdened with the maintenance of worn-out debauchery. But the expense of these evils, though enormous, is their least distressing feature. They arrest the attention, and touch the heart of every honest man in Britain, because they proclaim the downward tendency of the masses.

To what quarter, my Lord, are we to look for the remedy? Are we to go on under the gross delusion that the poor-laws will stop the growth of pauperism? that prison discipline will eradicate crime? or that the general demoralisation of the people is to be met by an infinity of charitable nostrums? Pauperism thrives on the rates that are levied to suppress it; prison discipline, however efficient, only comes into operation when the damage is done; and our charitable institutions, each creating a demand for its own pet species of suffering humanity, are chiefly useful in affording harmless exercise to the sympathies of their well-meaning supporters. You have more sense than to suppose that the welfare of your countrymen depends on these dolls of the risen generation. Are we to look to Government for efficient aid in arresting the retrograde move-

ment of the masses? Are you prepared to bring forward some statesman-like measures for this purpose? Before your accession to office, you talked largely of education and sanitary reform. Perhaps the ghosts of these projects still haunt the cabinet, and occasionally appear to you in your legislative dreams. Whether your lordship intends to embody these accusing spirits, or whether, if embodied, they would be able to accomplish what their admirers expect of them, are matters of doubt; but it is certain that Government, however powerless in some respects, is able, in a way to be presently indicated, to render most important service in the cause of progress.

Government, my Lord, to further the common weal, must be conducted on the principles of justice and economy. It is an important fact, that these prominent attributes of a good Government go hand in hand. Equitable laws execute themselves. The magistrate has seldom to draw the sword, except when the law to be enforced is at variance with the law written on the heart. It is the maintenance of unjust laws that entails expense upon the country. Let justice take the lead, and retrenchment will follow. Compel those who receive the profits of monopolies to pay the expense of maintaining them, and to refund the losses they inflict on the community. Let the damage done by the law of entail be charged to the parties who benefit by that law. Let the same equitable principle guide the imposition of taxes. It is the duty of

every man to bear his proportion of the national expenditure, so far as it is required for legitimate Government purposes. But it is grossly unjust, my Lord, to expend the public money in improving private property. Let lazy landlords sell their estates, and wield the spade they have not the capital to employ. It is no part of the duty of Government to protect private families from the fruits of their own extravagance. It ought rather to imitate than to frustrate the justice of Providence. The expenses, for example, which are incurred in suppressing evils arising from the carelessness, the cupidity, or the misconduct of one section of society, should not be charged upon the whole body of the people. Let the perpetrators of the wrong suffer the consequences.

You are aware that the greater part of the pauperism and crime in these kingdoms is the result of intemperance. You are also aware that the craving for intoxicating liquors is not a natural propensity, and that intemperance is by no means indigenous to humanity. It is not a weed, my Lord, growing up spontaneously, but a deadly upas, deliberately planted and carefully tended. It is not a mysterious visitation like the potato blight, but a palpable curse, laboriously manufactured. Justice demands that they who support the drinking system should bear the burdens it imposes. It may be difficult to determine the proportion which should be borne by the respective parties involved; but it is obvious that those who stand distinctly aloof should be entirely exempt.

Now, my Lord, there is a considerable portion of the people of this country who neither give nor take intoxicating liquors, and who discountenance all the causes and practices that lead to intemperance. To burden these men with drink-produced pauperism and crime, is a gross violation of the plainest requirements of equity. Since three-fourths of these evils are caused by the drinking system, only one-fourth of the poor-rates, and one-fourth of the criminal expenditures should be charged to abstainers. Has your lordship courage enough to bring this question before Parliament? If you prepare a bill on the subject, in accordance with these views, some honourable members will doubtless treat it with impotent scorn, and others will likely deliver themselves of some unhappy joke on the occasion; but there is not a man in the House of Commons who will dare to deny the justice of the measure.

The introduction of this principle into legislation, happen when it may, will form an era in the management of national affairs. It will cement taxation into a moral engine. It will assimilate the laws of nations to the laws of nature, and infuse into human Governments a portion of that spirit which characterises the highest of all Governments—that of Providence. The improvidence and immorality which, under the present system, press indiscriminately upon the community, will recoil upon the heads of their authors. Imagine what would be the condition of the world, if all the errors and vices of individuals were to fall,

without distinction, upon mankind. It would begin by emboldening the vicious on the one hand, and disheartening the virtuous on the other, and end by breaking the main spring of human improvement. Similar causes, operating among a people, give rise to consequences proportionally disastrous. Let the error be corrected: let the consequences of misconduct find their way through the exchequer to the pockets of individuals, and the health of the body politic will speedily improve. Questions, which deeply affect the welfare of society, and which are at present regarded with indifference, will quickly arrest the attention of the public. The searching spirit of inquiry will animate all classes of the people. Errors, which have been germinating evils among us for ages, will be detected and dispelled. The enlightened public opinion, which has hitherto been confined to the great political catenies, will be driven into the minute ramifications of social life, and those monstrous gangrenes, now rapidly approaching the national vitals, will be successfully checked, and finally eradicated, by this healing power.

It is cheering, my Lord, to know, that the position of human affairs, though sometimes so critical as to excite alarm, and call forth vigorous exertion, is never so desperate as to justify despair. The character of man—his fertility in expedients, his ceaseless energy, and his self-reliance, make him more than a match for the difficulties and dangers that obstruct his path. If the Creator has made the career of mankind one

long-continued contest, he has also given them the skill and courage to maintain it with success. These statements are confirmed and illustrated by the history of the people over whose councils you preside. Assailed by enemies abroad, and harassed by civil wars at home, for centuries they gallantly waved the banner of civilisation over the world. The descendants of such men can neither be dismayed nor unmanned by calamities. But it is easier to defend a country from invasion, than to eradicate its social evils. This age requires not the valour of war, but the firmness and wisdom of peace. The enemies to be encountered are not the inhabitants of a neighbouring country, but the ignorance, the intemperance, the pauperism, and the crime of our own. The weapons of this better warfare are the force of argument, the power of persuasion, and the resistless influence of virtuous example. A large portion of the mind, which has hitherto been occupied in observing the stars, in studying abstruse science, and in examining some disputed point of theological metaphysics, must be summoned from speculation, and directed to the actual condition of the people. The literary butterflies, fluttering in the garden of letters, must resign the flowers to the bees. Literature must not only be pleasing, it must become a fearless expounder of just principles, and an eloquent pleader for the common good. The understanding and the virtue of the nation must be arrayed against the formidable evils that threaten us on every side. Action must

be ready to follow in the footsteps of investigation. Our customs, as well as our laws, must be subjected to the piercing scrutiny of common sense. The moral enthusiasm of the people must be aroused. They must be taught that their emancipation from po-

verty and disease is not an operation in which they are to be the passive recipients of the bounty of others; but an arduous and glorious enterprise, in which they must engage with all their soul, and with all their strength.

A TEMPERANCE REFORMER.

THE INFLUENCE OF GRACE—A VINDICATION.

"Many will peruse this narrative who are themselves temperate, and perhaps think themselves in no danger of becoming otherwise. To such we would say, 'Be not high-minded, but fear.' If John S—— had been told when he first trod the floor of the Parliament House that he would become a sot, and die a miserable bankrupt in an obscure lodging-house in the Abbey, his answer would have been a smile of contempt and incredulity. He would have thought as you do, that such a thing was impossible, and yet it came to pass. Where, then, you will perhaps ask, is your safety? We answer, in the grace of God. You may possibly rejoice that you are a member of a temperance society. Again we answer, it is well that you are so; but being a member of a temperance society will be no security against intemperance, unless you have the grace of God, and believe in his Son.'—*The Schoolfellows: A Sketch from Real Life—United Presbyterian Magazine*, May, 1849.

THE sketch from which the above is an extract is a highly-instructive one, and is written in an excellent spirit. We know not certainly whether the writer is an abstainer or not. Perhaps he may be some friend trying to write a cautious article for the sake of procuring audience among the readers of the *United Presbyterian*. If so, his desire not to offend has led him to mitigate injuriously, we think, the tone of the moral. Our impression is, that the writer is not actually an experienced abstainer. Whether this be so or not, however, matters little: the remarks we purpose to make, in all kindness, will possess their own weight notwithstanding. Perhaps what we desire to bring out may, after all, have been in the writer's mind. He may not intend to teach the inference we have deduced from his observations; but

assuredly these do convey to us, and will to many readers of the sketch, views scarcely compatible with the high claims of the abstinence movement. John S—— was a youth of admirable talents and scholarship, who, in course of years, acquired habits of dissipation, which broke down his vigorous frame, and reduced him to the abject circumstances detailed in the quotation above. On his death-bed, by an unexpected chance, he was visited by Richard H——, formerly his schoolfellow, and much his inferior both in intellect and attainments; but who, by good conduct and perseverance, had risen in time to the highest distinction in the medical world. The point of the moral turns on the contrast between the ultimate characters and conditions of the two schoolfellows. Why was John S—— thus reduced to disgrace and

beggary, while his rival attained respectability and opulence? The answer to this question is intended to be, that John S—— wanted the grace of God. Now, this answer we hold to be altogether unsatisfactory, because too general; besides that, the facts of the story do not necessarily teach it. Richard H—— rose to eminence, and retained an unsullied reputation; but was this owing to grace? Many pass current as reputable and eminent men who have no religion or grace in the heart. Grace then—unless by grace be meant the restraints of Providence merely, which is clearly not its meaning in the writer's hands—could not be the cause of the respectability, or freedom from gross vice, characterising these individuals; neither could it necessarily be the cause of Richard H——'s reputation, although it *might* have been. We believe as firmly as any one can in the existence and operation of grace, or divine energy on the heart, and we believe that grace—when the conditions on which it is communicated are fulfilled by the individual—will prevent any one becoming a drunkard; and if *this* is all the writer of the sketch intends, we are at one with him; but we *deny*, that except for grace there is 'no security' against intemperance within the pale of our societies. There is surely *some* security at least in such connection, and all the restraining influences it implies. If it be said there is no *absolute* security in the connection, apart from grace, then we reply there is no absolute security in grace, apart from the *connection*, to such persons—and there

are many such; and John S—— was probably one such—in whose cases it is clear that '*joining*' is the precise human instrumentality requisite for their salvation. We are never authorised to expect grace, or warranted to seek it, apart from the use of all appropriate human *means*. God may think fit to bestow it otherwise: this is his matter, and regarding it nothing is said in his word; but we are never at liberty to seek it, except in the way of following all appointed or unappointed means which, from scripture or experience, we know to be associated with the attainment of the end in view. Now, are there *no* persons for whom *joining an abstinence society* is an indispensable human precaution? Multitudes, not abstainers, will confess this at once; indeed, it is common for such to point to certain parties with the remark, '*they* ought to join.' We assume this is true, then, and ask, *if* it is true, why speak as if 'grace' were one method of suppressing intemperance, and 'joining a society' another, or rival method? It is unfair to an important movement. Those who do so are guilty of damaging a good cause, and display great ignorance of the object, labours, and success of abstinence societies.

We have said that there are some whom grace will not preserve, *unless* they join an abstinence society, because this to *them* is the necessary human means—the step exactly required by their particular state of body and mind; and therefore we object to the language of the sketch when it says, 'being a member of a temperance society will be

no security against intemperance,' as at least ambiguous and misleading. In addition, however, we allege, that *apart* from grace there is some security in abstinence pledges, to some at least; and John S——, though devoid of grace, may have been of the number. In fact, for aught we know, by adopting that precaution, he might have been saved from the ruin into which he fell. And this we prove, without in the least detracting from the efficacy of grace. It is constantly forgotten by non-abstainers, that drunkenness is not merely a *sin*; it is also a DISEASE. In many cases, prevent the disease and you prevent the sin. Prevent the craving or the liking for drink, and drunkenness is prevented. But can the craving or the liking be prevented without grace? Yes. *Compel* a man, for example, to abstain, and you necessarily prevent him being a drunkard, whether he has grace or not. Had John S——,—let us make the supposition,—been compelled to abstain, by physical or equivalent hinderance, could he, would he, even granting he had no grace, then have been a drunkard? No one will say so. Change the language, however, and instead of compel, say persuade a man to abstain; that is, substitute rational instead of physical compulsion, and still the same result inevitably follows: he never becomes a drunkard. It will be said, however, we *can* compel a man to abstain by physical means, apart from grace; but *can* we persuade him to abstain, and keep abstaining, by motives not derived from grace? Now, it is only necessary for our

purpose to show, that *some* can be persuaded to abstain by motives derived from other sources than grace. And surely it will be granted there are some such. We believe there are very many. We believe that, apart from the ideas of eternity and judgment, there are motives in existence, and operating on the minds of many, sufficient to induce *them* at least to abstain. Believing this, we invite and allure *all* to the abstinence net, that in this way we may be sure to catch *those*, we know not *who* they may be, who are, or may come to be, in the circumstances, fitted to induce them to abstain. If all have grace, so much the better; and if none have it, we at least deliver some from intemperance without it meantime, to be laid hold of, it may be by grace, afterwards; for surely kept sober, they are more likely to hear and understand saving truth, than when stupified with liquor, or enervated by excess. We do not advocate having men abstainers without grace; but we prefer to see, and strive to make, men who have not grace, abstainers, rather than to see and to make them moderate drinkers, believing the former to be the safer position. If it be said, why not strive to get them endowed with grace by the use of evangelical means? it is replied, so we do—so every christian abstainer desires and does; but then, failing the greater, he does not refuse the lesser triumph. It is better surely than nothing, and is at least a step to many other advantages—in some cases to the great victory itself. But *are* there really the parties referred

to, it will be asked—parties who have no grace, and yet may continue abstainers? There is surely presumption for their existence in living facts. Are there not men who make no profession of piety, who have lived half a lifetime, many longer, without using intoxicants; who have already passed through almost all the possible temptations which might have led them into drinking habits, and who yet have no craving, no liking for the drinks—are there not such, and does their case not seem to warrant us inferring the possibility contended for? Are there not those, too, who, possessing no desire for the drinks, have lived and died without encountering any but very slight temptation to intemperance; and those who, with the same absence of craving, have lived and died, surrounded by the most powerful moral checks, and guided by the most pious and energetic guardians? In the cases of such, had they become abstainers, what probability is there they would have ever fallen, even though devoid of grace? If they stood even without total abstinence, would they have fallen by it? or if without it the footing of some is good, with it would it not be better? Could it possibly be worse?

We are not at liberty to make so light of all motives, not derived directly from heaven and hell. Many who make no pretensions to godliness may yet be called incapable of theft, others equally incapable of lying, others of profaneswearing, others of licentiousness, others of forgery; and why should it be said there are not some incapable of drunkenness,

who, in addition to having every domestic and personal reason to avoid it, have really no desire for drink, and, in addition, have subscribed an abstinence pledge? Yet again, are there not some who, without grace, and possessing a desire for intoxicants, have yet good sense, firmness, and honour enough left to adhere to their abstinence policy, just on account of having voluntarily engaged to do so? Yes, there are those who have, by this very means, been kept abstainers till the craving itself has ceased, and religious principle entered the mind to complete a reform which, but for the pledge, could not have been begun. Young men and others have been prevented taking the first step, and by consequence the final step, to intemperance, simply because they were 'joined;' and are there not those who at intermediate points have been, by that consideration, happily stopped, in whose minds it would yet be rash to say grace had taken root? Years or months of withdrawal from temptation accomplished by means of a pledge—even supposing that were then to terminate—can hardly be called nothing: the interim has been one of blessed opportunity and of moral discipline. The influences of 'joining,' whether immediate or consequent upon the act, being thus confessedly great, it may well be asked, Is there *no* degree of security in all this? or granting it were not absolute, is it therefore null? Who will say that a pledge though not of unlimited efficacy—sufficient to deter all from drunkenness—is not sufficient for some, and a *help* to many? Those who

should know best whether it helps or not have declared it to be mighty. Grace may be compared to omnipotent motive; but there exist many strong motives short of omnipotence. Who knows but John S——, had he joined abstinence early, would not have been preserved, even graceless as he was? or who, on considering the matter, will say broadly 'there is *no* security in being a member of a temperance society,' meaning thereby there is *no* security to ANY ONE? To speak thus is not to honour grace, and, however excellent in intention, is disastrous in effect. It is high time christian friends should cease writing in so slovenly a manner of a movement which many of their brethren, who honour grace as well as they, value as a boon to the community. We are glad, however, to see writing of any stamp in the pages of our worthy contemporary, the *United Presbyterian*, on the temperance question; and in the May number there are two papers of a temperance complexion. We think the symptom is hopeful; and if our excellent contemporary is slow in this matter, it is our consolation that he may, on that account, be sure. Meantime we, believing in the paramount necessity of grace, continue as before to inculcate abstinence. We know that grace never prevents poison killing a man; but

we know that abstinence from poison does. We know that grace never prevents or cures the disease of drunkenness, except by abstinence; and as the sin is often caused by the disease, we know that in *such* cases grace neither does nor can prevent the sin without first preventing the disease. But abstinence prevents the disease, therefore abstinence is in such cases a security against the sin; and since 'joining' has been incontestably proved, in innumerable cases, to be a necessary link in the chain of human instrumentalities, or an integral portion in the complement of motives, employed in causing the act and habit of abstaining, it constitutes part and parcel, in the cases referred to, of the security against intemperance. Therefore it is we recommend all to abstain, and therefore it is we recommend all abstainers to 'join.' God has a work, which he does in reclaiming men, and men have a work to do themselves. Moses cried unto God at the Red Sea, and was rebuked; not, indeed, for crying to God, but for doing no more. 'Speak,' was the great reply—'speak unto the children of Israel that they go forward.' While, therefore, we cry for grace, let us not forget, in addition, to make sure that we ourselves, and all whom we can influence, GO FORWARD.

THE LONDON MAY MEETINGS.

THE meetings for 1849 were brought to a close by the end of the month; and the statements and appeals which formed the

atmosphere of the various assemblies, have been gathered into the pages of reports, magazines, and other periodicals, and are

enlightening the minds and stimulating the energies of the churches in all parts of the country. The season wanted nothing of its wonted brilliancy, in the drawing together of talent and piety from all the different sections of the church, and from churches in foreign parts; and considering the depression of trade and commerce, it was gratifying that no diminution of funds was presented. Those who congregated together from day to day, and from week to week, will now have reached their homes and entered upon their different spheres of usefulness, instructed and refreshed. The minister, when he comes before his people on Sabbath, or waits upon them in domiciliary visitation, and when he confers with elders and deacons, will show, by his increased information and deepened interest on the different benevolent and religious objects, that his visit to London, in May, has not been in vain for himself, and for his people, who in turn are instructed and interested. We humbly and most earnestly hope that the advocacy on the different schemes will be read, and felt, and acted upon in the most remote parts of the UNITED KINGDOM, and thus the glory of God shown forth, and the good men of throughout the world promoted and established. We fondly hope that 1848 will not be so distinguished by revolutions and commotion as 1849 by deeds of mercy and benevolence; and that at the close of the year we may have to look back upon a spectacle far more illustrious than the emancipation of 800,000 slaves in Jamaica—the distinguishing event of 1838.

Having recorded our gratitude and gladness awakened by a contemplation of the May Meetings in London, it is with no small degree of pain that we take exception to anything that was done or said; but fidelity to our own conscience, and fidelity to the great and overwhelming interests involved, constrain us to submit two points worthy of animadversion, and which must forcibly strike the minds of all who are familiar with the evils of the present hour and the means in operation for their removal.

I. There is a studied silence on the evils of intemperance, and on the remedy proposed in the Abstinence Movement.

What good cause has not to contend with the monster vice of our land, and who has not mourned over the awful success of the drinking usages and the drunken appetite? and yet a notice of these things, or of the remedy proposed, is not condescended upon by any of those who supported on the platform the different benevolent and religious objects. A stranger reading the accounts of the May Meetings would not learn that intemperance was BRITAIN'S CURSE. And in drawing attention to this anomalous state of things, it is not in the envious feeling that either we ourselves or our labours have been overlooked, but to point out two things which the anomaly suggests: First, the want of catholicity of spirit; and, second, the exhibition of an unsound philanthropy. On the first of these points we would remark, that, the present age is distinguished by a growing enlargement of heart, and an increasing

disposition to give mutual credit and encouragement to all who are labouring for the physical and moral amelioration of our fellow-men. Many pleasing proofs were presented at the different meetings in London. The churchman praised the dissenter, and the dissenter praised the churchman. The secession of one minister from that which he conscientiously regarded as a bondage and a degradation, was honourably referred to by the brethren whom he had left; but not one of all the speeches at all the meetings contained an acknowledgment that there are thousands who, for their own good and the good of others, have renounced the drinking usages of society. Sympathy has flowed from all quarters upon an individual, who, for a while, in Exeter wore the bonds under which Paul was oppressed at Rome; but no one ventured to tell the gathered thousands in Exeter Hall that there were 600,000 of our fellow-countrymen under the galling chains of a system, forged by appetite and fashion, and defended by prejudice and interest—by men of the world, and by members of the church of Christ. It cannot be said, in defence, that no fitting opportunity was presented; for there is no subject which can be brought before the benevolent and religious public which is not related, directly or indirectly, to intemperance, and consequently connected with the claims of abstinence. The silence on the evils of intemperance, and the remedy for their removal, display a want of catholicity of spirit. Yea, more! It exhibits an unsound philanthropy. John Howard, in passing through

the classic scenes of foreign lands, was strongly tempted to moderate his zeal, and betray the noble cause which he had espoused and prosecuted, in the midst of opposition and exposed to danger; but he was as invincible in his purpose as he was indefatigable in his labours. It is one of the most difficult duties to urge upon countrymen and friends the claims of Christ, and the urgent need of fleeing to him for safety, and peace, and joy; but that difficulty fled before the determination of the apostle,—‘I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh.’ Modern philanthropists admire this noble pattern; but none of those who appeared on the London platform presented evidence of their readiness to adopt it. In doing so, they would, in the majority of instances, have been in opposition to the prejudices and customs, both of the parties who uphold our benevolent and religious institutions, and those whom these institutions are intended to benefit. But though this is one of the most trying positions, it will never be shrunk from, or regarded with feelings of dismay, by those whose hearts are beating in unison with the compassion and benevolence of Jesus, and who are gratified to say,—‘It is given unto us in the behalf of Christ, not only to believe on him, but also to suffer for his sake.’

II. The second charge to be brought against the London May Meetings, is the open disrespect to the Abstinence Movement, and to the spirit and wants of the age.

It becomes us to be thankful that the Evangelical Alliance, in-

stead of moving for an inquiry into the connection between abstinence and infidelity, honoured our principles by observing their anniversary in a tea-party. Another association held a public breakfast; and whilst the meetings in general displayed the usual devotional interest, a notorious and unenviable place was occupied by the directors and friends of 'The Orphan Working School, Haverstock-hill,' who observed the anniversary of that institution in a public dinner, at which ten toasts were proposed and drank in the usual style, besides others of a complimentary kind, of whose sentiments no account is given. Among those named, there is one worthy of a royal punster, and of the days of George Buchanan,— 'Prosperity to the Orphan Working School, and may it continue to flourish for ever.' We are not intimately acquainted with the origin and design of this institution; but charity and common sense unite in supposing, that the benefit of those who are now orphans, and the diminution of their number in time to come, are ends to be sought after by the trustees and directors. If this be admitted, is it not strange, and even monstrous, for a man in the middle of the 19th century, and with the knowledge of BRITAIN'S CURSE, to stand up, and with the cup of intoxication in his hand, propose the toast now rehearsed? Is it not a fact, as notorious as it is painful, that orphans are produced by thousands in the working out of that system which the directors and friends of 'The Orphan Working School' were upholding by their drinking of toasts? If the drinking system be persisted

in, orphan schools will never be without pupils, whilst more than the cost of the education is spent in the purchase of drink, and in making children fit objects of sympathy and concern. Is it argued that the pupils attending 'The Orphan Working School' belong to a different class than those which attend the Ragged Schools? The argument will prove the more decisively that the directors are unworthy of their position, and exercising an influence contrary to the interests which they are called to defend and cherish. It will be strange if no children under their care were made orphans through the drunkenness of fathers and mothers; and admit that such is the case, there are thousands of orphans from the effects of intemperance; and if they enjoy no better guardianship than that of the Haverstock-hill Institution, they may in turn produce a generation of orphans, to be taught and supported from charitable funds, which may not 'flourish for ever.' The time has come, however, when those who watch over the interests of our benevolent and religious institutions cannot consistently indulge in public dinners, with the usual accompaniments of toasting and drinking; and many hundreds, unconnected with the abstinence movement, will see and feel the anomalous position of the directors and friends of the Haverstock-hill Institution, not to approve, but to disrelish and condemn.

This review of the London May Meetings is submitted to the consideration of the intelligent and the pious in our land, in the humble hope that it may be the means of directing their attention to a

subject which is entitled to occupy a prominent place among the benevolent and philanthropic questions of the day. Thousands of our fellow-men are withering,

sinking, and dying, under the baleful shade and power of intemperance. Professing christians! will you let them perish?

MR WADDELL'S VALEDICTORY TESTIMONY IN FAVOUR OF TEMPERANCE.

A VALEDICTORY meeting with the Rev. Hope M. Waddell and his friends, who left this country on the 8th of last month, to join the mission at Old Calabar, was held in the City Hall, Glasgow, on the evening of Wednesday, 23d May. The large building was crowded in every part, and Mr Waddell embraced the excellent opportunity thus afforded of adding another to his many valuable and faithful testimonies in favour of abstinence. After stating that the income of the United Presbyterian Church for missions had during the last year been £17,000, and that he thought that sum might be easily doubled by the contributions of those who had not yet subscribed, he mentioned that he had a deep-laid scheme in his head, by which £60,000 or £70,000 might be raised without difficulty. Perhaps it might be well, in the first instance, to aim only at doubling last year's income; but as it was probable they might realise his scheme before he returned to this country, he would merely indicate its outline. He was strongly of opinion, that there was plenty of money in the country, if they could just lay their hands on it; and he thought a considerable amount was laid up in black bottles, and hid in cellars. He knew

there were differences of opinion between some of his brethren and himself; but if the question came to be, 'Abandon the mission, or abandon the black bottles?' he had no fear of their decision. These remarks were enthusiastically applauded, after which the veteran missionary entreated the audience, 'for God's sake, and the sake of perishing multitudes, to give up the black bottles;' and concluded by expressing his confidence in the proceedings of those sturdy-hearted fellows in the country who were determined to knock the bottoms out of these same black bottles, in order to get at the treasures therein contained, for the service of God and the good of mankind.

The enthusiastic applause which followed these sentiments afforded a most satisfactory evidence of the wholesome state of feeling in the audience on the subject, and matter of congratulation for the prevalence of sound temperance principles in the United Presbyterian Church. Some of the gentlemen on the platform were perhaps taken rather a-back by the conclusion of Mr Waddell's speech; but it came in so naturally, and was expressed so temperately, and good-humouredly, that no one seemed or could be offended.

Sketch.

SKETCHES OF MODERATION LAND.

No. III.

THEY have a Sabbath in Moderation Land. Many of the natives observe it with much strictness; they go twice and thrice to church, and abstain on that day from all the ordinary employments of life. To plough or to sow on Sabbath is never once thought of; and to buy or sell a loaf, an orange, a steak, or such like article, during any hour of it, is reckoned highly criminal. No works are allowed, save those of necessity and mercy, viz.—the making and vending of medicines and intoxicating drinks. As these latter are indispensable to human comfort all days of the week, and cannot be obtained without at least eight days' continuous labour, maltsters are allowed to make, and publicans to sell the liquors on the Lord's-day. Much desecration of the day by intemperance is the consequence of this; but the desecration, it is said, ought to be regarded as only that necessary *modicum* of evil, ever attendant even on great beneficent measures. It is clear, that by adhering strictly to the Sabbath law, intoxicating drinks could not be had on the Lord's-day, and not only so, but could not be had as formerly on other days; now, as this idea is one which could not for a moment be entertained, it has been argued, and with force, that the Sabbath law must be allowed as it were to shift for itself, and the interests of the community be consulted meantime. Formerly a man was permitted to pull his ox or his ass out of a pit on the Sabbath-day, and why, it has been asked, should a man not be allowed, under the more liberal dispensation, to turn his malt-floors on that day? Why, for instance, should Sir E. N. Buxton, Baronet, M.P., not be allowed to employ 300 men every Sabbath in his brewery? Is not piety a thing of

the heart, and if he revere the Sabbath in his heart all the while, what harm is done? To be sure it is an evil, but then it is a necessary one—necessary in order to furnish beverage for a great nation, and money for his own pocket—money, let it be observed, not for private uses alone, or chiefly, or who knows if at all? but money to do good with—yes, and better still, to promote Sabbath sanctification with—to buy prizes to give to working men to write *down* Sabbath desecration—not speaking of intemperance particularly, of course—but bringing it in in a fine general way; and is not this better than shutting up the brew-house altogether, as rash philanthropists would do—and having no money, or at least less money to buy prizes with and to do, I know not what, other things? People may call this doing evil that good may come, if they like, but sensible individuals will think it a very good kind of evil. Is it not paying the devil well, making *him* bear the cost of all these Buxtonian prize tracts, published on purpose to put him down? No doubt he would think when the Buxtonian brewery was set a-going, here is a grand opening now! What an amount of desecration and intemperance shall I realise by it? Wrong for once, old Satan. True, there may be that to begin with, but wait—wait till Buxton has made money enough out of the concern, and then for retribution on thee—then for the prizes—(sly stroke that) to turn the tables on thy desecration—in fact, to put thee down. Sir E. N. Buxton stop his brewing on Sabbath! Why! do not ships sail on Sabbath, which bring home tea, sugar, cotton, and coffee to teetotalers themselves? If men can keep the Sabbath on board ship, why may they not within brewery? What

if the voice of prayer and psalms is often heard, and may be always heard from deck or cabin, and never was heard from malt-house or brewery walls? This does not prove it *cannot* be heard from thence. The men might worship there if they liked, for did not their employer declare, in a certain House of Commons, 'They, (the men) were enabled to spend as quiet a Sunday in the brewery, *as anywhere else*. Everything that could be done to render the work of the 300 men as little oppressive as possible, was done.' Moderates argue well, that a comprehensive view ought to be taken of things, and accordingly they look not at single evils, like drunkenness, but at 'sin,' and 'wickedness,' and 'depravity,' and similar complex ills of human nature. Some of them indeed look at railway travelling on Sabbath as a distinct subject. They hold it to be a master vice, and dwell on what matters might turn to, were men at liberty to travel or not as they pleased on that day. Malicious persons accuse such parties of forgetting the infinitely greater ravages, as they say, produced, and not merely dreaded, by the making and retailing of liquors on Sabbath. They are accustomed to speak of at least 100,000 men as employed in the manufacture of drink on the Lord's-day, and of 2,000,000 in all likelihood engaged in Sabbath desecration, as they phrase it, through means of drink. They mention that 1097 public-houses were open in a large mercantile city, on the evening of a recent communion, and allege that five-eighths of the entire number of such places in the country are regularly open for traffic on the first day of the week, and ask, with an air of virtue, if all this is not terrible, and enough to make those who live by drink-making, taking, or selling, tremble to hear? They ask too, and in rather a victorious way, whether those who regard the Sabbath should not look at these things, as well as at railway travelling? Now all this sounds very well, but carefully considered, is little better than twaddle, and not unlike cant. Such

objections overlook the great fact of the *necessity* that exists for these drinks. It would no doubt be very pleasant if people could keep the Sabbath as it ought to be kept; but in a great community this is impossible. The fact is, that the Sabbath law, as well as all other laws laid down in scripture, requires to be explained, and relaxed according to circumstances. This is what stiff christians, however, never will admit; but would they only hear reason from those who are making money, and deriving gratification, in some way or other, from these relaxations of the Sabbath, and other laws, they would speedily change their minds. It is very much to be surmised that abstainers are in general either a *raw*, or ascetic, or hypocritical kind of people. They are composed, in the main, either of those who never knew the joys of the festive glass, or the profits to be pocketed from the drinking customs, or they consist of worn-out superannuated morose persons, who are trying to atone for early indiscretions by a puritanic old age, and who look with jealousy on the enjoyments of others. Men of genial temperament and true benevolence, are not likely to look at things in so gloomy a light. Who can help public-houses being open on communion Sabbaths? Are the whole inhabitants of a nation or town to become abstainers on this account? 'Self-denial' truly, with a vengeance! The gospel does not enjoin anything like this. It merely bids us 'do good as we have opportunity,' that is, as an excellent person once translated it, *as we find it convenient*. Now I maintain it is not *convenient* to abolish the drinking customs of the land. It is not convenient for the brewers, maltsters, distillers, publicans, &c.; for by this craft they have their wealth. It is not convenient for those who like a tumbler, a glass, or a dram, the great majority of the inhabitants of Moderation Land, and of the members of its churches. It is not convenient for ministers who dine out, and don't like

to displease the magnates of their flock, or to confront public opinion, and it is not convenient for crotchety interpreters, who have got 'views' upon the wine question. It is not convenient above all for bacchanals, tipplers, public or private, and drunkards at large. To abolish drinking customs, would be at once to abolish their temptation, their bane and their enjoyment. It is a sound maxim, never to be ahead of public opinion. Would teetotalers attend to this, there might be hopes of temperance in good time; but as it is, who can be on the side of temperance? Do *they* expect to change the opinions and the tastes of a nation, and all at once to lure them over to Sabbath keeping? Pshaw! what are statistics worth! Great principles are above statistics and petty experiences. In carrying out national reforms and ameliorations, some individuals must deteriorate and be ruined. *Nihil est ab omne parte beatum.*

No bliss below
Is wholly so.

If we had not Sabbath desecration by drinking, we would have it in some other way, and as well therefore retain the old vice. It will save trouble changing; for to expect *perfect* deliverance from vice is impossible, at least till the millennium, which of course is not to be thought of at present. Indeed, christians themselves would feel it a bore were it to come at present with its self-denials and its purities. Upon the whole, therefore, drinking must continue, till a more convenient season for its abandonment occur. When the nation or the church at large, is prepared to give it up, then the abstinence principle may be tried by individuals, but what can individuals accomplish otherwise? Specific plans indeed for suppressing intemperance are absurd. Great general denunciations of it are much better, and leave each to adopt his own plan. As soon as drunkards are made, let them be dealt with, and supply them with bibles and mission agents. Take their 'ragged children' from them, as quickly as they are

produced, and clothe, and feed, and instruct them. Never mind though they are thieves and tipplers before you begin, the triumph will be all the greater. Prevention is not half so romantic and glorious as cure. Then again, in churches, so soon as a member is found guilty of habitual intemperance, expel him at once, and although he say he learned it at this or that elder or minister's table, and that others, still honoured as pillars, are as guilty as he, though more adroit and secretive, shut his mouth and disregard his calumny. Should any question your philanthropy or christian zeal, because of drinking usages, allowed to slay their millions at your door—usages sustained and certified respectable by yourself—point to your collections in aid of mission schemes, as an offset more than sufficient to show balance in your favour. By the way, in Moderation Land, large sums are paid for such purposes. A moderate believes he spreads the gospel far more effectually, and economically, so far as self-denial goes, by cheering loudly at meetings, where some heroic missionary returned from the field for a little, recounts his labours; and by dropping his half-crown into the plate, on retiring, at the same time using at home and abroad, all the ordinary liquors, than by saving the expense of his liquors, and adding the sum to other casual or stated subscriptions. The prevention of crime and misery, which would follow from general abstinence, he regards, and properly, as a bagatelle, when compared with the importance of that testimony, which, as a moderate drinker, he lifts up in behalf of christian liberty. So strong is the conviction on this point, in the minds of some, that a reverend moderate shall openly declare, that with his views, he should feel sin upon his conscience by joining an abstinence society. The opinions stated in this paper, are peculiar to the more uncompromising school of moderates. A milder and feebler class hold modified opinions, a statement of which must be reserved till a future time.

Scottish Temperance Review.

GLASGOW, 2D JULY, 1849.

ESSAY ON VULGARITY AND POLITENESS.

SEVERAL months ago the *Scottish Guardian* accused this periodical of being 'a good deal deformed by vulgar writing.' We paid no attention to the charge at the time, because we had but an indistinct conception of what really constituted 'literary vulgarity;' and were, moreover, far from being satisfied that the style which had offended the delicate nerves of our genteel contemporary, was either criminal or disgraceful. Since the period referred to, the leisure moments that have fallen to our lot in paging copy for the printer's 'fallen angel,' have been conscientiously devoted to the study of the nature, origin, and present position of vulgarity. Our researches embraced a wide field, and were conducted rather for the common good of mankind, than the refutation of the *Guardian*.

The first difficulty we encountered was the solution of the question, What is vulgarity, considered as a separate entity? It would be easy to point out an individual in the streets, who would be instantly recognised by the well-dressed portion of society as a vulgar man. But it would be no easy task to put the man on one side and his vulgarity on the other. Vulgarity is a quality which inheres in the man and his environment, but it is so intimately associated with the other elements of his char-

acter, that it is impossible to effect a separation between them. You may take off his ragged clothes, in the belief that you have deprived him of the unpleasant characteristic, and you may dress him in fashionable attire, in the hope that the broadcloth will infuse a genial affability into his manners. But you will speedily find out your mistake. The stereotyped vulgarity of the man will shine through the finest dress-coat, and make itself awkwardly conspicuous in the neatest Wellington boots. Be vulgarity what it may, then, it is a something which lies deeper than the surface.

But even the most polished gentleman of this or any other country is an object of admiration within a very limited sphere. Bring hither the Chinese beau, who has captivated all the ladies of Peking with his graceful demeanour, and see what a ridiculous appearance he will make in a British drawing-room. Send some lineal descendant of Brummel to move in the higher circles of the Celestial Empire, and mark the merriment his English politeness will create! There is, therefore, a kind of politeness which is local and arbitrary.

There is, however, another kind, which belongs to all nations and times, and which appears to have its source so deep in the nature of man that it must one day become universal. It

was this kind of politeness which led the African woman to allay the hunger and thirst, and to cheer the heart of Mungo Park. It is the politeness of peace and goodwill, and expresses itself so eloquently through the eyes, that men of different kin and speech who meet for the first time, may nevertheless exchange a world of compliments. Men in the humbler ranks of life, who have never had an opportunity of mixing with what is called good society, frequently possess a large share of natural politeness; while many who have been more favourably situated for the development of the finer feelings of humanity, require all the superficial polish their education has given them, to conceal the native vulgarity of their character. Genuine politeness, therefore, is also a something which lies deeper than the surface.

A man may be ignorant of the arbitrary rules of local etiquette without being vulgar, and skilled in all the evolutions of a court without being polite. When a kind-hearted man, of rural manners, unaccustomed to the society of cities, commits some trifling breach of fashionable propriety, the really vulgar are those who laugh at him. There are polite as well as religious bigots, who deem their own behaviour a perfect model of what is proper and becoming, and who will on no account tolerate any heretical deviation from their own orthodox manners. Persons of this description fix their attention so exclusively upon one or other of the numerous forms of courtesy, that they at last become insensible to the true spirit of politeness.

When titles which were originally conferred on some individuals for meritorious actions, become mere forms, and are transmitted from generation to generation without regard to the character of those who successively enjoy them, they degenerate at last into petrified vulgarities. The time is coming when the most noble the Marquis of Muffins will voluntarily abandon his ancestral caricature. When the Landers were travelling in Africa, they tarried for a time at the court of one of the native potentates. During their sojourn, the rations of his tawny majesty were not sufficient to prevent the travellers from consuming the contents of sundry hermetically-sealed tin vessels they had brought with them from Europe. The empty tins which, as a matter of course, were thrown away by the travellers, were eagerly picked up by the natives. Guess the surprise of the Landers, one fine sunny morning, on seeing one of the chief nobles stalk into court with his head thrust into one of the identical empty square tins, on each of the four sides of which the English maker had printed in large characters 'Concentrated Gravy.' The splendid new helmet of the African duke excited the envy of his competitors, and even roused the covetousness of the king. Perhaps it is at this moment stiffly embracing the woolly head of the sable monarch. When *Chambers's Information for the People*, however, begins to circulate in Africa, it will speedily be discovered, either that his majesty has no claims to the titles conferred upon him by his crown,

or that his head is 'an organised hypocrisy;' while in Europe the opinion is daily gaining ground, that all patents of nobility, however respectable, smell more or less strongly of 'Concentrated Gravy.'

There might be a work written on the vulgarity, as well as on the wealth of nations. Individuals, by judicious training, may be raised in the course of a few years far above the intelligence and morality of their previous lives. But the progress of nations is so remarkably slow, that ages frequently elapse without any perceptible improvement. It is long since the educated classes of Europe ceased to decide their differences of opinion by an appeal to force, or to adjust their quarrels by single combat. Though the small sword is no longer regarded as an essential part of the dress of a gentleman, nations still continue to wear that very expensive rapier, called a standing army. Thus communities remain the victims of a barbarous system from which individuals have escaped. Writers of history may say what they will, may gloss over with epithets of glory the murderous stabbing and shooting that constitute warfare, but there is something about it after all essentially vulgar. A great battle is but a great 'row.' An army, with all its gaudy equipments, is nothing more than the drilled instrument of national vulgarity.

It would be a curious, if not an instructive task, to note the different sentiments associated with the same action in different countries, and to observe the varying ideal of gentility. In

Polynesia, the pulling of the nose is a special mark of friendship, while in Britain the same familiarity would probably lead to serious consequences. In this country the most graceful mode of eating is that attended with the least noise, but in Abyssinia public opinion is in favour of the opposite system. The Ethiopian gentleman never eats without smacking his lips, and his mastication is always the louder the better he is bred. He contends, with considerable plausibility, that eating is an act of which no one has reason to be ashamed, and that any attempt to conceal it is unworthy of a man. Indeed, he carries his peculiar notions of etiquette on this subject to such a startling length, that when he wishes to be exceedingly polite, he deliberately rolls a piece of beef into a ball with his fingers, and then, with the aid of these natural instruments, thrusts the tempting morsel into his neighbour's mouth. Oriental ladies are careful to hide their faces from the public gaze, while their European sisters not only display their countenances with creditable courage, but do all they can to render them as attractive as possible. With us, long nails are regarded as a mark of indolence and vulgarity, but in China they vindicate the gentility of their owner in the eyes of the world, by proving that he is independent of manual labour. They are, therefore, cultivated with peculiar care, and frequently project several inches beyond the finger. In the opinion of the Turks, the most genteel and lady-like form is that of stout rotundity, whereas the ladies of

this country fall into the contrary error, and show their originality, if not their taste, by rejecting the celebrated statue of Venus, and choosing the comely shape of a wasp as their model of perfection. The Turkish notion leads to substantial fare, and is chargeable with no evil except that of repletion. But the British idea of female comeliness exerts a perpetual pressure on the waist, impairing the health of its victims, and insulting nature herself, by presuming to correct her arrangement of the bones. The enclosing of female feet in iron shoes, to prevent their growth, is in China a reputable mode of escaping the imputation of vulgarity. If a lady in this country were unfortunate enough to be a smoker, she would take care to indulge in the pipe only in secret; but in some provinces of South America, no member of the fair sex who has any pretensions to gentility will move abroad without her cigar. The well-bred classes in some of the islands be-

tween India and Australia, take great pains to dye their teeth black, for the remarkably cogent reason that those of dogs are white. But it would be endless to enumerate the whimsical efforts made in various countries by mankind to draw the line of distinction between politeness and vulgarity. To every friend of his race it must be a source of consolation to know, that the absurdities and cruelties that have been perpetrated in the name of politeness, are errors of the head rather than the heart, and that the progress of common sense will one day harmonise the forms and the spirit of genuine courtesy. In Britain, for example, the reign of strong drink as a symbol of friendship and honour, is rapidly drawing to a close; and by and by the people of this country will look back with horror upon a system which, under the aspect of kindness, has laid a greater number in the grave than either war or pestilence.

Scottish Temperance League.

OUR AGENTS.

Mr Stirling is at present enjoying a temporary rest from his labours. Mr Logan has been engaged for some time in a statistical investigation connected with Glasgow, the particulars of which are not yet quite ready for publication. Mr Grubb is still lecturing in the north, where his efforts seem to be warmly appreciated. The following notice of his visit to Golspie, appeared in the *John O'Groat's Journal*, of 15th June:—
'Last week, Mr Grubb, the able apostle of abstinence, gave four lec-

tures here, which were quite an intellectual treat to those who did themselves the favour of listening to this zealous regenerator of society. Extensive reading, considerable learning, and high attainments in science, wielded by a lecturer of a philosophical mind, possessing powers of eloquence that render his arguments irresistibly convincing, and indelibly impressive—an extensive knowledge of the condition of society in all its varied phrases, and a philanthropic spirit that pants after the amelioration of the human species, are the

qualifications which Mr Grubb possesses for rendering him successful in his important mission.'

SERMON.

At the request of the Executive Committee, the Rev. John Ker of Alnwick, Northumberland, delivered a discourse in the Rev. Dr King's

Church, North Albion Street, Glasgow, on the evening of Sabbath, 17th June. The reverend gentleman advocated the claims of the temperance enterprise in an intelligent, judicious, and effective manner; and although the season of the year was rather unfavourable for an evening sermon, the large church was well filled by an attentive audience.

Selection.

THE PRINCIPLE OF TOTAL ABSTINENCE STATED AND DEFENDED ON CHRISTIAN GROUNDS.*

BEING AN APPEAL FROM A FEW MINISTERS OF THE CHURCH OF SCOTLAND TO THEIR BRETHREN AND FRIENDS.

CHRISTIAN BRETHREN AND FRIENDS,—The subject on which we address you is one to us, and, we doubt not, to you, of deep and painful interest. The vice of intemperance has proved so serious an impediment to our ministerial usefulness, that the inquiry has been irresistibly pressed on us, Have we done, in this matter, all that, as christian men and ministers, we are bound to do? Is there nothing which can be added to the instrumentality already in operation—no application of christian truth and principle which may hitherto have been overlooked by us, or at least not generally acted on? Our answer to this inquiry we proceed, with a deep sense of our responsibility, to lay before you.

One thing we must crave at the outset—a patient hearing. The views which we advocate are by no means generally entertained. But we have not acted without deliberation: our convictions of duty are strong and decided; and we trust our brethren and friends will hear our argument with patience, and, dismissing all prejudice, regulate

their decision by the principles of christian truth and the pleadings of christian love.

The cause of truth has often been injured by an injudicious advocacy. The unworthy character of the pleader always impairs the influence of the truth for which he pleads. We are not ignorant of the prejudice, arising from this source, which we may possibly encounter. The views which we propound have been, to a certain extent, advocated by men with whom, in many other matters, we have little sympathy. For this reason, these views are by many regarded with suspicion, and by some treated with contempt. We, therefore, deem it necessary to remind our christian brethren, that the noblest schemes of benevolence have met with rash and unworthy advocates, and that it is the part of christian wisdom to recognise and welcome truth, whatever be the alloy of error with which it is accidentally combined.

The great principle of action unfolded in the sacred volume is love to God and man; *that* is the principle

* This article, which is from the pen of a distinguished ornament of the Church of Scotland, was published about twelve months ago, for private circulation, and has awakened interest and removed prejudice, in quarters which our instrumentality cannot reach.

on which our appeal is based. 'Look not every man on his own things, but every man also on the things of others'—'bear one another's burdens, and so fulfil the law of Christ';—these are the holy and sublime precepts by which we desire to be guided. Christian benevolence necessarily involves self-denial. Our holy religion inculcates the duty of sacrificing *much* for our brethren's sake. To part with what is of little value, and the loss of which will be little felt—that is the world's benevolence; to part with what is most dear and valued, even with life itself, for the glory of God and the good of man—that is christian benevolence. We doubt not, therefore, that we state a principle cordially recognised by every reader, when we say that it is the christian's duty to deny himself many lawful gratifications, if by so doing he may contribute in any measure to the real happiness and well-being of his fellow-men.

Guided, therefore, by that christian charity 'which seeks not our own profit, but the profit of many, that they may be saved,' let us survey the society in which we live, and with calm seriousness consider what are the greatest obstacles to the more extensive diffusion of christian truth, and the more complete development of its powerful practical influence. The duty of entering upon this inquiry, and resolutely acting upon the results to which it leads, must be universally recognised by the disciples of Jesus. Now, if we look around and inquire into the immediate and obvious causes of that moral degradation which, meeting us on every side, furnishes to every thoughtful and benevolent mind matter of anxious and melancholy reflection, we doubt not the conclusion of every attentive and impartial observer will be, that intemperance, viewed both in its immediate results and in the widely-extended ramifications of its baneful influence, is our great social malady. There is no fact in the present state and aspect of society so striking and impressive to the man whose sympathies are not confined to

the narrow circle of domestic relationship, but go forth in benevolent exertion towards the destitute and degraded of the human kind, as the fearful prevalence and ruinous results of this odious vice. These results are not confined to any one district of country, or to any one class of society. It is not one or two, but thousands, who, by their intemperance, disgrace and degrade our christian communities. The natural consequence is, that there is no longer the same shrinking from this vice, the same abhorrence of it, as is implied in the apostolic injunction—'I have written unto you, if any one that is called a brother be a drunkard, with such an one not to keep company, nor to eat with him.' Unless it assume a very degrading form, it is rather a failing than a crime; and is more frequently ridiculed than condemned. This is an alarming fact. It demonstrates that the disease has become so deeply rooted as to affect the whole social frame, and illustrates that universal law of God's providential government—that no malady, moral or physical, can affect, for any length of time, individual members of society, without gradually diffusing its destroying influence over the whole community to which they belong.

We might detail many affecting and soul-harrowing narratives, illustrative of the baneful effects of intemperance; but we forbear. The existence of a monstrous evil is universally acknowledged. We may, however, simply remind the reader of the concurrent testimony of our metropolitan magistrates to the fact, that nine-tenths of the criminal cases on which they are called to adjudicate, are the offspring of intemperance, and that, to use the words of one of them, 'immorality, disorder, and crime, would be comparatively trifling, but for that cause;' and to this testimony we add that of the missionaries who labour in the neglected and degraded districts of the same city, many of whom have united in declaring, that the prevalence of this demo-

ralising and brutalising vice is the main obstacle to their success.

Does the christian stop here? Is he satisfied with the discovery of the social malady? or does he permit himself to be dispirited and deterred from active effort by the magnitude of the evil? No. He is no sooner convinced that the disease really exists, and is sweeping away multitudes to everlasting ruin, than he begins, with all earnestness, to inquire, whether there is any remedy to meet, either wholly or partially, this very alarming case. We cannot sit calmly down, and think of the thousands around, who are destroying both body and soul, training up their children to habits of vice, degrading the standard of social morality, paralysing every effort of the gospel messenger, and robbing christianity, in a great measure, of its elevating, and purifying, and saving power. Something must be done. The case is one which demands immediate inquiry and action. The attempt must at least be made, even though we should not be entirely certain of success. The evil has been growing for centuries, and is now too deeply rooted to be easily remedied. But *that*, far from depressing and paralysing, ought to stimulate to more ardent and persevering efforts, that the disgrace of our land may be wiped away, and that—this great barrier removed—the word of God may have free course and be glorified among the masses of our countrymen, hitherto beyond the pale of its influence.

We do trust that our fellow-christians have clear views of the magnitude of the evil to be contended against; otherwise they may not acquiesce in the necessity of the kind of remedial measures which, in our view, alone meet the case.

There is, however, a preliminary question, the answer to which will form a fitting introduction to the more direct statement of our views on this subject. 'Can there be any doubt,' it is sometimes said, 'as to the proper and only adequate remedy? Is not the gospel of Christ the appointed

and only successful means of elevating mankind, and purifying the social frame from every corrupting influence? Apply that remedy. Bring the gospel steadily and perseveringly to bear upon the evil; and you cannot fail of success.' In reply to this inquiry and suggestion, we beg to state, that no terms are strong enough adequately to express the deep conviction we feel, that the blessed gospel of Jesus is the only instrumentality capable of regenerating human nature, and stemming the torrent of ungodliness and immorality which threatens to desolate and overwhelm our christian society. And, entertaining this conviction, do we exhort our christian brethren to lay aside the gospel for a time, and try some other remedy? Do we ask them to divest themselves for one moment of their christian character, and enter on a course of action, the propriety of which christianity does not cordially recognise? Far from it. The reason why our holy religion has for many years occupied the unseemly position of close contact with a vice so degrading, is not that it is unequal to the work of its expulsion, but that its power of social renovation has never been called forth to an extent adequate to meet the emergency. Influenced by this conviction, the remedial measures for the adoption of which we plead, far from being opposed either to the letter or spirit of christian truth, are in close accordance with both, and consist simply in the firm and unshrinking carrying out of christian principles to their full and legitimate results.

For, consider, is it not one of the leading principles of christianity that the individual christian must be prepared to make great personal sacrifices for the advancement of the 'general good; and has not the resolute carrying out of this principle been the great means by which, in every age, christianity has been strengthened and diffused. How many devoted disciples of Jesus have cheerfully parted with friends, country, life itself, for their Master's sake? And has it not been

a proverb, even from the earliest times, that the blood of the martyrs is the seed of the church? And is not the same divine principle still manifesting its influence in the mighty triumphs which the doctrine of the cross is achieving in its contest with the darkness and degradation of an idolatrous world? How noble the disinterestedness and benevolent self-denial of those devoted men who, leaning upon the arm of God, and animated by an ardent love for the souls of men, have cheerfully abandoned all the pleasures of home, and the comforts and privileges of a civilised and christian society, and laboured for years among rude, and lawless, and savage tribes, with no friend to cheer their hours of solitude—their souls filled with the high and noble resolve to toil on, day by day, and year by year, till it pleased the Lord to pour down his Spirit from on high, and crown with success their labours of christian philanthropy. And it is on the same high and generous principle that we urge our christian friends to act in resisting the great social evil which degrades the character and destroys the tranquillity of society, and drives on thousands of immortals—our brethren—to a more dreadful perdition than that which the justice of the Supreme poured forth upon the abominations of Sodom, and the desperate wickedness and impiety of the antediluvian world.

Abstinence, from the use of wine and other intoxicating liquors, is a very trifling sacrifice, when compared with those just mentioned.* And

* 'The circumstances under which the use of ardent spirits was abandoned at Tahiti, were of the most interesting character. The evil had become so alarming, that the missionaries felt that something must be attempted, and therefore determined to set the people an example, by abstaining entirely from the use of ardent spirits, and by forming temperance societies. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother, Mr Davis. The beneficial results were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement. Most of the people of the other districts, observing their prosperity, followed their example. At this time the parliament met. . . . On this occasion, and before the

what christian would not cheerfully submit to such a sacrifice, if by that means some, at least, of our fellow-citizens might be rescued from degradation and ruin? To point out the connection between the disease and the remedy thus proposed, is, therefore, the only branch of our argument which still remains; and we shall endeavour to state the grounds on which it rests, as clearly and as concisely as possible.

Every remedy, in order to be at all efficacious, must have an immediate bearing upon the sources of the evil which it proposes, either wholly or partially, to remove. To strike at some of the effects, while the causes remain untouched, is a kind of procedure which cannot possibly be attended with any permanent result. Now, it cannot be doubted that the immediate and proximate source of the prevailing intemperance is to be found in those social customs which connect the use of wine and other intoxicating liquors with the transactions of daily business, and the pleasures of social intercourse. Can it be doubted that it is out of frequent indulgences on such occasions that the vicious habit of intemperance has grown? Where is the confirmed drunkard who cannot trace, to one or other of these sources, the beginning of his progress to ruin? He was in business, perhaps; and the transactions in which he engaged brought him again and again within the sphere of temptation; and now, it may be, after an ineffectual resistance, he has yielded himself up, a poor, helpless, hopeless victim. Or he was fond of pleasure and gaiety; and, in his social meetings, he became familiar with the stimulating beverage: the appetite thus formed was gradually strength-

members proceeded to business, they sent a message to the Queen, to know upon what principles they were to act. She returned a copy of the New Testament, saying, "Let the principles contained in that book be the foundation of all your proceedings;" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group, Parapora, where these are allowed.'—WILLIAMS'S MISSIONARY ENTERPRISE, p. 349.

ened by indulgence ; and now, after each short period of abstinence, he returns, like the dog to his vomit, and the sow that is washed to her wallowing in the mire. These social customs have ruined millions for time and for eternity. Many an illustration of their baneful influence we might adduce. But we think we may confidently appeal to the experience of every reader, and ask whether, within the range of his personal observation, he cannot point to some who, by such indulgences, at first occasional, and afterwards more frequently and uniformly repeated, have sunk down, it may be, from a station of respectability and usefulness, to the lowest depths of wretchedness and vice ? And is there any christian so hard-hearted as to repel us with harsh words, and say, 'To them ; address yourself to such ; plead with them ; persuade them to abstain ; and attempt not to rob me of a gratification which I have never abused ?' The man who would address us thus is as ignorant of human nature as he is destitute of christian sympathy. It is not by pleading with drunkards only, and persuading them in hundreds or thousands, if you will, to cast the cup of ruin from their lips, that this great social evil is to be remedied. The mere pruning of the outer and more prominent branches can make no permanent change in the nature of the tree ; rather, in some cases, will such procedure conduce to its more luxuriant growth, and more rapid and marked development. The root of the evil must be struck, if we would strike with effect. Those social customs, which have been the prolific source of intemperance, and many other vices, must be steadily and strenuously warred against. What matters it that the degraded victim of intemperance pledges himself to-day to abstain from the soul-destroying draught, if, to-morrow, with diminished strength and reviving appetite, he is placed within the sphere of the very temptations to which he has so often yielded ? To render permanent any change in the indi-

dual, there must be a change in society. The drunkard, if he would be reclaimed, must not only be persuaded to abstain, he must likewise be placed in a sphere, where, instead of meeting with discouragements and strong temptations, his new resolutions of amendment will be strengthened and confirmed, by the views, and feelings, and practice of those with whom he mingles. The customs of society, instead of being ranged, as they now too generally are, on the side of intemperance, must be enlisted on the opposite side. This is a great change ; but it is a necessary change. Trifling evils may be remedied by trifling changes ; but great evils demand strong remedies. The experience of many past generations drives us to this conclusion, that, until the christian society of this land breaks loose from those ensnaring customs, which have long been coiling around it, and paralysing its strength of influence, it must continue to exhibit to the world the sad and anomalous spectacle of a society, remarkable at once for the purity of its christian faith, and for the wide prevalence of one of the most odious and degrading vices of which that faith, when rightly understood and resolutely acted on, is the only proper antagonist.

It is not enough to reply that, for this evil, as for every other, a change of nature is the only proper remedy. True, intemperance is to be traced ultimately to the depravity of our nature. But, then, there must be some reason or reasons, either in the individual or in the society, for the peculiarly odious and degrading form which, in the case of the drunkard, that depravity assumes. There must be something without to co-operate with, and give shape to, the actings of the depravity within. That something is to be found in the drinking usages of our land. While these are maintained, drunkenness shall continue to degrade and destroy. The experience of centuries places this beyond question. By abolishing these usages, we do not, indeed, change man's nature ; we do not eradicate

its corruptions; but we block up one channel—and that the main channel—through which that corruption pours forth its desolating influence. In contending against drunkenness, we must view it as the product of a two-fold influence: an influence acting from within, and an influence acting from without. We err, and must fail of attaining success, if we overlook either of these. Upon the one source of influence, we bring to bear, with all its renewing power, the gospel of Christ—convinced that no other engine is powerful enough to resist and counteract it. The other we endeavour altogether to destroy, by enlisting against it the great christian principle of benevolent self-denial; and, on this ground, urging our fellow-christians to abandon at once usages which have long been the source of almost unmitigated evil to our church and country.

In directing the mind to the contemplation of a change so extensive and radical, there is a danger lest individual responsibility be forgotten. Every christian society is made up of a certain number of christian men and christian women. To effect a change in the customs of society, we must begin with a corresponding change in the practice of individuals. Every christian individual, resolutely setting his face against this vice, and against the customs by which it is nourished and strengthened, influences, by his example, first, his family; then the social circle in which he moves; and, ultimately, the whole community of which he is a member. And just in proportion to the number and influence of those who act on this principle will be the extent of the change effected in the character and customs of society at large.

In carrying out these views, we earnestly entreat the cordial co-operation of our fellow-christians. To our clerical friends, especially, we make our appeal. We, who have been called by God to the ministry of the word, occupy a position of peculiar responsibility. Our duty—our one great duty—is to preach the

gospel to perishing sinners. In the discharge of this duty, we must be prepared to make any sacrifice which may conduce to our more extensive usefulness. As the ambassadors of Him who, though rich, became poor for our sakes, we must cherish in our hearts, and embody in our lives, that warm benevolence and self-denial which distinguished Him.

Our present position seems to demand from us the exercise of this self-denial. Intemperance is the vice of our land, destroying thousands. It is the fruitful parent of social immorality and wretchedness. The magistrates of our principal towns and cities have borne unanimous and decided testimony to its extensive prevalence and ruinous influence. And what minister of the gospel has not thought, with deep emotion, of the multitudes around, driven on by the promptings of this foul and fatal habit, to everlasting ruin?

Do we take into our hands the word of God, and go forth to plead with these degraded and perishing sinners, and declare to them the justice and the mercy of God? They will not, they cannot, hear. Oh! for some word of power to pierce these hearts! and, directed by the Spirit of God, to gain a permanent lodgement within! But, alas! the avenue to the heart is closed up against us; and, plead as we may, the wretched victim of intemperance is hurried on, with rapid step, in the path of sin, and shame, and woe.

This is the grand evil for which we desire an efficient remedy. *That* remedy which, in our view, is alone adequate, we have set before you. In so doing, we have been guided by a strong sense of duty. We entreat you to weigh our argument with calmness; with all respect we *press* it upon your earnest and repeated consideration. May the divine Spirit so guide you, as to render your decision conducive to the glory of God—the peace and stability of society—and the salvation of many souls now perishing in sin!

Education.

THE PHILOSOPHY OF SELF-IMPROVEMENT.*

CHAPTER FIRST—INTRODUCTORY.

THE great work of man's education begins under auspices the most sacred and the most tender. A kind and vigilant Providence has entrusted the unfolding of the infant faculties to the warmth of a mother's love. Well may infancy rejoice in its weakness, enjoying such a protection. This early maternal education is the only tuition which many receive. Sometimes its duration is greatly extended, by reason of the powerful influence which a virtuous mother always exercises over her child. Happy the mothers who rightly exercise the high prerogative with which they are invested;—happy the children who are long permitted to partake of the benefits which it confers!

In the education of the nursery, persons of every age may find a model worthy of imitation; and a subject which they may study, at once with interest and with profit. It acquaints the young student with the use of the senses, and how to put forth his first mental efforts; it teaches him those two things, which are afterwards to enable him to comprehend all others: it gives him language, and reveals his heart to him in learning him to love. By and by there comes an artificial education, under the direction of teachers, which ought only to be a continuation of the preceding, but which, too frequently, is not carried forward in the

same spirit. Along with these direct instructions, there co-exist others, imperceptible, perhaps, yet nevertheless powerful and lasting—those which the youth receives in his intercourse with other men, now every day extending, and from influences which pour in upon him from every side. This second education is the more fruitful, inasmuch as it exercises the scholar in acting for himself, and thus favours the progressive development of his natural powers. At length, teachers retire, and to the eyes of superficial observers his entire education appears to have terminated. Nevertheless, there is only a change of means; for the process itself, in another form, acquires, in the third period, a new and singular importance.

To the education given by others, there succeeds that which he gives to himself—a spontaneous internal education—which, invoking reflection as its guide, is to continue for the rest of his life. Doubtless the young man, as he enters on the stage of the world, may abandon himself to the empire of circumstances, or to that of his passions; for him, in such a case, the career of improvement is closed,—not that he has reached the goal, but that he has raised a barrier which he cannot pass. Perhaps, however, some sincere and friendly voice may succeed in awakening him for an instant out of the torpor into which he

* Under this title, we purpose presenting our readers with an outline, more or less extended, as our limits may permit, of M. Degérando's Treatise, '*Du Perfectionnement Moral, ou de l'Education de Soi-même*,' which, so far as we are aware, has not hitherto been translated into English. This author is known as a distinguished writer on moral science, though, as is the case with all writers on that subject, exception may be taken to some parts of his system. 'His *Histoire Comparée* is considered the best work in French on the History of Philosophy. His leading idea is, that all the course of man's life should be a continued self-education, embracing all his faculties, and directing all his actions; and he has developed these principles in his work, "*Du Perfectionnement Moral*.'" (*Penny Cyclopædia*, Art. *French Literature*.) 'We have no ethical work of any living English writer to be compared with that of Degérando, entitled, "*Du Perfectionnement Moral*.'" (*Channing on National Literature*.)

has relaxed; may turn him from his errors, giving him to feel that, being responsible henceforward for his own wellbeing, great duties spring from the liberty which he enjoys; and convincing him how greatly the decisive epoch at which he has arrived is to influence his future destiny. If, on the other hand, he should seek, at this same epoch, to become the arbiter of his own fate, and should descend into the depths of his own being, what an unexpected prospect opens to his view! Life appears under an altogether new aspect. A thousand obscure and startling mysteries, which he seeks with awe to penetrate, present themselves before him. The wider the circle of his ideas, the more numerous are the problems that crave a solution. He feels the necessity of some fundamental principles to guide him through the labyrinth. Among the questions referred to, there are none more natural or more important than these—

‘For what object have I been placed on this earth? What are the means I ought to employ, what is the route I ought to follow, to secure the attainment of that object?’ In regard to the former inquiry, he longs, with the impulsive ardour of youth, to push forward his investigations; and in reference to the latter, he seeks to know how he may employ the restless activity which consumes him. Let us suppose, then, that a kind father should place in his hands a volume suited to his position; or, again, that the sincere youth should find out a man not only ripe in experience, but capable of being his friend, who, without attempting to dictate what course he should pursue, enters into his feelings, listens to the avowal of his secret conflicts, and lends countenance to his uprightness:—to furnish such a volume, to supply the place of such a friend, is the object of the writer of the following meditations.

Literature.

NOTICES OF NEW PUBLICATIONS.

AN INQUIRY INTO THE EXTENT AND CAUSES OF JUVENILE DEPRAVITY. Dedicated, by special permission, to the Right Hon. the Earl of Carlisle. By Thomas Beggs. Royal 8vo, pp. 184. London: Charles Gilpin.

THIS excellent volume owes its existence to Mr Eaton's generous offer of one hundred pounds for the best essay on juvenile depravity; and although it did not receive the first prize, was favourably recommended by the adjudicators to a second. It is an enlightened and comprehensive exposition of the subject treated of; and abounding, as it does, with striking facts and recent statistics, must prove exceedingly valuable as a book of reference to abstainers, and moral reformers generally. Regarded as a literary composition, it is, no doubt, inferior to the prize essay by the Rev. Mr Worsley; but in practical value, it is, in our opinion, greatly superior; and persons of limited resources, who cannot afford to purchase both, will probably find the one before us to be the most permanently useful.

At page 18, Mr Beggs endeavours to show that the usual computation of the annual number of deaths caused by drunken-

ness is a greatly exaggerated one; and maintains that an annual mortality of even *ten thousand* drunkards would be an unwarrantably high estimate. Our statistics are not yet sufficiently well digested to enable us to enter fully into the discussion of this point; but we feel persuaded that the calculation made by Mr Beggs is at least as far from the truth, in an opposite direction, as that generally given by temperance advocates and in temperance publications.

We omitted last month to record an interesting circumstance connected with the essays on juvenile depravity, which tends to show that a full investigation of the temperance question, by intelligent men, generally leads them to adopt its principles. It appears that of the four competitors whose productions were recommended by the adjudicators as suitable for publication, only one was an abstainer when the composition of the essays was undertaken; but so prominently was the evil of intemperance forced upon them while investigating the causes of juvenile depravity, that all the other three became abstainers in consequence of having been so engaged.

OUR OLDER SUNDAY SCHOLARS: means suggested for their continued improvement and usefulness. By Franklin Howarth, Minister of the Presbyterian Chapel, Bury, Lancashire. Pp. 12. London: Geo. Richmond, 53 Skinner Street, Snow Hill.

THIS sermon was delivered before the Manchester District Sunday School Association, and has been published at its request. Under the third division of discourse, the preacher shows, in a very conclusive manner, that intemperance is the 'most fearful and awful agency in the destruction of the fruits of Sunday school efforts,' and eloquently enforces the claims of the juvenile abstinence societies, as a simple, practical, and efficacious preventative. Such facts as

those here recorded will surely lead to reflection and subsequent action, those who are really interested in the welfare of the rising generation. Mr Howarth is entitled to thanks for the faithful manner in which he has executed the task assigned him.

THE TEMPERANCE REFORMER. No 1, June, 1849. 8vo, pp. 16. London: Houlston and Stoneman.

WE gladly recognise, in this new monthly, an efficient coadjutor in carrying forward the temperance enterprise. The editor's opening article is directed against the doctrine of expediency, and is pointed and well written. We trust that the magazine will secure sufficient support to preserve it from the early grave of many of its predecessors.

Temperance News.

SCOTLAND.

THE CHURCH OF SCOTLAND'S COMMITTEE ON INTEMPERANCE.

At the General Assembly's sederunt of Thursday, 31st May, Mr Muir of Dalmeny, gave in a report from the committee on this subject. During the year, nearly five hundred returns had been made by kirk-sessions to inquiries by the committee; and thus a great deal of information had been received. This information confirms all the worst fears of the committee as to the alarming increase of intemperance; and amply justifies that wise anxiety which led the church to bend her attention to the prevailing evil. In some parishes intemperance is almost unknown, and in others it has decreased; but still the evil effects of this vice are painfully apparent in the vast majority of parishes—giving rise to many great evils. There are few, if any, vices which have at their command so many helps and snares, and so many opportunities for indulging it. Much of the bad pre-eminence which our country has attained, in regard to this evil, is owing to national customs, such as:—drinking at baptisms and funerals, marriages, markets, settling of business, etc. Successful efforts have been made in many parts of the country by magistrates and justices, in diminishing the number of licenses, and otherwise checking in some measure this evil. The committee submitted to the Assembly to recommend to the presbytery and kirk-sessions of the church:—

First, *In general*, to watchfully attend to the intemperance within their bounds, and to adopt and earnestly encourage whatever plans a wise christian expediency may approve as best suited to their neighbourhood, for getting rid of the occasions, and checking the practice of intemperance; and whether that recommendation might not,

in particular, anxiously invite the co-operation of presbyteries and kirk-sessions:—1st, In a strenuous effort to abolish drinking usages, especially in connection with any religious service. 2d, In a vigorous and united movement to get rid of the intolerable nuisance of so many public-houses; and to procure for licensing courts the power to better regulate their number and position. 3d, In an unceasing and importunate remonstrance against the crying enormity of whisky-shops being allowed to sell on any part of the Lord's-day. 4th, In the attempt earnestly made to induce masters to pay wages on Monday. And 5th, In the effort to do away with the evils, in many parts of the country, attending feeing-markets, and the bothy system.

Sir J. H. Maxwell, in moving the adoption of the report, noticed, in terms of commendation, the efforts being made by magistrates and justices to diminish the number of licensed houses. He hoped this work would go on; and that an increased interest would be manifested by all parties, especially in diminishing the number of licensed whisky-shops. He, however, did not approve of abstinence; but would encourage temperance, which he defined to be 'the golden mean between abstinence and intemperance.'

Mr Brewster rather thought that the definition now given applied to eating rather than drinking. (A laugh.) He regretted that a subject of such deep importance as this should have to be discussed in so thin a house (most of the members had left, it being now five o'clock)—and it did not indicate a very great desire to attend to such a subject.

Principal Lee explained, that members could not have gone away in expectation of this subject coming on, because it had not been set down in the order of business;

and, therefore, it could not be attributed to a want of interest in this great subject.

Mr Brewster resumed. He was aware that the subject of Popery had been placed on the order of business; but he would have this subject (intemperance) again brought up, when they would have a fuller house to-morrow forenoon. He maintained the doctrine laid down by Paul, that he would neither eat flesh nor drink wine if it made his brother to fall. They had, too, lamentable proof of how many fall by this great sin of intemperance; and although he did not blame a man for moderate drinking if he did not see it his duty to abstain, still such a man was responsible for the effects of his example, and in this respect, and in the present circumstances of this country, he maintained that, in ministers especially, moderate drinking was a sin. Let them not tell the people to abstain from their drinking usages, and think they would not look for an example to ministers themselves; and, in this respect, they could not fail to see the inconsistency of ministers recommending them to give up drinking usages, when they themselves, at presbytery dinners, indulged to a tolerably good extent in drinking. (A laugh.) As regards the working classes, in a great majority of instances, to tell them to drink moderately was dangerous, as they would by this means become drunkards. Nor let ministers themselves boast. Several had fallen through moderate drinking; and it might be that some would fall again, were they placed in similar circumstances. He, however, would not detain the house on a subject about which they were so little inclined to hear anything. (A laugh.)

Dr Hill referred to the excellent report which they had heard, as affording an indication that the convener (Mr Muir) was a worthy son of his father [referring to Dr Muir, as we understood]; and said that this subject was a deeply interesting one, and that it was quite obvious the church was now alive to it. He moved that the General Assembly adopt the report,—approve of the diligence of the committee,—convey the thanks of the house to the convener, and through him to the committee,—recommend to presbyteries and kirk-sessions to attend to the subject, especially in directing the attention of magistrates and justices to the subject of reducing the number of licensed houses,—to take such steps as may seem most expedient to check this evil,—and to petition the legislature to increase the powers of those who grant licenses,—and, especially, that public-houses be shut on the whole of the Lord's-day,—the committee to be re-appointed,—Mr Muir, convener.

Dr Black, in seconding the motion, referred with gratification to the decrease of intemperance in Glasgow, through the operation of various means directed towards that end.

Principal Lee said, it would be well that enlightened views of christian duty should be generally diffused on this matter; and they should avoid causing their good to be evil spoken of. He did not think this subject could be resumed to-morrow, as there was much business on the roll; and he might also explain, the reason of the house being so thin was, that many members were at that time engaged in arranging a meeting which was to be held that evening.

Mr Brewster moved an addition to Dr Hill's motion, to the effect that the Assembly recommend all ministers and elders to discountenance, by precept and example, the drinking usages of the community, especially at funerals. This, however, fell to the ground without a seconder, Mr Brewster remarking, that he hardly expected a seconder to any motion which he moved there.

The motion of Dr Hill was then agreed to, and the thanks of the house having been conveyed by Dr Haldane, who occupied the chair *pro tempore*, to the convener, the Assembly adjourned.—*Witness.*

TEMPERANCE IN THE FREE CHURCH.

At the meeting of Assembly on Wednesday, 6th June, Dr M'Farlane gave in the report from the committee on temperance, which stated that the subject had been brought before the church-courts—that meetings had been held and lectures delivered on the subject in various places, and a variety of other measures adopted, with a view to check the progress of intemperance. The report suggested that the Assembly should again recommend the subject to the consideration of Presbyteries, and that a report of their progress be laid before the committee in November; and also, that the Assembly should adopt a petition to the House of Commons, setting forth the prevalence of Scottish intemperance, and craving the adoption of such other measures as might be fitted to lessen the consumption of spirituous liquors, to reduce the number of public-houses, and the dissociation of the sale of spirits from that of provisions.

The report was approved of, and the Assembly resolved, in terms thereof, entrusting their petition to Mr Fox Maule.—*Scottish Guardian.*

We understand that a 'Free Church Abstinence Society,' was formed at a meeting held in the Religious Institution Rooms, Edinburgh, on the morning of Friday, 1st June. The chair was occupied by the Rev. Mr M'Kenzie of Ratho; and the Rev. Mr Ogilvie of Maryculter, acted as clerk. The Rev. Dr Grey of Edinburgh, with about thirty ministers and laymen from different parts of the country, were present, and took part in the proceedings. The principal merit of making the preliminary arrange-

ments for the formation of this association, belongs to Mr Douglas, writer, Cupar-Fife. An excellent pamphlet, addressed to members and office-bearers of the Free Church, will shortly be put into circulation.

SABBATH PROFANATION BY STRONG DRINK.

'A very fruitful source of Sabbath desecration has been the drinking habits of the lower orders. An important movement, however, in the right direction has taken place since last Assembly, by the enactment of a police statute, which orders that all shops for selling spirits shall be closed every night not later than eleven o'clock, and on Sabbath at nine.

'Such a measure does not indeed come up to what your committee feel it is the duty of Parliament to enact, but still its effects have already proved most beneficial, and have tended to check some of the most glaring evils that existed. Your committee hope that still greater benefits may flow from this measure; and they rejoice to see that in almost every county in Scotland the feeling seems to be gaining ground that the time has arrived when these drinking habits must be repressed with a strong arm; and the disposition is apparently very general to limit the hours of the Sabbath on which these shops are allowed to be open.'—*Free Church Report on Sabbath Observance, presented 2d June, 1849.*

Let the movement against the sale of spirits on Sabbath, and against intemperance, that has so happily begun, be continued and advanced, till that tremendous evil and source of Sabbath desecration and other disorders is destroyed.—*Rev. Mr Nixon of Montrose, in proposing the adoption of the Report.*

The deliverance of the Assembly 'especially recommends the use of all possible and proper means for securing the cessation of all post-office work, and of all mail trains on the Sabbath-day,' but no reference whatever is made to the necessity for special efforts to suppress the Sabbath desecration caused by the sale and use of intoxicating liquors.

At a meeting held in the City Hall, Glasgow, on Monday, 4th June, to award thirty additional prizes to working men, for Essays on the temporal advantages of the Sabbath, Robert Kettle, Esq., one of the adjudicators, made the following appropriate remarks, which we earnestly commend to the attention of all friends of the Sabbath:—

'It has been often found in the history of man, that moral evils work out their own cure, when they become very flagrant in a community not altogether insensible to right or wrong. When they confine themselves to a partial development, they are too often tolerated, and are apt to become so familiar that their nature and influence are overlooked; and if they should fail in

getting a place among the virtues, they are at all events ranked among things indifferent, and even good people perpetrate them, partly from thoughtlessness, and partly from the insidious sway of supposed self-interest. But when evil practices forget their good manners, if they ever have any, and push themselves beyond a certain point, public attention is awakened, a searching inquiry is instituted, they are brought into the sanctuary, put into its equitable balance, and are found wanting, and worthless, and not only is the last offshoot of the moral napas condemned, but root, trunk, and branches, are all scrutinised, and are denounced as evil, and renounced accordingly.

'This has been partially verified in regard to the Sabbath question, which has of late been so much agitated among us. May it soon have its complete fulfilment in the abolition of Sabbath desecration in all its forms! One of the oldest, most extensive, and most pernicious of these, is the manufacture, sale, and use of intoxicating drink. When every other shop is shut in deference to divine authority, or to public opinion, the spirit-dealer, in defiance of both, plies his pestilential calling with increased eagerness, and for the sake of a little money, the wages of unrighteousness, the rust of which will eat his flesh as fire, he desecrates the Lord's-day, destroys body and soul of his fellow-men, and draws a red-hot iron over his own conscience. Whisky is doubtless the greatest Sabbath desecrator that we have in our country, and deserves the strongest reprobation and discouragement from every lover of the Sabbath, and every friend of man.'

OPENING OF THE TEMPERANCE HOTEL, KIRKALDY.

A party of gentlemen, to the number of about sixty, gave a supper to Mr A. Philp of the Temperance Hotel, Kirkaldy, on the occasion of the opening of that establishment, on the evening of Friday last, in order to express their appreciation of the efforts which that gentleman has been making for the temperance cause. The table was richly supplied with all the delicacies of the season.

Thomas Russell, Esq., provost of Kirkaldy, occupied the chair; supported on the right by the Rev. James Black, and on the left by William Bisset, Esq., Leven. Mr Taylor of the Clydesdale Bank, Cupar, discharged the duties of croupier.

The cloth having been removed, and the usual loyal toasts proposed,

Provost Russell gave the toast of the evening. In referring to the exertions which Mr Philp had made for the diffusion of abstinence principles, and referring more especially to the house which he had but recently opened to the public, said, there

could not be a doubt but that the opening of that establishment—which was opposed to all those which were supported by the sale of intoxicating liquors—was an attempt of no ordinary kind. (Hear, hear.) It had been now twenty years since he had become acquainted with Mr Philp, and he could say that that individual had always conducted himself as a gentleman, and was universally esteemed by those who had formed an acquaintanceship with him, of which their meeting together that evening was a decided proof. (Applause.) He would just propose 'Prosperity to the Temperance Hotel.'

Mr Philp thanked those present for the honour which they had conferred upon himself and Mrs Philp. In this undertaking, he was alone to be supported by hope; and it was a desire to promote the temperance cause that had induced him to embark in that undertaking. (Hear, hear.) He thought that he had commenced at a very good time; and he hoped that the exertions which were being made on behalf of the temperance movement would never cease until the town of Kirkaldy was a teetotal town, and this a teetotal nation. (Immense applause.)

The Rev. James Black gave the next toast, which was 'Education.' The Rev. Gentleman referred to Cruikshank's pictures of 'The Bottle,' which were in the possession of Mr Philp. There, he said, we have a most affecting illustration of education. It was his firm belief that Mr Philp had not opened his temperance establishment from any spirit of aggrandisement; but, on the contrary, he thought it was from a most conscientious attachment to the temperance cause, and for the advancement of his fellow-citizens in sobriety and morality. He was certain that every one present would wish the greatest success to Mr and Mrs Philp. (Great applause.)

Mr John Arthur certainly regarded it as a high privilege to be in such a pleasing company upon such an occasion. (Hear, hear.) The toast which he proposed was 'The Philanthropic Institutions of the Age.'

Mr Knox, Edinburgh, gave 'Temperance Hotels,' and, coupled with the toast, Mr Graham of the Eagle Temperance Hotel, Glasgow.

Mr Graham returned thanks.

Mr Heriot gave 'Success to Philp's Reading Room.'

Provost Russell hoped that the fees of admission to Mr Philp's reading-room would be as moderate as possible, in order to come within the reach of all.

Mr M'Neil, president of the Edinburgh Temperance Society, proposed 'The Press.'

The Croupier gave 'The Health of the Provost and Magistrates of the Town of Kirkaldy.'

Provost Russell returned thanks.

Mr W. A. Taylor, Cupar, gave 'The Temperance Movement, and its progress among the upper classes.'

Mr A. Innes, writer, Kirkaldy, gave 'Success to the Edinburgh and Northern Railway.'

Mr R. Lockhart proposed a vote of thanks to their worthy chairman, for the manner in which he had conducted the proceedings of that evening. He would give the health of 'The Croupier,' Mr Taylor, banker, Cupar. That gentleman had discharged the duties of croupier to the entire satisfaction of all.

Mr Taylor returned thanks. If all meetings were conducted on the same principle as the one that evening, he would attend them more frequently.

Mr Heriot gave 'The Strangers.'

Some songs were sung, and recitations delivered, by several of the gentlemen present, in capital style, some of which caused considerable laughter and amusement.

The whole party, after singing 'The boatie rows' standing, separated, all seeming to be highly gratified with the proceedings of the evening; and convinced that, as that had been the first public entertainment in the Temperance Hotel, it should not be the last.—Abridged from the *Fife Herald*, 24th May, 1849.

The following account of the present state of the temperance movement in Kirkaldy, has been forwarded to us by a respected correspondent:—'The temperance cause in this quarter has been progressing most admirably for a considerable time back. For the last twelve months, we have adopted the plan of holding weekly meetings, for the admission of members, and for addresses on the temperance question. These meetings we have attended regularly, and sustained them to the best of our power, and the result has far exceeded our expectations—having had large additions to our numbers; indeed, last month we had no fewer than 72 new members, (which is fully more than we used to have sometimes in a year,) and the most of these are steadfast to their principles. The attendance at the meetings is also very good, and gradually increasing—so much so that Rose Street Chapel Vestry, where we have been in the habit of meeting, is now found much too small; and we have therefore had to adjourn to the chapel. It may be said, with all confidence, that our society never was in a more prosperous state than at present. We would earnestly urge all total abstinence societies to hold weekly meetings, and to keep them up regularly; and, above all, to avoid anything like religious or political peculiarities in the meetings, and there is no doubt that the result will be highly satisfactory. The avoiding of these, with a little energy and perseverance, together with good and friendly feelings

always maintained among the committee, are the principal reasons of our great success.

SOIREE IN HONOUR OF THE REV.
JAMES BANKS, PAISLEY.

On Tuesday evening, 19th June, the Paisley total abstinence society held a tea-party in the Exchange Rooms, in honour of the Rev. James Banks, who, in consequence of impaired health, was lately compelled to demit his charge of the Canal Street United Presbyterian Church, in that town. The chair was occupied by Mr George Caldwell, who, after the company had been served with an excellent tea, opened the proceedings of the evening in a few appropriate observations. The Rev. C. J. Kennedy then presented a highly-eulogistic address from the friends of temperance in Paisley, to the guest of the evening, after which he referred to Mr Banks' long-continued exertions in the temperance cause, and to some general matters connected with the movement. Mr Banks acknowledged the address in a lengthened and effective speech, in course of which he gave an interesting account of the circumstances which led him, when a medical practitioner, about twenty years ago, to give up the use of ardent spirits, and, subsequently, after becoming a minister, to adopt the principle of abstinence from every thing that intoxicates. Dr Richmond was next called upon, who, in name of a few female abstainers, presented an elegant silver teapot to Mrs Banks, for which Mr Banks made a suitable acknowledgment, in name of his lady. Addresses were subsequently delivered by Mr William Logan, Mr Thomas Reid, and the Rev. Henry Jennings, Glasgow; and also by the Rev. Mr Caldwell, Free Church minister, Erskine.

HAMILTON.

Mr Jas. Stirling visited this town on Sat., 16th June, and addressed an out-door meeting at the Cross in the evening. He also delivered an address on the following night in the Ebenezer Chapel, which was filled by an attentive audience. The passage of scripture chosen for illustration was the letter to the church of Pergamos, to which body, Mr Stirling maintained, the churches of this country bore too strong a resemblance, inasmuch as they defend the doctrines of christianity, while they neglect to perform its practical duties.

DUNFERMLINE.

Through the exertions of Mr John Davie, merchant, in this place, all the medical gentlemen in the town and neighbourhood have appended their names to the Temperance Medical Certificate. This important branch of temperance operation has been too much neglected by many societies and friends in different parts of the country, and

we take the present opportunity of urging all such to assist in completing the movement which has been so efficiently begun and carried on by Mr Dunlop.

LESLIE.

On the evening of Wednesday, 6th June, a meeting for the extension of temperance principles was held in Prenlows school-room. The Rev. Mr Scott, Bank-place, in the chair. The meeting was addressed by the Chairman and the Rev. Robert Brown, Markinch, on the evils and cure of intemperance. Both gentlemen clearly and ably showed the value of the total abstinence movement, and urged the adoption of abstinence principles by all members of the community. A few remarks of a statistical nature were made by Mr D. Dobie, jun., who concluded by reading the total abstinence pledge. At the conclusion of the meeting forty-three persons took the pledge, and a society was formed. Rev. Mr Scott was elected president, with other office-bearers, and a committee to forward the interests of the 'Leslie and Prenlows' total abstinence society. Since that time eleven others have joined the society, and already a considerable amount of inquiry has been produced on the subject. At one time a very flourishing society existed here; but for several years there has been none, and many of those who composed it, considering themselves free of any promise, have relapsed to the prevailing and injurious customs of society, in this particular.

FERTIL.

On the evening of Tuesday, the 19th June, the first of a series of weekly meetings was held in the Middle Church School-house, Meal-vennel,—the Rev. W. Lindsay, president of the society, occupied the chair. The meeting being opened by praise and prayer, the chairman offered a few well-chosen and pointed remarks, after which addresses were delivered by the Revs. W. H. Gray, A.M., and J. T. Bannister, Perth; the Rev. Mr Henderson, Dundee, and Mr M'Auslane, temperance missionary. The audience was exceedingly good, and all were highly delighted by the instructive addresses given. The friends of the cause in the 'Fair City' expect that many good results will emanate from this contemplated series of meetings. On Sabbath evening, the 17th June, the Rev. Mr Henderson, of Dundee, delivered a lecture in the Baptist Chapel in this place. The chapel was filled with a highly-respectable audience, and the able lecturer was listened to throughout with marked attention.

LOGIE-ALMOND.

On Sabbath evening, 17th June, Mr M'Auslane, Perth temperance missionary, delivered a lecture in the Rev. Mr Young's

church, in this place, on 'the principles of the temperance movement tested by scripture.' The church was nearly filled, and the lecturer was listened to with breathless attention. This is the first lecture that has been given in this place for a considerable length of time; and although there was only ONE avowed abstainer present, yet it is hoped that the seed sown will produce a much desired harvest.

ENGLAND.

NATIONAL TEMPERANCE SOCIETY.

The annual meeting was held at Exeter Hall, on Thursday, 24th May; and was attended by a numerous and deeply-interested assembly, which was presided over by Samuel Bowley, Esq. of Gloucester. The chairman delivered an excellent introductory address; and called upon the Rev. Isaac Doxsey, the secretary, who read a considerable portion of a lengthened report of the proceedings during the past year. It stated that, although the triumphs of the temperance principle were not complete, the storms of opposition had subsided, and calmness and sunshine invited them to labour lovingly to spread the truths they had espoused. In calling attention to the various fields cultivated by the different branches of the friends of temperance, the committee placed at the head of their list *The British Association*, which continued to hold on its way, having been the means of delivering 1900 lectures on week-days, addressing 450 religious and Sabbath school meetings on Sundays, procuring upwards of 7000 signatures to the pledge, and reclaiming more than 400 drunkards. *The Wesleyan Union* of total abstainers, which commenced in 1846, included 30 ministers of that body, and about 2500 of its members. *The Central Association* had sustained a heavy loss in the death of the late G. S. Kenrick, Esq. but was still labouring to spread the principles of which he was so worthy a patron, and so warm a friend. *The Sunday School Teachers' Temperance Society*, under the presidency of the Rev. J. Sherman, was diligently pursuing their important work of spreading information amongst the young. *The Scottish Temperance League* was labouring on manfully, intelligently, and successfully in the northern part of the kingdom, and deserved well of the temperance body for its general labours and its admirable publications. In referring to its own operations, reports were read of the labours of the agents of the society in various parts of the kingdom. Particular notice was taken of the metropolitan mission, which was regarded as a very important feature in the society's operations. Two missionaries had been employed during the year, and a third had been engaged to labour for a time in the neighbourhood of Totten-

ham, by the liberality of their long-trying friend, W. Janson, Esq. By these devoted labours, 1014 persons, of whom 173 had been drunkards, had been induced to sign the pledge; and 67, who had broken their pledges, to sign again. 356 members had been added to the societies in the neighbourhood; upwards of 400 persons had been prevailed upon to attend temperance meetings; and a considerable number of temperance tracts and reports distributed. With a view of securing the attention of the working classes, two prizes of £20 and of £10 had been offered to the competition of the working classes, for the best essays, showing 'that the general spread of temperance principles will tend to the physical, mental, social, and religious elevation of the working classes.' £20 had also been granted to Father Mathew to assist in meeting the expense of his visit to the United States. After some allusion to the relation of the drinking habits of society to the education of the young, a letter from the Rev. T. Mathew, forming part of the report, was read. It stated that at the great annual national festival, not a single individual was observed under the influence of intoxicating drink, in the city of Cork, on St Patrick's Day. That the same gratifying announcement had been made for the whole of the county; and he felt confident that, generally speaking, it might be applied to the entire kingdom. From the statistical information supplied to him from influential sources, he could state that the people of Ireland, who have taken the pledge, continued faithful to its observance. During the late seasons of famine and pestilence, there were some who became reckless, and, by the advice of their physicians, gave up their pledge; but the great majority had found consolation and strength in their adherence to this sacred cause. Perfect sobriety was now the settled habit of the people; and the children to whom he had administered the pledge eight and nine years ago, had grown up, and were instructing their children the practice of temperance. The 'Christian Brothers,' to whose fostering care the education of the Catholic youth of Ireland was entrusted, had all taken the pledge. In closing the report, a tribute was paid to the memory of some of the early friends of the cause who had departed this life. The friends who remained were exhorted to take up their fallen mantles. They were pledged to the movement, and would they violate their promises? They had confidence in truth, and would they sacrifice their faith? They had love kindled in their hearts, and would they repress its rising emotions? They had a country to reclaim, to elevate, and to purify, and should that spark of their patriotism be extinguished? They had the fallen to restore; the feeble to strengthen; the

timid to encourage; the self-confident to train; and the young to counsel; and they had no slight or equivocal manifestations of the approval of God; and to every one who would divert their attention, or impede their progress, they should give their one calm, deliberate, earnest reply, 'We are doing a great work, and we cannot come down.'

The Treasurer then produced the accounts of the past year, which showed a balance of £73 19s 4½d.

Our limited space prohibits us from attempting to present our readers with even an outline of the speeches which succeeded the reading of the report, and we are therefore compelled to content ourselves with merely giving the names of the speakers. They were as follow:—Rev. W. Robinson; Josiah Hunt, Esq.; Dr Lovell; Rev. John Kennedy; Rev. Jabez Burns, D.D.; Benjamin Rotch, Esq.; J. S. Buckingham, Esq.; Joseph Sturge, Esq.; Rev. Mr French, of Bombay; Mr Thomas Whitaker; Rev. Benjamin Parsons; and Mr Henry Clapp.

MANCHESTER.

From the *Examiner* and *Times*, we learn that the great annual Whitsuntide procession of the temperance reformers of Manchester and the neighbourhood, took place on Saturday, 2d June, and that it was very large and influential. No fewer than 5000 persons belonging to 30 different societies, walked in procession, many of whom were conveyed in vehicles of various descriptions, of which there were 200. The banners, mottos, bands of music, &c., were very numerous. In the evening, tea parties were held in nearly all the districts, which were well attended. William Morris, Esq.; Archd. Prentice, Esq.; and other well known abstainers, took part in conducting the proceedings.

WAKEFIELD.

We have been favoured with a copy of the annual report of the Wakefield Total Abstinence Society, in which we are informed that the fifteenth anniversary was celebrated on 1st May, 1849, when his worshipful the Mayor presided. A series of appropriate resolutions were submitted and passed. The report states that 150 meetings have been held during the year; that many distant villages have been visited; that 5000 tracts are distributed weekly; that a 'Band of Hope' has been formed; that the sum of £40,000 is spent annually in strong drink, which is more by three times than what is spent in all the educational, religious, and benevolent objects in the town; and that about £30 have been expended in carrying on the operations of the abstinence society.

ROCHDALE.

An effort is being made by the friends of temperance in this place, to obtain sufficient funds to build a temperance hall. At a meeting of the society, held on Thursday, 14th June, it was reported by the committee that upwards of £150 had been contributed towards the proposed erection.

ANTI-BEER SHOP ASSOCIATION.

The three prizes recently offered by this Association have been awarded to the following parties:—

- 1st Prize of £20, Mr J. Russom, Bristol.
- 2d Prize of £10, Mr Eli Walker, Hull.
- 3d Prize of £5, Mr Matthew Milburn, [Sowerby, Thirsk.

The mode of publication is not yet decided upon.

A DRUNKEN COMPETITOR FOR THE SABBATH-DAY PRIZE ESSAYS.

It so happens that a compositor who was formerly employed in the office of the *Lincolnshire Advertiser*, was amongst the successful competitors for writing in favour of keeping holy the Sabbath-day, and to whom was awarded one of the £5 prizes. The man is a very quick and good compositor, but, unfortunately, though able to write in favour of Sabbath keeping, is neither a member of the temperance society, nor of temperate habits; in fact, he attempts to blend the *spirituous* with the *spiritual*. He was in a good situation in a printing office for the few weeks immediately preceding his gaining the £5 prize; but the result of his gaining it is, that on receipt of the money, he applied it to the purchase of intoxicating drinks, and has lost his situation and position.—*Lincolnshire Advertiser*.

IRELAND.

BELFAST.

Last night, or we should rather say this morning, consummated a great gala-day of the teetotalers of this town and neighbourhood. The second of those great demonstrations by which the strength of the temperance body is sought to be made known, and the cause of temperance itself advanced, 'came off' in a manner such as to reflect the utmost credit on the promoters. Certainly, such a demonstration was never before witnessed in this town. The men who have adopted as their motto,

'Bright water for me, bright water for me,' turned out with their families, and a considerable sprinkling of 'bright particulars,' in excellent style, whether as regards dress or equipage; and, assuredly, it was most gratifying to observe, bearing evidence of personal comfort and temporal prosperity, many who, but a few years or months ago, were notorious as depraved and seemingly

hopeless drunkards. The day was delightful for the occasion, and the demonstration was in all respects equally good. The processionists, numbering eight lodges, and comprising 1200 individuals, mustered at the White Linen-hall about eleven o'clock in the morning, and after forming in order, accompanied by four bands and eight flags, headed by an open carriage containing the Hon. Judge Marshall and several of the leading friends of the cause resident in Belfast, proceeded in procession as follows:—

1. The Belfast Total Abstinence Association.
2. The Cork Branch Association.
3. The Rechabite, or Olive Branch Tent.
4. The Young Men's Total Abstinence Association.
5. The Ulster Branch of the Cork Association.
6. The Belfast Branch of the Cork Association.

The other lodges were 'The Belfast Benevolent Association,' and 'The Cork Juveniles,' both of which had appropriate banners. Besides these, there were various lodges of Juveniles, some of whom presented a happy sight, decorated as they were with scarfs, breast-knots of ribbons, and holding up as they did, with much spirit and humour, not only to themselves but to the public, three or four empty whisky kegs, over which were inscribed in large characters, 'To Let,' and 'We see through it.'

It has been estimated that, before leaving, the crowd with the processionists could not have numbered less than from 20,000, to 25,000 individuals, most of whom were attracted by the display, and by the performances of the various bands. Upwards of fifty cars brought up the rear of the dense body.

The soiree took place in the Music Hall, at seven o'clock. Upwards of 700 persons sat down to tea. After full justice had been done to the good things provided, Mr Peter Pelling, who was, on the motion of Mr Smith, seconded by Mr Alexander Duff, called to the chair, addressed the meeting in a brief speech. Having expressed the pleasure he felt in presiding on such an occasion, and his belief that the time was not far distant when the cause of total abstinence would spread through the length and breadth of the land, he remarked that teetotalism in Belfast has now seven flourishing societies connected with it:—the old Belfast Society, which had stood the breezes of intemperance for 13 years—the Cork Branch, which, though only established in 1841, has paid £800 for the maintenance of its sick and the burial of its dead members—the Benevolent Society, of which Dr Spratt is president; and the Rechabite Society, established upwards of three years, both of which are of a benevolent character; the Young Men's

Society, numbering nearly 700 members; the Juvenile Cork Branch, which is in a prosperous condition; and last, but not least, the Ulster Cork Branch, formed since the last procession, in August.

Mr John Scott, Mr Peter McCarry, Mr Blackburne, Judge Marshall, Mr Alexander Riddell, Mr James Stewart, Mr Felix Devlin, then severally addressed the assemblage, as the representatives of the different associations already mentioned, after which the proceedings were brought to a close.—*Abridged from the Banner of Ulster of 5th June, 1849.*

BALLYMONEY.

A public meeting of the Ballymoney Total Abstinence Society, was held in the market-house, on Monday, the 28th May. On the motion of Mr Crawford, Dr Taylor was called to the chair. The chairman commenced the meeting by stating its objects, how heartily he concurred in them, and the great pleasure he felt in co-operating in carrying them out; and introduced to the meeting, in the most appropriate and complimentary manner, the Hon. Judge Marshall. The Judge delivered an address, which occupied fully three hours, to a large, respectable, and delighted audience. On the motion of Mr William Hopkins, seconded by the Rev. Andrew Todd, it was carried by acclamation—'That the grateful thanks of this meeting be given to the Hon. Judge Marshall, for his valuable address just delivered, and for the great sacrifices he has made, and the distinguished services he has rendered to the Temperance Reformation—accompanied with the sincere desire that he may be long spared by a good and kind providence to bless and ornament society.'

FOREIGN.

UNITED STATES.

The thirteenth anniversary of the American Temperance Union was celebrated at the Broadway Tabernacle, New York, on Thursday, 10th May. The large building was completely filled with people, and the utmost interest was manifested in the proceedings. Chancellor Walworth presided, and resolutions were moved and addresses given by several leading friends of the cause. The Rev. Mr Marsh read the report, which contains no facts of interest with which our readers are not already acquainted. The receipts for the year had been 1350 dollars. The executive committee, in an address issued since the annual meeting, say—'We propose to establish in our connection a board of life directors and a board of life members, the first to be constituted by a donation of fifty dollars and upwards, the last by a donation of twenty dollars; the

first to receive a copy of all our publications and to have a vote in our councils, the second to receive our publications and have a place, if they choose, in all our deliberations. We also propose the formation of a class of annual subscribers of two dollars, who, while they receive our publications, give us a security of continued aid and support in our operations. We also propose to all state, county, and town societies of every character, who may be disposed to co-operate with us and sustain us in our great work, on declaring themselves our auxiliaries and transmitting to us their annual report and any sum, to give them a name and place in our report and half the amount transmitted in copies of our annual report, to be circulated in their own bodies, leaving the other half for us to dispose of as we have opportunity.'

On the Tuesday of anniversary week, a clerical temperance convention, attended by about one hundred clergymen, met in the Brick Lane Chapel, New York, and held a profitable conference on the obligations of the ministry in relation to the temperance reformation. The Rev. Dr Edwards, and others, took part in the deliberations, and a thorough-going temperance declaration was unanimously agreed to. On the 22d of May, the New School General Assembly unanimously approved of the ministerial declaration, and recommended the adoption of its principles and plans to all the pastors within their bounds.

At the Massachusetts Methodist Conference, the committee on temperance presented an able report, which contained a full recognition of the obligation of the abstinence principle, and concluded with the following word of comfort to the users of tobacco:—

'Whereas, true temperance implies a total abstinence from all things injurious to health, and only a moderate use of those things which promote it, therefore

'Resolved, That while we advocate and practise total abstinence from all intoxicating liquors, we will also everywhere by example, and on all proper occasions by precept, discountenance the vulgar use of tobacco.'

The legislature of the State of Wisconsin, has enacted a law allowing no man to vend or retail spirituous liquors until he shall have given bonds to pay all damages the community or individuals may sustain by such traffic; to support all paupers, widows, and orphans, and pay the expenses of all civil and criminal prosecutions growing out of, or justly attributable to such traffic.

CANADA.

The select committee on intemperance presented their report to the Legislative Assembly in March last. A number of

competent witnesses had been examined as to the connection between intemperance and other evils; and the committee gave it as their 'deliberate conviction' that 'one-half of the crime annually committed—two-thirds of the cases of insanity—three-fourths of the pauperism, are ascribable to intemperance.' The committee record it as their 'settled and unanimous opinion,' that it would be 'desirable altogether to prohibit, and effectually to prevent distilling, as well as the traffic in spirituous liquors, as also to enact and enforce the most effectual measures against the smuggling of ardent spirits;' and state, that it is 'only because such a project would at this time be impracticable' that they 'do not at present urge its adoption.' The committee admit, however, that 'moral suasion, as now exerted by temperance societies and the order of Rechabites, is the most effectual mode of repression.' The principal amendments recommended by the committee are designed to regulate the traffic in such a manner as that the venders of ardent spirits shall be reduced in number—that those permitted to sell shall pay a much larger sum for licenses and that they shall be at all times subject to a rigid scrutiny on the part of the authorities.

ST JOHNS, N.B.

Official returns show that in the British province of New Brunswick, the consumption of intoxicating drinks has been as follows:—From Oct. 1, 1846, to Oct. 1, 1848, viz.: wine, 66,713 gallons; brandy, 103,943 gallons; spirits, 260,333; to which add for illicit importation, say 20,000 gallons, and we have a total of 450,989 gallons. Of malt liquors imported in same time, there has been 37,114 gallons. The estimated cost to consumers of these drinks is about 500,000 dollars per annum, for a population of about 200,000.

An intelligent friend informs us, however, that since the Sons of Temperance commenced operations in the province, there has been a decided falling off in the consumption, as thus:—In 1837, there were consumed in St Johns, of intoxicating drinks, nine quarts to each individual—while in 1848 the quantity is only four quarts, or less than one-half. But a better evidence of progress is found in the fact that, at a late meeting of the board of excise, in St Johns, it was decided, by a vote of 21 to 3, to grant no licenses to rum-sellers; and it is believed public opinion will sustain them. We rejoice in the various evidences before us of a healthful feeling on the temperance reform in that province; and we shall continue to look with interest to that quarter for good tidings.—*New York Organ.*

BARBADOES.

Temperance meetings continue to be held here frequently, and with excellent effect. The editor of the *West Indian* is secretary to the total abstinence association, and gives considerable prominence to its proceedings in the columns of his paper. At a meeting held on 23d April, about 80 men of the 72d Highlanders were present and appeared much interested in the proceedings. They were, with scarcely an exception, all teetotalers. A meeting was also held on 12th April, at which 48 members were added to the St Thomas branch. The reply of the Grand Jury of the April assizes to the Chief Justice, contains the following passage:—‘Believing, however, that if the causes, by which are stirred up the bad passions which lead to these offences’ (violent offences against the person) ‘were traced to their origin, they would be found to arise chiefly from the abuse of ardent spirits.’

BOMBAY.

Lieutenant-Colonel Shaw, late of Ayr, has challenged all the non-abstaining clergy of Bombay to a public disputation on the scripturality of abstinence. Several communications from supporters of the drinking system have appeared in the newspapers, but none have yet accepted the colonel’s challenge. When he gave a similar challenge to the ministers of this country, about four years ago, only two ministers acknowledged the receipt of his note. The first of these was the late Dr Chalmers, who wished him ‘God’s-speed’ in his endeavours to lead men to ‘live soberly, righteously, and godly;’ and the other was a minister who abstained from intoxicating liquors.

COIMBATOUR.

Our society at this place (Coimbatour), and its branches at the several outstations (to which one more has been added) are in a flourishing condition; and though we have met with some things that have tended to dishearten us, yet we will not allow these things to overcome us, but set to work the more earnestly, and endeavour, as opportunities are afforded us, to do good to our poor perishing fellow-creatures.

The numbers of our society at this place, and its branches, are as follows:—

Coimbatour,	-	-	-	94
Errode,	-	-	-	39
Darapooram,	-	-	-	10
Avenashy,	-	-	-	4
Palladum,	-	-	-	7
Pullachy,	-	-	-	27
Sattiamungalum,	-	-	-	3

Total, 184

March 21, 1849.

C. J. ADDIS.

VAN DIEMEN’S LAND.

The following is extracted from part of a private letter dated 1st August, 1848, which appeared in the *Teetotal Times* for last month:—I was ashore one night in *Cape Town*, was told there was a few teetotalers, but had not time to seek them. The town abounds in churches and chapels, and plenty of public-houses. After a passage of seven weeks’ more, we reached *Hobart Town*, a very nice place, exactly like an English provincial town. They have three teetotal societies, and, as is my custom, I visited them all, not regarding party. The first is called ‘The Hobart Town Society,’ meeting on Sunday and Tuesday evening: they have a fine hall, holding about 600, and it was filled on two occasions when I was there as ‘the lion’ of the night. The next is called ‘The Roman Catholic Society:’ here I was well received by the priests, two of whom were on the platform: there was a good company. The third is ‘The Van Diemen’s Land Society:’ meeting on Friday evening, and composed of worthy christian men, with four ministers of the gospel at their head, and a number of leading men of the town and neighbourhood. I felt great pleasure in speaking at two meetings, to some seven or eight hundred persons. I received many invitations, and accepted as many as time would admit, and left them with deep impressions of their hospitality and good feeling. I should think there are nearly 2,000 teetotalers in the town; and a society has been formed at *Port Arthur*, as an auxiliary to this, which numbers about 500. These are among Britain’s doubly-exiled ones, for they go thence in irons from *Hobart Town*, for second crimes. At *Launceston*, on the other side of the island, there is a larger number of teetotalers than in *Hobart Town*.

WESTERN AUSTRALIA.

But a few months ago, the only efforts that were made resulted from the good wishes of individuals; but however ardent those wishes might be, they were rendered abortive from the want of co-operation and the force of example. Now these two desiderata are combined in a society called the Western Australian Total Abstinence Society. The formation of this society was not likely at first to obtain many supporters, but the success its advocates have met with is certainly very encouraging. A letter has also been received from King George’s Sound, in which we learn that a total abstinence society is being formed in that place by the Rev. Mr Wollaston and Mr Camfield, and we are happy to hear a similar report from the Leschenault district.—*Western Australian Record*.

Miscellaneous.

INTEMPERANCE A CAUSE OF CRIME.

WE regret that a press of matter has for some time compelled us to withhold from our readers the following statements from the pen of the Rev. John Clay, chaplain of the Preston House of Correction, as given in his excellent Reports for 1847 and 1848. Besides the extracts which follow, and a large amount of general and statistical information of the most important character, appendices are given, which contain a number of personal histories of prisoners, in every one of which the crime and misery portrayed are associated with the use of intoxicating liquors:—

Every report of this nature would be incomplete, without some observations on the causes which lead to crime. Though it may be almost unnecessary to say that ignorance and irreligion are those causes; and that, in proportion as they are removed, crime will disappear;—it may be useful to advert once more to the intermediate or secondary causes, brought into activity by the primary ones just named, and so generally admitted,—viz.: idleness, parental neglect, * desecration of the Sabbath, and,—mingling with all other causes, yet predominating above them—*drunkenness*! I believe, that but for this besetting sin, the population of North Lancashire would exhibit virtues of the highest order. This opinion is justified by the present state of things. Suffering under difficulties almost unprecedented in their history, their conduct involves moral phenomena of a significant, and in many respects, of a most hopeful character. Never, within the term of my chaplaincy, have the combined evils of scarcity of food and scarcity of employ pressed so heavily on them as during the last winter; and never—to the great credit of thousands of sufferers—have offenders, pleading distress for their faults,

been fewer in number. † On several former occasions, I have adduced evidence to show that our population is much more capable of facing the temptations which press upon them when straightened by poverty, than those which beset them when they can indulge in drink. An examination of the records which I have kept for many years, assures me, that the offences for which distress is *pleaded*, are exceeded five-fold by those in which drunkenness is *admitted*. During the last year I have examined more carefully the alleged pleas of distress, in order to note the *fact* rather than the *excuse*; and the tables in the appendix show that while only *seventeen* felonious offences could be attributed to distress—that being in many cases the consequence of drink or idleness,—*one hundred and seventeen* were undoubtedly caused by drunkenness. ‡

I trust I am not flattering myself in supposing that this enormous vice, and its enormously ruinous consequences, are attracting attention in quarters powerful to discourage and check the evil. If anything of the kind should exist, I shall not be uselessly occupied in gathering and presenting details, which, if disgusting in themselves, may yet be borne with, on account of the necessity for a thorough conviction of the nature and extent of this national sin. The appendix contains statements and narratives by numerous victims of intemperance—or rather of the beer-shop and public-house. I possess fifty-two of these personal histories, written, or dictated, by adults; and in all but two of them these places figure as the first cause, and continued incitement to almost any crime by which society is injured. I earnestly solicit the perusal of the autobiographies given in the appendix, that it may be seen distinctly how crime flows—the metaphor is

† It has been stated to me, on good authority, that, of mill 'hands' only, more than 3200 are out of employ, and about 4400 are working short time—in Preston alone.

* Captain Willis in his report for 1846 to the Watch Committee of the borough of Manchester, supplies an extraordinary proof of the prevalence of parental neglect:—'4265 children have been reported by their parents or guardians to have been lost in the streets, of whom 2099 were found by the police, and the remainder by their own friends.'

‡ 'According to my experience, at least three-fourths of the criminal charges that are brought to trial, originate in habits of intemperance, and the spending all leisure time in public-houses.'—Mr Justice Wightman. Appendix to Minutes of Evidence on the Execution of the Criminal Law.

not so inappropriate as it may seem—from, through, and into, the beer-shop. It is there that the poacher receives his first lesson and his chief encouragement; there, the reckless 'navvy' squanders his earnings and his strength; often drinking himself into desperation, and so becoming ready for any act of robbery or plunder, in order to purchase means for another debauch; there labourers and artisans assemble by troops, and drink away wages, clothing, health, life.* There, they take their wives' and children's bread and cast it to dogs!

My last year's intercourse with the subjects of my ministry has made me acquainted with practices, resorted to in certain beer-houses, which must be mentioned, in order to show what demoralising agencies are added to those already existing in them, viz.: the keeping of prostitutes. From three entirely independent sources, and at different times, I received statements fully confirming each other, which leave no doubt of the extent to which this profligate system is carried on. Sixteen houses in one town, harbouring, or rather maintaining, about fifty-four prostitutes, have been named to me. But this is not the full amount of the evil. The neighbourhood of those houses is corrupted. Women, married women, occupied to all appearance with their own proper avocations at home, hold themselves at the call of the beer-house for the immoral purposes to which I have referred.†

It may be thought that the insane fondness for drink is confined, after all, to the criminal population of the country, to '*la classe dangereuse*.' It would be some little drawback from the mischief to have it so limited. But I must proceed to state that which will dissipate such an idea, and indicate how far the

* Among the items of County Expenditure, for the last year, appeared the cost of 1455 Coroners' inquests. I have been obliged by much information relating to them, but I am unable to place it in a statistical form. I will only quote from one of these gentlemen,—Mr Heyes, who says,—'I have noted for pretty nearly the last 20 years, that if you exclude inquests held on children, and accidents in collieries, nearly nine-tenths of the inquests I hold each year, are on the bodies of persons whose deaths are to be attributed to drinking.'

† This appeared on a trial which took place some time ago, and I am now reminded of it by the accounts more recently given to me.

infatuation prevails among the whole working part of the people. An opportunity presented itself, which enabled me to estimate, or rather to ascertain, the weekly expenditure in liquor of all the men—hard-working labourers, and skilled artisans, employed by one master. The result I give in the appendix, and I venture to recommend it as well deserving of serious consideration. We see there, that taking any 100 or 150 well-employed workmen, each of them, on the average, devotes to the pleasures of drink more than 25 per cent. of his earnings; that many married men thus squander 40 or 50 per cent., and that some are so infatuated as to throw away, weekly, in drink, 35s out of 40s wages. I have minutely examined the official returns by the gentlemen respectively superintending the county, Liverpool, Manchester, Salford, Preston, and Wigan police, and I find that in the year 1846, more than 15,200 persons appeared before the magistrates charged with *drunkenness*; and upwards of 10,000 more, accused of 'breach of the peace' and 'assaults;' offences implying drunkenness in almost every case. I do not now notice those more terrible offences, manslaughter, rape, robbery, which are almost always produced by the same cause. It is the knowledge of facts like these which renders credible the calculated expenditure, in the United Kingdom, in intoxicating drink, viz., more than *sixty-five millions of pounds sterling annually!* ‡ *Ten times the usual amount of the English poor rates!* That is, the ignorant and the profligate squander away the means of comfortable livelihood, or independence, and then come in pauperism and shame to seek a miserable support from those who have been sober and prudent. 'If the ordinary principles of prudence and economy, which guide the middle classes, and the neglect of which would bring them to poverty, were communicated to the labouring portion of the community, and acted upon by them, I am persuaded that, with certain inevitable exceptions, they would soon entirely and permanently emancipate themselves from all dependence upon charity and the poor rate.' The opinion thus expressed in my report for 1839, I entertain, if possible, more strongly now; and I venture to think, that, as regards, at least,

‡ See paper on '*The Temperance Movement*,' in the 3d volume of Chambers' Miscellany.

the population of Lancashire, it is unsailable.*

Whatever measures may at last be directed against the dreadful ignorance—religious and secular, which lies at the root of our social diseases and dangers,—surely something might be done, in the meantime, to mitigate this hideous symptom, intoxication! At home, the soldier is no longer to be debased by the barrack canteen; abroad, the Hudson's Bay Company have prohibited *fire water* throughout their extensive territories, that the Indian races inhabiting them may not only be saved from extermination, but be advanced also in civilisation. Has the English workman, alone, the peculiar privilege not to be restrained by any authority of drinking himself into crime and ruin?

There is, however, ground for comfort in the fact, that crime and disorder are decreasing; and circumstances authorise the hope that the favourable movement is something even more hopeful, than the mere moral fluctuation of the great popular wave. The decrease since 1845 is attributed, by Mr Sheppard, the chief constable of Salford, mainly to the restricted means of indulgence in liquor. In this view I fully share; and it is, I think, singularly corroborated by the falling off in the revenue derived from malt and British spirits in the present year. A decrease of eight millions of bushels of the former, and two millions of gallons of the latter, argues less drinking, and consequently less crime. But comparing 1846 with 1842, both periods of great distress, we discover, with a population *increased* about 9 or 10 per cent., offences *decreased*, (taking the tables of Captain Woodford and Captain Willis as a guide,) exactly 30 per cent.; and, as regards commitals to this jail, nearly 40 per cent.—a fact noticed in the early part of this report. We may hope, then, that in spite of the prevailing ignorance and ex-

* The following facts will satisfy any one that the estimated cost of drinking, as given above, is by no means exaggerated. In 1845, 23,000,000 gallons of British spirits paid duty; and more than 10,300,000 gallons of foreign wines and spirits were retained for home consumption. The retailers of beer were 123,596; of spirits, 93,545. The narratives and other details I have given in the appendix, show how this extraordinary quantity of liquor goes, and *how* the sellers of it are maintained! Let me add that the expenditure in drink exceeds, by five millions sterling, the *declared value of the exports* of the United Kingdom; and is about *five times* the amount of all the *local taxation of the country*, poor rates included!

cess, there are some agencies working beneficially on our Lancashire population.—*Report for 1847.*

‘It is not to tell what changes come over men! Twelve months ago I was a sub-contractor on a Midland line. I had 400 men in my employ, and a time-keeper at 30s a week, as I could not write myself, and now I am *here!* . . . All through drink!’

These words were taken down by our excellent schoolmaster, as spoken to him by one of the innumerable victims of drunkenness. After having exhibited, for so many years, the miserable consequences of this vice, I scarcely know how to recur to it again, and present it under new features. The main outlines of the sad picture remain unchanged. The GREAT SIN is still, even in these times of poverty and sorrow, foremost in the ranks of iniquity, or rather foremost as the leader of a host of crimes,—heading on a disorderly multitude of brutal passions and vile propensities which, but for its inflaming influence, would remain dormant and harmless. It still rises, in savage hostility, against everything allied to order and religion; it still barricades every avenue by which truth and peace seek to enter the poor man's home and heart. It is not that I am at a loss for new facts connected with this sin; but the disgusting materials for commentary lie in so huge a heap that it is difficult to extricate and arrange even a small portion of them. The concise memoranda in my ‘character book,’ alone might be amplified into volumes. These are some of the *excuses* for crime:—‘I had been drinking all week with money I got from my mother.’ . . . ‘I should have married a young woman, and I got £2 10s. from her to buy furniture, but I drunk it all.’ A boy of 17 says,—‘I had been to pay “my footing;” and I did this job while I was drunk.’ . . . ‘I had been drinking three days before I came here, and spent between nine and ten sovereigns.’ . . . ‘I received £2 14s on my master's account, and spent it all in two days.’ A man of 49, who involved his son in the same crime of which he was convicted, said,—‘I have been drinking, without stopping, for almost eight months.’ The statements and narratives in the appendix supply further examples of the daily ruin wrought by this *legion*; and yet we profess to think that demoni-

cal possession has entirely fled before the advance of civilisation and christianity.

In my report for 1842, I observed, 'Those who best know the poor, know their kind feelings towards each other when in distress. But their sympathy is sometimes sadly misdirected. An unemployed workman, with a destitute family, meets an acquaintance who is "better off." The compassion of the latter is at once excited, but most injuriously exercised. Instead of giving a little real aid to the sufferer and his family, he spends five times as much in making him drunk.' Thus it is still. In the last year 31 men have been committed to the sessions, and 117 summarily, all of whom were out of employ at the time of their misconduct; and all of whose offences had arisen from the drink to which they had been treated. Three brothers were committed for three months each. Their *drunken spree* commenced by one of the brothers and *their father* treating to liquor the two other brothers who were out of employ! Since writing the foregoing, I have conversed with an infatuated man, about to take his trial at the ensuing sessions, who only a short time since returned from the hulks. He is a first-rate workman; and of superior natural intelligence; but he is now indicted for the fourth time—every offence having originated in drinking. He has a wife and family; and was out of employ at the time of committing the last criminal act. In my conversation with him, he spoke of the distress of his family; and I inquired from him, 'How did it happen that, being out of work, you were drinking?' He replied, in a tone as bitter as it was sad,— 'Why, sir, you can get *drink* given you when you can get nothing else!'—*Report for 1848.*

THE MENTAL, FINANCIAL, AND POLITICAL ADVANTAGES OF TEMPERANCE.

The following extracts are taken from a lecture recently delivered at Manchester by Archibald Prentice, Esq., which has since been published in the form of a tract:—

I have never been of opinion that the use of exciting liquors has enabled a man to do more mental work. The brain may be excited to greater activity by the quicker circulation of the blood,

which is the consequence of taking wine or spirits—there may be more quickness of apprehension, more flashes of wit, more eloquence, more hilarity, more mirth,—but it is momentary; it does not even last out the night. There is nothing good *written* under the inspiration of drink. Burns did not write the *Cottar's Saturday Night* under the inspiration of drink. Byron did not write *Childe Harold* under the inspiration of drink. His *Don Juan* might have been aided by copious draughts of the gin and water which the poet loved. The more's the pity; its morality breathes throughout of the degrading influence. Our best writers have been sober men. Our greatest orators have been sober men. Sheridan might be an exception amongst the latter, but even Sheridan sobered himself to compose his speeches. Under pretence of recovering himself from a debauch, he would shut himself up for days together, to concoct a speech, word by word, and sentence by sentence, till he had it perfect, and then he would palm it upon the House of Commons as an extemporary effusion. His very jokes were elaborated when sober and in secret, to be let off over the bottle or exploded in the house, as if they were the inspiration of the moment. Our hardest working public men have always been sober men. Cobbett, the most voluminous, often the most forcible writer of modern times, was almost a teetotaler. Cobden, who has distinguished himself by his last ten years' labours, is almost a teetotaler. Bright, his fellow-labourer, is a teetotaler. Col. Thompson, distinguished by his literature as much as by his politics, is a teetotaler. George Thompson, the unwearied opponent of slavery and monopoly, is a teetotaler. Henry Vincent, the fervid, eloquent, never-tiring advocate of progress, is a teetotaler. Joseph Sturge, constant in labour for the public good, is a teetotaler. Mr Brotherton, the member for this borough, is a teetotaler. . . . A word or two as to the saving that may be effected by temperate habits: let us have no sneering about miserly savings, and laying up dirty pelf. The poor man cannot, 'lay up,' but it is something if he can lift up his head amongst his fellow-men and say, 'I owe nothing to anybody.' If he cannot lodge money in the bank, he can secure his own independence. He saves money—

Not for to hide it in a ditch,
Nor for a train dependent,
But for the glorious privilege
Of being independent.

He can, besides, for himself and children, make provision for a considerable advancement, morally and intellectually, by a little saving. The price of a single glass of beer in a week would furnish him with a weekly number of 'Chambers's Journal' to read in his family, and to furnish many agreeable conversations; the price of another would enable him to send one child to the infants' school; the price of two more would enable him to send an older child to a respectable day school. Abstinence from a quart of sevenpenny beer a week would do all that for him and his. Let any man here ask himself which of these is the best way of spending seven-pence. Allan Ramsay represents his gentle shepherd as sitting on the hill-side and 'talking with kings.' With books you may talk with greater than kings, and books are cheap companions now. The best of books, the book of books, the bible—thanks to the labours of John Childs, of Bungay, and Joseph Hume, who broke up the monopoly of bible printing—may now be had for ninepence; the New Testament, neatly bound, for fourpence halfpenny. Any man who can afford to buy beer can afford to buy books. Let me now point out to you how a shilling a week saved from the beer-shop would affect both the sanitary and political condition of the community. You all know how the working classes of Manchester and Salford are crowded into narrow lanes and courts, ill paved, without sewers, and where purifying air and the light from heaven can seldom penetrate. They are not so badly circumstanced in that respect as the inhabitants of Glasgow, and, therefore, have not been visited by cholera, which has been so destructive in the northern manufacturing city. But the crowded state of the population is greatly prejudicial to health, and typhus fever is always most prevalent and most fatal where there is a want of cleanliness, and air, and light. An immense improvement would take place if the man who pays £12 a year in rent were to remove into a £15 house; if the man who lives in a £10 house were to remove into one of £12; and if he who pays £8 were to remove into a house at £10. This would ease the crowding into unhealthy localities.

The health of every family would benefit by the change: the health of the whole community would benefit by the change. How is this to be effected? The saving of a shilling a week now spent in drink, would do it all: or this saving, put into a building club, would soon enable a man to live in his own house, rent free. So much for the sanitary improvement that might be made. Let us look at the political change that might be effected. If he who now pays 3s a week for his cottage paid 4s, he would possess what, in my opinion, every sober man ought to possess—the elective suffrage. He would have a right, whether he paid his rent weekly or quarterly, to require that his name should be registered as an elector. This is a privilege not to be lightly prized. At present, in a great number of boroughs, the representation is sold by the drunkards. If they were to sell their birthright for a mess of pottage, there would be some sense in it; but they sell it for a pot of stupefying beer. A candidate could not bribe a teetotaler. The teetotaler is above his reach. Only think how much better the House of Commons would be if it represented not the drunkards, but the sober men of the community. Recently, in this borough of Salford, the member was carried by a majority of only one. That one voter was a teetotaler. Have some more teetotalers ready for next election. Look at a recent election in Stockport. The successful candidate said he did not give away drink, but somehow it happened that a great deal of drink was given away; somehow it happened that out of 42 publicans who voted, 40 voted for the man who *said* he had not opened public-houses. If there had been some forty more teetotalers in that borough, that man would not now be giving his vote against retrenchment in the enormous public expenditure. In a very great number of boroughs, so nearly are parties balanced that a body of fifty men could turn the balance either way. This is a great power to possess. In whose hands ought it to be? In the hands of a drunken band, who will sell it for beer or brandy, or in the hands of sober thinking men, who will exercise it for the benefit of the community? Mr Cobden wishes to extend the forty-shilling freehold suffrage. The extension already effected has done great good—its further extension would do still greater. His movement deserves our

most earnest support, and I hope there are some here who will possess themselves of a county vote; but for every freeholder added to the county registration we could add twenty to the registration in boroughs. If his movement should add 10,000 to the county constituency, we might add 200,000 to the constituency in the boroughs. Think of the influence which such a body of men would possess. I do not say that they would be tories, whigs, or radicals. There would be 200,000 clear-headed enough to form an opinion—honest enough to express their opinion. They would spurn with contempt and loathing the dirty and degrading bribe; they would set an example to all the other electors. An election would no longer be a spectacle of man in his most degraded state—below the level of the beasts that perish; but it would be a spectacle of man exercising an ennobling right—not, indeed, a legislator, but a maker of legislators. And would not the example rise? The sober elector would not choose a drunken representative. Go into the House of Commons an hour or two after a late dinner, and you will see flushed faces, and see conduct, and hear sounds, that tell you plainly enough that honourable members have been indulging too much in wine to be able to listen to an argument. Go in an hour or two later still, and you will find the whole atmosphere of the house redolent of Bellamy's brandy and cigars. In common decency, these men would not be less decorous than their constituents. Up, then, teetotalism! 'Up higher yet our bonnets,'—'There's a braw time coming,'—'We'll mak the world better yet.' We mean to do some good in our day and generation; let all who have a similar ambition come and join us—and when? to-morrow? next week? next month? next year? No! Now. This very night. Men, women, children,—you all have something in your power,—do not leave this room until you have put your hands to the good work by enrolling your names in our body. Why should any one delay? It is proved that the ordinary use of intoxicating liquors is not necessary to the preservation of health. It is proved that the abuse is most destructive to health. It is proved that cholera is almost always fatal when it attacks a person debilitated by drinking. It is proved that the use of stimulating drinks is destructive to the

reasoning powers. It is seen, or beginning to be seen, that the drinking usages of society lessen hospitality and lessen sociality. It is seen, that out of the savings of abstinence a comparatively poor man may educate his children, and supply himself with books. It has been proved, by the Rev. Mr Lee, minister of the adjoining chapel, that three-fourths of the pauperism which falls so heavily on us in Salford, is caused by drinking. It is seen that by the savings of abstinence, a man may have the great comfort of living in a better house, and a more healthy locality—that he may live in a house his own property—that he may acquire the suffrage, and thus be greatly influential in procuring good laws and cheap government. As a friend to morality, then, I say let us have teetotalism; as an advocate for sanitary improvement, I say let us have teetotalism; as a politician, as an earnest reformer, as an old labourer in the cause of government for the benefit of all, I say let us have teetotalism. Let us set the example to the world of a sober people, living at peace with each other, at peace with all the nations of the earth, and daily making progress in comfort, in useful knowledge, in morality, and in religion.

LEGAL TESTIMONY AS TO DRUNKENNESS AND CRIME.

The following extracts are from an article on 'Crimes and Criminals,' in the *London Law Magazine or Quarterly Review of Jurisprudence* for May, 1849, which, we understand, is the best work of the kind in England:—

'Perhaps of all the proximate causes of crime none is more fearfully powerful than that of drink, and the facilities and temptations to it which the law permits, most disastrously for the morals and welfare of the people. No statistics are needed on this subject: every town swarms with beer-houses and public-houses, the majority of them being ill-conducted; and in towns some are the haunts of thieves, prostitutes, and gamblers. To such an extent have depravities been tolerated in these nurseries of wickedness and misery, that it is by no means an uncommon thing for these places to keep prostitutes as an enticement to young men to frequent them. No inconsiderable portion of this class are brothels; every kind of vice is fostered—robberies planned—profligacy pampered, and thieves harboured in these dens of corruption. Gambling has

been very largely encouraged of late by a kind of sweepstakes, which the disreputable class of inns and public-houses have latterly established in defiance of the law, and to the utter ruin of many shop lads and other dupes who frequent them.

‘If we had applied our minds with one-half as much vigour to the improvement of our morals as we have to our machinery, or enlightened our people as effectually as our streets, we should not have to lament over the humiliating fact, that there is no country in Christendom so demoralised as our own. We believe drink to be the main stay of every kind of vice and crime. It is attended by no single advantage: it has been proved to demonstration, over and over again, that instead of increasing exhilaration, it creates twice as much prostration, after its transient effects are over—that so far from ministering to strength, water-drinkers have beaten those who have trusted to stimulants, in every kind of muscular exertion and labour. That it tends to health or to power, either of mind or body, is an assertion which has no other foundation than its own effrontery. It directly and largely diminishes both—laying the seed of every sort of disease, and bringing pain to the rich and beggary to the poor. Why the present temptations to this frightful evil, and encouragement to this national curse, are allowed to be held out and multiplied in every street, lane, and alley in the kingdom, as if especially designed by the devil for the perdition of the people, it is hard to say. The miserable excuse of raising a revenue is as obviously absurd as it is disgraceful; for inasmuch as the loss of property and punishment of crime caused by drunkenness alone amounts to double the sum of the revenue raised by spirit and malt duties put together, the nation is losing by this villanous abuse, so far from gaining by it.

‘Another most scandalous abuse growing out of the facility given to licenses is, that they are constantly multiplied for political purposes, and granted in order to facilitate those appeals to the debauchery of the land whereby many of the elections are carried in this country. Some of our members of Parliament are returned by the beer barrels, and fitly enough they represent their constituents. The government should put down this growing cause of infamy and disease with a strong hand. The number of public-houses should be reduced to one-third their present amount, and proportioned rigidly to the population of each place, knocking off the latest-granted licenses. The duty on spirits and on publicans’ licenses should be raised twenty-five per cent.; stringent regulations should be

made for the conduct of and visiting all such houses, and punishing infractions of the law. All cases of drunkenness should be punished by fine when detected; and all second offences, after previous admonition and fine, be punished with shaving the head and a week at the tread-mill, by summary conviction; above all, well-paid stipendiary magistrates, having no local interests, should replace the present town justices.

‘If there be not some check given to the dreadful extent of drinking and drunkenness among the people, there is slender hope of the reformation of our adult population, and a large proportion of the rising generation will fall victims to this moral pestilence. It is worse than folly to expend money and effort in punishing crimes, whilst the State persists in making a profit by the vice which, of all others, feeds their growth and secures their permanence. I believe that if there be one thing upon which the devil looks with more satisfaction than another in this country, it is the multiplicity of our gin-shops and beer-houses.’

MEMORIAL ON TEMPERANCE.

At the request of a respected correspondent, we give insertion to the following document, from which our readers will perceive that the remarks made by several speakers in the United Presbyterian Synod, as to the extent of their powers, etc., were quite irrelevant; all that the memorialists asked for being merely a *recommendation* by the Synod of the course of conduct indicated in the memorial:—

Unto the reverend the Moderator and remanent members of the United Presbyterian Church, to meet at Edinburgh, the 7th day of May, 1819:

The petition of the undersigned individuals, members of the United Presbyterian Congregation of Dennyloanhead,

Humbly sheweth,

That your petitioners believe that the moderate use of intoxicating drinks is as closely connected with drunkenness as seed sown is with the harvest. This drinking system is the seducer of the Lord’s servants, the ‘Jezebel’ of our churches, the curse and shame of our country. Its fruits are poverty, misery, crime, premature death, extensive Sabbath profanation, the paralysis of every effort for the maintenance and spread of pure and undefiled religion, and the preparation of its votaries for that place ‘where the worm dieth not and the fire is not quenched.’

That your petitioners believe that the purity of the church of Christ, as exhibited by christians walking worthy of the vocation wherewith they are called, is more pleasing in the sight of God than any mere extension of Christianity can be. The promises of God are as numerous and encouraging for the purity of his church as for her universality. Trusting in God's promises for the extension of his church, christians have vied with each other in missionary effort; while their exertions for church purity could not have been less although they had believed that all God's promises for the peace and holiness of his Zion were already exhausted. Is there no fear that a holy and jealous God, who permitted the defeat of his chosen people in the day of battle, and said, 'O Israel, thou canst not stand before thine enemies until ye take away the accursed thing from among you'—will own and bless only such churches in their missionary exertions who are endeavouring to appear in His sight, 'looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' Can the United Presbyterian Church say, that in her case this promise is fulfilled, 'there shall be nothing to hurt nor destroy in all my holy mountain,' while the drinking customs of our country are invading her membership, her eldership, and her ministry; and if not, can the call, the duty, the encouragement be questioned, to come to the help of the Lord against this fell invader? That our beloved church, freed from every such impurity, may be led forth by the Redeemer in her career of holiness and extension, is the sincere wish of your petitioners. And with the view of promoting this happy consummation, they pray your reverend Court to take these statements into your serious consideration, and recommend as follows:—

1st. That every office-bearer in the church should refrain from granting certificates of character for the purpose of obtaining license to sell intoxicating liquors, and that they candidly and prayerfully consider the claims which abstinence from all such liquors have on christians as the promoters of personal and family religion, the prosperity of the church, and the peace of the world.

2d. That all missionaries of the United Presbyterian Church should observe and enjoin abstinence from all intoxicating liquors as a matter of christian expediency, for removing the many obstacles which the use of these drinks have thrown in the way of successful missionary enterprise.

3d. That every congregation under the inspection of the Synod, when choosing those who are to fill the sacred office of ruling elder, should exclude all makers and venders of intoxicating liquors. 1st, Because they are perverters of that which God has given for food to man and to beast. 2d, Because it imposes on such persons the very onerous load of having the free earning of their daily bread fettered by their sacred office. 3d, Those persons are incompetent for the faithful discharge of their duties in cases of discipline caused by the use of strong drink, arising from the anomalous position of their believing they hear the call of the Lord to be 'diligent in business,' when they are furnishing 'the causes, means, occasions, appearances, and provocations' of the very sin they are called upon to reprove. 4th, To free our church court from one cause of the Laodicean luke warmness, and shirking shrinking policy displayed by church courts generally, when they have been called upon to deal faithfully with strong drink—a traffic which, without one redeeming quality, can only prosper as genuine Christianity declines, and which must be abandoned before the knowledge and glory of the Lord cover the earth as the waters of the sea cover the channels thereof.

That God the Holy Spirit may enlighten, guide, and bless you, in this and every other matter that may be brought before you, is the prayer of your petitioners.

INTEMPERANCE AND HOME MISSIONS.

In the twenty-third annual report of the Glasgow City Mission, recently published, considerable prominence is given to a number of facts, showing how the drinking system opposes itself to the spread of christianity among the masses. The following cases are selected from the journals of the agents:—

'A woman, with whom I had a little conversation to-day, told me of the awful death of her brother, who died impenitent, and who had been in a state of intoxication shortly previous to his death, and a habitual drinker.'

'Visited an old woman apparently in the last stage of consumption. Her husband is a very bad man. He drinks all that he works for, and is breaking her heart. He not only drinks every farthing of his wages, but has emptied the house of furniture. He had that morning taken the covering that had protected her from the hard damp straw, and sold it for whisky.'

'Called to see a person taken suddenly ill, but found he had died. The circumstances of his case are striking. According to his wife's account, some friends had been visiting them, and they had been drinking pretty freely, and began to dance. While thus engaged he fell

down, and was, so long as he lived, quite insensible. The wife is a great drunkard also, but was making great promises of reformation.'

'One woman, a decidedly pious person, told me, with tears in her eyes, that she did not know what was to become of herself and family, as her husband was spending most of his earnings upon strong drink. Once he was a member of a church, and observed the worship of God in his family. Now all these things are neglected, and the family is fast sinking into misery. The poor afflicted woman requested me to pray for her.'

'In one of the houses visited to-day, found a woman who is severely tried. Her husband, she says, is an infidel, a drunkard, and addicted to other debasing vices. We sometimes, she says, dare not go out to the house of God, as he threatens to kill us. At other times, when I and my daughter have been out, on our return he scolds, and calls us by all the ill names in his power, and says, I'll make your Sabbath dear enough to you. This is the first time I have visited the family. She seems a well-doing woman; and, indeed, her house speaks much in her favour, for it is clean and neat. She said she had to go out and work for her daughter and herself. He often gave them nothing for weeks. During the time I spoke to her she wept bitterly, and I could not but feel what a trial this woman had to contend with, and how much she needs the consolations which true religion can afford. I came away deeply lamenting over the indescribable evils which drunkenness, with its concomitant vices, has brought into our land.'

'The case of J. C. is one of peculiar hardship. He had saved money when in the army—had £200 in the bank when he married, fifteen years ago. After marriage he continued to work hard, and, having a pension of 6s. a-week, his income was amply sufficient to keep them, as they had no children. Yet the intemperance of Mrs. C. has spent all. She put most of the household furniture repeatedly in pawn, and would have reduced John to absolute want but for his pension. What renders the case more distressing, he has for several years been totally blind, and consequently unable in any degree to help himself.' It is afterwards stated—'In order to save a few articles of furniture, he has refused her admission, and she may now be seen wandering in the street, now adopting one plan, then another, to obtain a glass.'

'Visited a distressing case of cholera to-day and yesterday. A young married woman, once a prostitute, now the drunken wife of a drunken cab-driver, was seized whilst intoxicated on Saturday; and, labouring under the influence of drink and disease, she had much difficulty in reaching her own house. The neighbours heeded her not; and when she crept on her hands and feet to open the door for her drunken husband, she was mercilessly kicked by him because unable to return to bed.'

In next entry it is stated:—

'She died to-day; and some of her neighbours I found drunk, and swearing immediately after the funeral.'

'On the west side of S. St., there are three closes containing 12 Romanist families and 75 professing Protestants. In these 75 families there are about 220 adults. Of these 11 are church members, 4 observe family worship, 5 attend church occasionally, 12 attend my

meeting, and 190 or 192 habitually neglect public ordinances, 9 individuals who were at one time in the fellowship, are now estranged from it, and have given themselves to intemperance.'

'The number of deaths in my district, during the past year, (ending Dec. 31,) were 25 children and 34 adults. Of the adults, six are marked as hopeful cases, 15 as doubtful, and 13 as having given no hope. By the hopeful, I mean those who gave satisfactory evidence that death to them was gain. Of those marked "no hope," no less than 12 died of intemperance alone.'

In commenting upon some of these cases, the report remarks, 'It is unnecessary to say that drunkenness is productive of distress to its victims, in whatever rank of society they may be placed. In the working man's family, it is the certain and speedy forerunner of physical as well as moral wretchedness.'

With such facts thus clearly brought before them, we trust, that the supporters of the City Mission will exert themselves energetically, to remove what is confessedly the greatest obstacle to the attainment of their benevolent desires. A considerable proportion of the missionaries, we are glad to learn, have identified themselves with the temperance movement, and a few have instituted abstinence societies in their districts, which have been productive of the most gratifying results. One of the missionaries informed us a few days ago, that several persons in his district, who had been long absent from church, had clothed themselves comfortably with their abstinence savings, and were now regular attendants upon public worship. The same missionary stated that his efforts to reclaim the drunkard would be much more successful if seconded by the example of those who professed to take an interest in the mission; and as a specimen of the discouragements met with, he mentioned, that a member of the congregation which paid his salary, had a low spirit-shop in the middle of his district. While such inconsistencies are permitted and practised by professing Christians, they need not wonder that the evangelisation of the world progresses so tardily.

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MONDAY, 2d July, 1849.







